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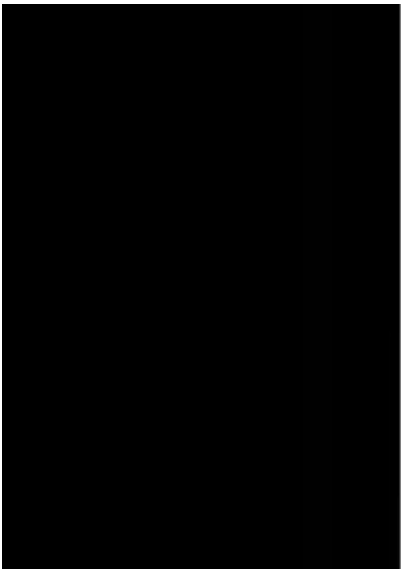

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¶ THE ORDER HOW THE PSALTER IS APPOINTED TO BE READ.

THE Psalter shall be read through once every month, as it is there appointed, both for Morning and Evening Prayer. But in *February* it shall be read only to the twenty-eighth, or twenty-ninth day of the month.

And, whereas *January*, *March*, *May*, *July*, *August*, *October*, and *December* have one-and-thirty days apiece; It is ordered, that the same Psalms shall be read the last day of the said months, which were read the day before: so that the Psalter may begin again the first day of the next month ensuing.

And, whereas the 119th Psalm is divided into twenty-two portions, and is over-long to be read at one time; It is so ordered, that at one time shall not be read above four or five of the said portions.

And at the end of every Psalm, and of every such part of the 119th Psalm, shall be repeated this Hymn,

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Note, that the Psalter followeth the division of the Hebrews, and the translation of the great English Bible, set forth and used in the time of King *Henry* the Eighth, and *Edward* the Sixth.

¶ THE ORDER HOW THE REST OF HOLY SCRIPTURE IS APPOINTED TO BE READ.

THE Old Testament is appointed for the first Lessons at Morning and Evening Prayer; so as the most part thereof will be read every year once, as in the Calendar is appointed.

The New Testament is appointed for the second Lessons at Morning and Evening Prayer, and shall be read over orderly every year thrice, besides the Epistles and Gospels; except the Apocalypse, out of which there are only certain Proper Lessons appointed upon divers Feasts.

And to know what Lessons shall be read every day, look for the day of the month in the Calendar following, and there ye shall find the chapters that shall be read for the Lessons both at Morning and Evening Prayer; except only the Moveable Feasts, which are not in the Calendar, and the Immoveable, where there is a blank left in the Column of Lessons, the Proper Lessons for all which days are to be found in the Table of Proper Lessons.

And note, that whensoever Proper Psalms or Lessons are appointed; then the Psalms and Lessons of ordinary course appointed in the Psalter and Calendar (if they be different) shall be omitted for that time.

Note also, that the Collect, Epistle, and Gospel, appointed for the Sunday shall serve all the week after, where it is not in this Book otherwise ordered.

¶ PROPER LESSONS

To be read at Morning and Evening Prayer, on the Sundays, and other Holy-days throughout the Year.

¶ LESSONS PROPER FOR SUNDAYS.

	Mattins.	Evensong.
Sundays of Advent.		
1	Isaiah — 1	Isaiah 2
2	3	24
3	25	26
4	30	32
Sundays after Christmas.		
1	37	38
2	41	43
Sundays after the Epiphany.		
1	44	46
2	51	55
3	55	56
4	57	58
5	59	64
6	65	66
Septuagesima.	Genesis 1	Genesis 2
Sexagesima.	3	6
Quinquagesima.	9 to *ver.* 20	12
LENT.		
Sunday 1	19 to *v.* 30	22
2	27	34
3	39	42
4	43	45
5	Exodus 3	Exodus 5
6	9	10
1 Lesson.		
2 Lesson.	Matth. 26	Hebr. 5 to (*v.* 11
Easter Day.		
1 Lesson.	Exodus 12	Exodus 14
2 Lesson.	Romans 6	Acts 2 *v.* 22
Sundays after Easter.		
1	Numb. 16	Numb. 22
2	23, 24	25

	Mattins.	Evensong.
Sundays after Easter.		
3	Deuter. 4	Deuter. 5
4	6	7
5	8	9
Sunday after Ascension-day	12	13
Whit-Sunday	(*v.* 18	
1 Lesson.	Deut. 16 to	Isaiah 11
2 Lesson.	Acts 10 *v.* 34	Acts 19 to (*v.* 21
Trinity Sunday.		
1 Lesson.	Genesis 1	Genesis 18
2 Lesson.	Matth. 3	1 John 5
Sundays after Trinity.		
1	Joshua 10	Joshua 23
2	Judges 4	Judges 5
3	1 Sam. 2	1 Sam. 3
4	12	13
5	15	17
6	2 Sam. 12	2 Sam. 19
7	21	24
8	1 Kings 13	1 Kings 17
9	18	19
10	21	22
11	2 Kings 5	2 Kings 9
12	10	18
13	19	23
14	Jerem. 5	Jerem. 22
15	35	36
16	Ezekiel 2	Ezekiel 13
17	14	18
18	20	24
19	Daniel 3	Daniel 6
20	Joel 2	Micah 6
21	Habak. 2	Proverbs 1
22	Proverbs 2	3
23	11	12
24	13	14
25	15	16
26	17	19

¶ LESSONS PROPER FOR HOLY-DAYS.

	Mattins.	Evensong.
S. Andrew.	Proverbs 20	Proverbs 21
S. Thomas the Apostle.	23	24
Nativity of Christ.	(*v.* 8	(to *v.* 17
1 Lesson.	Isaiah 9 to	Isai. 7 *v.* 10
2 Lesson.	Luke 2 to (*v.* 15	Tit. 3 *v.* 4 (to *v.* 9

	Mattins.	Evensong.
S. Stephen.		
1 Lesson.	Proverbs 28	Eccles. 4
2 Lesson.	Acts 6 *v.* 8. & *ch.* 7 to *v.* 30	Acts 7 *v.* 30 (to *v.* 55
S. John.		
1 Lesson.	Eccles. 5	Eccles. 6
2 Lesson.	Revel. 1	Revel. 22
Innoc. Day.	Jer. 31 to (*v.* 18	Wisdom 1

LESSONS PROPER FOR HOLY-DAYS.

	Mattins.	*Evensong.*
Circumcision.		
1 Lesson.	Genesis 17	Deu. 10 *v.* 12
2 Lesson.	Romans 2	Coloss. 2
Epiphany.		
1 Lesson.	Isaiah 60	Isaiah 49
2 Lesson.	Luke 3 to (*v.* 23	John 2 to (*v.* 12
Conversion of S. Paul.		
1 Lesson.	Wisdom 5	Wisdom 6
2 Lesson.	Acts 22 to (*v.* 22	Acts 26
Purific. of the Virgin Mary.	Wisdom 9	Wisdom 12
S. Matthias.	——— 19	Ecclus. 1
Annunc. of our Lady.	Ecclus. 2	——— 3
Wednesday before Easter.		
1 Lesson.	Hosea 13	Hosea 14
2 Lesson.	John 11 *v.* (45	
Thursday before Easter.		
1 Lesson.	Daniel 9	Jerem. 31
2 Lesson.	John 13	
Good Friday.	(*v.* 20	
1 Lesson.	Gen. 22 to	Isaiah 53
2 Lesson.	John 18	1 Peter 2
Easter Even.		
1 Lesson.	Zechariah 9	Exodus 13
2 Lesson.	Luke 23 *v.* (50	Hebrews 4
Monday in Easter-Week.		
1 Lesson.	Exodus 16	Exodus 17
2 Lesson.	Matth. 28	Acts 5
Tuesday in Easter-Week.		
1 Lesson.	Exodus 20	Exodus 32
2 Lesson.	Luke 24 to (*v.* 13	1 Cor. 15

	Mattins.	*Evensong.*
S. Mark.	Ecclus. 4	Ecclus. 5
S. Philip and S. James.		
1 Lesson.	——— 7	——— 9
2 Lesson.	John 1 *v.* 45	
Ascension-day		
1 Lesson.	Deut. 10	2 Kings 2
2 Lesson.	Luke 24 *v.* (44	Eph. 4 to *v.* (17
Monday in Whits. Week.	(*v.* 10	(16 to *v.* 30
1 Lesson.	Gen. 11 to	Num. 11 *v.*
2 Lesson.	1 Cor. 12	1 Cor. 14 to (*v.* 26
Tuesday in Whits. Week.	(*v.* 18	
1 Lesson.	1 Sam. 19	Deut. 30
2 Lesson.	1 Thes. 5 *v.* (12 to *v.* 24	1 John 4 to (*v.* 14
S. Barnabas.		
1 Lesson.	Ecclus. 10	Ecclus. 12
2 Lesson.	Acts 14	Acts 15 to (*v.* 36
S. John Bapt.		
1 Lesson.	Malachi 3	Malachi 4
2 Lesson.	Matth. 3	Matth. 14 (to *v.* 13
S. Peter.		
1 Lesson.	Ecclus. 15	Ecclus. 19
2 Lesson.	Acts 3	Acts 4
S. James.	Ecclus. 21	Ecclus. 22
S. Barthol.	——— 24	——— 29
S. Matthew.	——— 35	——— 38
S. Michael.		
1 Lesson.	Genesis 32	Dan. 10 *v.* 5
2 Lesson.	Acts 12 to (*v.* 20	Jude *v.* 6 to (*v.* 16
S. Luke.	Ecclus. 51	Job 1
S. Simon and S. Jude.	Job 24, 25	——— 42
All Saints.	(*v.* 10	(*v.* 17
1 Lesson.	Wisd. 3 to	Wisd. 5 to
2 Lesson.	Heb. 11 *v.* 33 & *ch.* 12 to *v.* 7	Rev. 19 to (*v.* 17

¶ PROPER PSALMS ON CERTAIN DAYS.

	Mattins.	*Evensong.*
Christmas-Day.	Psalm 19	Psalm 89
	——— 45	——— 110
	——— 85	——— 132
Ash-Wednesday.	Psalm 6	Psalm 102
	——— 32	——— 130
	——— 38	——— 143
Good Friday.	Psalm 22	Psalm 69
	——— 40	——— 88
	——— 54	

	Mattins.	*Evensong.*
Easter-Day.	Psalm 2	Psalm 113
	——— 57	——— 114
	——— 111	——— 118
Ascension-Day.	Psalm 8	Psalm 24
	——— 15	——— 47
	——— 21	——— 108
Whit-Sunday.	Psalm 48	Psalm 104
	——— 68	——— 145

THE CALENDAR, WITH THE TABLE OF LESSONS.

JANUARY hath XXXI Days.

				MORNING PRAYER.		EVENING PRAYER.	
				1 *Lesson.*	2 *Lesson.*	1 *Lesson.*	2 *Lesson.*
1	A	*Circumcision.*		Genesis 1	Matth. 1	Genesis 2	Romans 1
2	b			3	2	4	2
3	c			5	3	6	3
4	d			7	4	8	4
5	e						
6	f	*Epiphany.*		9	5	12	5
7	g			13	6	14	6
8	A	Lucian, P. & M.		15	7	16	7
9	b			17	8	18	8
10	c			19	9	20	9
11	d			21	10	22	10
12	e			23	11	24	11
13	f	Hilary, Bishop.		25	12	26	12
14	g			27	13	28	13
15	A			29	14	30	14
16	b			31	15	32	15
17	c			33	16	34	16
18	d	Prisca, V. & M.		35	17	37	1 Cor. 1
19	e			38	18	39	2
20	f	Fabian, Bishop.		40	19	41	3
21	g	Agnes, V. & M.		42	20	43	4
22	A	Vincent. Mart.		44	21	45	5
23	b			46	22	47	6
24	c						
25	d	*Conv. of S. Paul.*		48	23	49	7
26	e			50	24	Exodus 1	8
27	f			Exodus 2	25	3	9
28	g			4	26	5	10
29	A			6 *to v.* 14	27	7	11
30	b	King *Charles*, M.		8	28	9	12
31	c						

FEBRUARY hath XXVIII Days, And in every Leap-Year xxix Days.

				MORNING PRAYER.		EVENING PRAYER.	
				1 *Lesson.*	2 *Lesson.*	1 *Lesson.*	2 *Lesson.*
1	d		Fast.	Exodus 10	Mark 1	Exodus 11	1 Cor. 13
2	e	*Purif. of V. M.*			2		14
3	f	Blasius, Bishop.		12	3	13	15
4	g			14	4	15	16
5	A	Agatha, V. & M.		16	5	17	2 Cor. 1
6	b			18	6	19	2
7	c			20	7	21	3
8	d			22	8	23	4
9	e			24	9	32	5
10	f			33	10	34	6
11	g			Levit. 18	11	Levit. 19	7
12	A			20	12	26	8
13	b			Num. 11	13	Num. 12	9
14	c	Valentine, Bp.		13	14	14	10
15	d			16	15	17	11
16	e			20	16	21	12
17	f			22	Lu. 1 *to* 39	23	13
18	g			24	— 1 *v.* 39	25	Galat. 1
19	A			27	2	30	2
20	b			31	3	32	3
21	c			35	4	36	4
22	d			Deuter. 1	5	Deuter. 2	5
23	e		Fast.	3	6	4	6
24	f	S. *Matthias*, A.			7		Ephes. 1
25	g			5	8	6	2
26	A			7	9	8	3
27	b			9	10	10	4
28	c			11	11	12	5
29	—			13	Matth. 7	14	Rom. 12

THE CALENDAR, WITH THE TABLE OF LESSONS.

MARCH hath XXXI Days.

				MORNING PRAYER.		EVENING PRAYER.	
				1 *Lesson.*	2 *Lesson.*	1 *Lesson.*	2 *Lesson.*
	1	d	David, Archb.	Deuter. 15	Luke 12	Deuter. 16	Ephes. 6
	2	e	Chad, Bp. of L.	17	15	18	Philipp. 1
	3	f		19	14	20	2
	4	g		21	15	22	3
	5	A		24	16	25	4
	6	b		26	17	27	Colos. 1
	7	c	Perpetua, M. M.	28	18	29	2
	8	d		30	19	31	3
	9	e		32	20	33	4
	10	f		34	21	Joshua 1	1 Thess. 1
	11	g		Joshua 2	22	3	2
	12	A	Gregory, M. B.	4	23	5	3
	13	b		6	24	7	4
	14	c		8	John 1	9	5
	15	d		10	2	23	2 Thess. 1
	16	e		24	3	Judges 1	2
	17	f		Judges 2	4	3	3
	18	g	Edward, King.	4	5	5	1 Tim. 1
	19	A		6	6	7	2, 3
	20	b		8	7	9	4
14	21	c	Benedict, Abbot.	10	8	11	5
3	22	d		12	9	13	6
	23	e		14	10	15	2 Tim. 1
11	24	f	Fast.	16	11	17	2
	25	g	*Annunc. of V. M.*		12		3
19	26	A		18	13	19	4
8	27	b		20	14	21	Titus 1
	28	c		Ruth 1	15	Ruth 2	2, 3
16	29	d		3	16	4	Philemon.
5	30	e		1 Sam. 1	17	1 Sam. 2	Hebrews 1
	31	f		3	18	4	2

APRIL hath XXX Days.

				MORNING PRAYER.		EVENING PRAYER.	
				1 *Lesson.*	2 *Lesson.*	1 *Lesson.*	2 *Lesson.*
13	1	g		1 Sam. 5	John 19	1 Sam. 6	Hebrews 3
2	2	A		7	20	8	4
	3	b	Richard, Bp.	9	21	10	5
10	4	c	S. Ambrose, Bp.	11	Acts 1	12	6
	5	d		13	2	14	7
18	6	e		15	3	16	8
7	7	f		17	4	18	9
	8	g		19	5	20	10
15	9	A		21	6	22	11
4	10	b		23	7	24	12
	11	c		25	8	26	13
12	12	d		27	9	28	James 1
1	13	e		29	10	30	2
	14	f		31	11	2 Sam. 1	3
9	15	g		2 Sam. 2	12	3	4
	16	A		4	13	5	5
17	17	b		6	14	7	1 Peter 1
6	18	c		8	15	9	2
	19	d	Alphege, Abp.	10	16	11	3
	20	e		12	17	13	4
	21	f		14	18	15	5
	22	g		16	19	17	2 Peter 1
	23	A	S. George, M.	18	20	19	2
	24	b		20	21	21	3
	25	c	*S. Mark*, Evan.		22		1 John 1
	26	d		22	23	23	2
	27	e		24	24	1 Kings 1	3
	28	f		1 Kings 2	25	3	4
	29	g		4	26	5	5
	30	A		6	27	7	2, 3 John

THE CALENDAR, WITH THE TABLE OF LESSONS.

MAY hath XXXI Days.				MORNING PRAYER.		EVENING PRAYER.	
				1 *Lesson.*	2 *Lesson.*	1 *Lesson.*	2 *Lesson.*
1	b	*S. Philip & James*					Jude.
2	c			1 Kings 8	Acts 28	1 Kings 9	Romans 1
3	d	Invent. of Cross.		10	Matth. 1	11	2
4	e			12	2	13	3
5	f			14	3	15	4
6	g	S. John Port. Lat.		16	4	17	5
7	A			18	5	19	6
8	b			20	6	21	7
9	c			22	7	2 Kings 1	8
10	d			2 Kings 2	8	3	9
11	e			4	9	5	10
12	f			6	10	7	11
13	g			8	11	9	12
14	A			10	12	11	13
15	b			12	13	13	14
16	c			14	14	15	15
17	d			16	15	17	16
18	e			18	16	19	1 Cor. 1
19	f	Dunstan, Abp.		20	17	21	2
20	g			22	18	23	3
21	A			24	19	25	4
22	b			Ezra 1	20	Ezra 3	5
23	c			4	21	5	6
24	d			6	22	7	7
25	e			9	23	Nehem. 1	8
26	f	Augustine, Abp.		Nehem. 2	24	4	9
27	g	Ven. Bede, Pres.		5	25	6	10
28	A			8	26	9	11
29	b	K. *Char.* II. Rest.		10	27	13	12
30	c			Esther 1	28	Esther 2	13
31	d			3	Mark 1	4	14

JUNE hath XXX Days.				MORNING PRAYER.		EVENING PRAYER.	
				1 *Lesson.*	2 *Lesson.*	1 *Lesson.*	2 *Lesson.*
1	e	Nicomede, M.		Esther 5	Mark 2	Esther 6	1 Cor. 15
2	f			7	3	8	16
3	g			9	4	Job 1	2 Cor. 1
4	A			Job 2	5	3	2
5	b	Boniface, Bp.		4	6	5	3
6	c			6	7	7	4
7	d			8	8	9	5
8	e			10	9	11	6
9	f			12	10	13	7
10	g			14	11	15	8
11	A	*S. Barnabas, A.*					
12	b			16	12	17, 18	9
13	c			19	13	20	10
14	d			21	14	22	11
15	e			23	15	24, 25	12
16	f			26, 27	16	28	13
17	g	S. Alban, Mart.		29	Luke 1	30	Galat. 1
18	A			31	2	32	2
19	b			33	3	34	3
20	c	Tr. of K. Edw.		35	4	36	4
21	d			37	5	38	5
22	e			39	6	40	6
23	f		Fast.	41	7	42	Ephes. 1
24	g	*S. John Baptist.*					
25	A			Proverbs 1	8	Proverbs 2	2
26	b			3	9	4	3
27	c			5	10	6	4
28	d		Fast.	7	11	8	5
29	e	*S. Peter*, Ap.					
30	f			9	12	10	6

THE CALENDAR, WITH THE TABLE OF LESSONS.

JULY hath XXXI Days.			MORNING PRAYER.		EVENING PRAYER.	
			1 *Lesson.*	2 *Lesson.*	1 *Lesson.*	2 *Lesson.*
1	g		Prov. 11	Luke 15	Prov. 12	Philipp. 1
2	A	Visit. of V. Mary.	13	14	14	2
3	b		15	15	16	3
4	c	Tr. S. Mart. Bp.	17	16	18	4
5	d		19	17	20	Coloss. 1
6	e		21	18	22	2
7	f		23	19	24	3
8	g		25	20	26	4
9	A		27	21	28	1 Thess. 1
10	b		29	22	31	2
11	c		Eccles. 1	23	Eccles. 2	3
12	d		3	24	4	4
13	e		5	John 1	6	5
14	f		7	2	8	2 Thess. 1
15	g	Swithun, Bp.	9	3	10	2
16	A		11	4	12	3
17	b		Jerem. 1	5	Jerem. 2	1 Tim. 1
18	c		3	6	4	2, 3
19	d		5	7	6	4
20	e	Margaret, V. & M.	7	8	8	5
21	f		9	9	10	6
22	g	S. Mary Magd.	11	10	12	2 Tim. 1
23	A		13	11	14	2
24	b	Fast.	15	12	16	3
25	c	S. *James*, Ap.		13		4
26	d	S. Anne.	17	14	18	Titus 1
27	e		19	15	20	2, 3
28	f		21	16	22	Philemon.
29	g		23	17	24	Hebrews 1
30	A		25	18	26	2
31	b		27	19	28	3

AUGUST hath XXXI Days.			MORNING PRAYER.		EVENING PRAYER.	
			1 *Lesson.*	2 *Lesson.*	1 *Lesson.*	2 *Lesson.*
1	c	Lammas Day.	Jerem. 29	John 20	Jerem. 30	Hebrews 4
2	d		31	21	32	5
3	e		33	Acts 1	34	6
4	f		35	2	36	7
5	g		37	3	38	8
6	A	Transfigurat.	39	4	40	9
7	b	Name of Jesus.	41	5	42	10
8	c		43	6	44	11
9	d		45, 46	7	47	12
10	e	S. Lawrence, M.	48	8	49	13
11	f		50	9	51	James 1
12	g		52	10	Lamen. 1	2
13	A		Lamen. 2	11	3	3
14	b		4	12	5	4
15	c		Ezek. 2	13	Ezek. 3	5
16	d		6	14	7	1 Peter 1
17	e		13	15	14	2
18	f		18	16	33	3
19	g		34	17	Daniel 1	4
20	A		Daniel 2	18	3	5
21	b		4	19	5	2 Peter 1
22	c		6	20	7	2
23	d	Fast.	8	21	9	3
24	e	S. *Bartholomew.*		22		1 John 1
25	f		10	23	11	2
26	g		12	24	Hosea 1	3
27	A		Hos. 2, 3	25	4	4
28	b	S. Augustin, B.	5, 6	26	7	5
29	c	Beheading of S.	8	27	9	2, 3 John
30	d	—(John Baptist.	10	28	11	Jude. ——
31	e		12	Matth. 1	13	Romans 1

THE CALENDAR, WITH THE TABLE OF LESSONS.

SEPTEMBER hath XXX Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 *Lesson.*	2 *Lesson.*	1 *Lesson.*	2 *Lesson.*
1	f	Giles, Abbot. —	Hosea 14	Matth. 2	Joel 1	Rom. 2
2	g	———	Joel 2	3	3	3
3	A	———	Amos 1	4	Amos 2	4
4	b	———	3	5	4	5
5	c	———	5	6	6	6
6	d	———	7	7	8	7
7	e	Enurchus, Bp.	9	8	Obadiah.	8
8	f	Nat. of V. Mary.	Jonah 1	9	Jonah 2, 3	9
9	g	———	4	10	Micah 1	10
10	A	———	Micah 2	11	3	11
11	b	———	4	12	5	12
12	c	———	6	13	7	13
13	d	———	Nahum 1	14	Nahum 2	14
14	e	Holy-cross Day.	3	15	Habak. 1	15
15	f	———	Habak. 2	16	3	16
16	g	———	Zephan. 1	17	Zephan. 2	1 Cor. 1
17	A	Lambert, Bp. —	3	18	Haggai 1	2
18	b	———	Haggai 2	19	Zech. 1	3
19	c	———	Zech. 2, 3	20	4, 5	4
20	d	——— Fast.	6	21	7	5
21	e	*S. Matthew*, A.	———	22	———	6
22	f	———	8	23	9	7
23	g	———	10	24	11	8
24	A	———	12	25	13	9
25	b	———	14	26	Malac. 1	10
26	c	S. Cyprian, Abp.	Malac. 2	27	3	11
27	d	———	4	28	Tobit 1	12
28	e	———	Tobit 2	Mark 1	3	13
29	f	*S. Michael.*	———	2	———	14
30	g	S. Jerom. ———	4	3	6	15

OCTOBER hath XXXI Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 *Lesson.*	2 *Lesson.*	1 *Lesson.*	2 *Lesson.*
1	A	Remigius, Bp.—	Tobit 7	Mark 4	Tobit 8	1 Cor. 16
2	b	———	9	5	10	2 Cor. 1
3	c	———	11	6	12	2
4	d	———	13	7	14	3
5	e	———	Judith 1	8	Judith 2	4
6	f	Faith, V. & M.	3	9	4	5
7	g	———	5	10	6	6
8	A	———	7	11	8	7
9	b	S. Denys, Bp. —	9	12	10	8
10	c	———	11	13	12	9
11	d	———	13	14	14	10
12	e	———	15	15	16	11
13	f	Trans. K. Edw.	Wisd. 1	16	Wisd. 2	12
14	g	———	3	Lu. 1 *to* 39	4	13
15	A	———	5	— 1 *v.* 39	6	Galat. 1
16	b	———	7	2	8	2
17	c	Etheldreda, V. Q.	9	3	10	3
18	d	*S. Luke*, Evan.	———	4	———	4
19	e	———	11	5	12	5
20	f	———	13	6	14	6
21	g	———	15	7	16	Ephes. 1
22	A	———	17	8	18	2
23	b	———	19	9	Ecclus. 1	3
24	c	———	Ecclus. 2	10	3	4
25	d	Crispin, Mart.	4	11	5	5
26	e	———	6	12	7	6
27	f	——— Fast.	8	13	9	Philipp. 1
28	g	*S. Simon* and *S.*	———	14	———	2
29	A	——— (*Jude*	10	15	11	3
30	b	———	12	16	13	4
31	c	——— Fast.	14	17	15	Coloss. 1

THE CALENDAR, WITH THE TABLE OF LESSONS.

NOVEMBER hath XXX Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 *Lesson.*	2 *Lesson.*	1 *Lesson.*	2 *Lesson.*
1	d	*All Saints' Day.*				
2	e		Ecclus. 16	Luke 18	Ecclus. 17	Coloss. 2
3	f		18	19	19	3
4	g		20	20	21	4
5	A	*Pupils' Consp.*	22	21	23	1 Thess. 1
6	b	Leonard, Con. —	24	22	(a) 25	2
7	c		27	23	28	3
8	d		29	24	(b) 30	4
9	e		31	John 1	32	5
10	f		33	2	34	2 Thess. 1
11	g	S. Martin, Bp.—	35	3	36	2
12	A		37	4	38	3
13	b	Britius, Bishop.	39	5	40	1 Tim. 1
14	c		41	6	42	2, 3
15	d	Machutus, Bp.	43	7	44	4
16	e		45	8	(c) 46	5
17	f	Hugh, Bishop.	47	9	48	6
18	g		49	10	50	2 Tim. 1
19	A		51	11	Baruch 1	2
20	b	Edmund, King.	Baruch 2	12	3	3
21	c		4	13	5	4
22	d	Cecilia, V. & M.	6	14	Hist. Sus.	Titus 1
23	e	S. Clement, Bp.	Bel & Dra.	15	Isaiah 1	2, 3
24	f		Isaiah 2	16	5	Philemon.
25	g	Catharine, Vir.	4	17	5	Hebrews 1
26	A		6	18	7	2
27	b		8	19	9	3
28	c		10	20	11	4
29	d	Fast.	12	21	13	5
30	e	S. *Andrew*, Ap.		Acts 1		6

Note, that (a) Eccles. 25. is to be read only to ver. 13. and (b) Ecclus. 30. only to ver. 18. and (c) Ecclus. 46. only to ver. 20.

DECEMBER hath XXXI Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 *Lesson.*	2 *Lesson.*	1 *Lesson.*	2 *Lesson.*
1	f		Isaiah 14	Acts 2	Isaiah 15	Hebrews 7
2	g		16	3	17	8
3	A		18	4	19	9
4	b		20, 21	5	22	10
5	c		23	6	24	11
6	d	Nicolas, Bishop.	25	7 *to v.* 30	26	12
7	e		27	7 *v.* 30	28	13
8	f	Concept. of Vir.	29	8	30	James 1
9	g	(Mary.	31	9	32	2
10	A		33	10	34	3
11	b		35	11	36	4
12	c		37	12	38	5
13	d	Lucy, V. and M.	39	13	40	1 Peter 1
14	e		41	14	42	2
15	f		43	15	44	3
16	g	O Sapientia.—	45	16	46	4
17	A		47	17	48	5
18	b		49	18	50	2 Peter 1
19	c		51	19	52	2
20	d	Fast.	53	20	54	3
21	e	S. *Thomas*, Ap.		21		1 John 1
22	f		55	22	56	2
23	g		57	23	58	3
24	A	Fast.	59	24	60	4
25	b	*Christmas-Day.*				
26	c	S. *Stephen*, M.				
27	d	S. *John*, Evan.				
28	e	*Innocents' Day.*		25		5
29	f		61	26	62	2 John. —
30	g		63	27	64	3 John. —
31	A	Silvester, Bp. —	65	28	66	Jude. —

THE ORDER FOR

MORNING AND EVENING PRAYER

DAILY TO BE SAID AND USED THROUGHOUT THE YEAR.

THE Morning and Evening Prayer shall be used in the accustomed Place of the Church, Chapel, or Chancel; except it shall be otherwise determined by the Ordinary of the Place. And the Chancels shall remain as they have done in times past.

And here is to be noted, that such Ornaments of the Church, and of the Ministers thereof, at all Times of their Ministration, shall be retained, and be in use, as were in this Church of *England*, by the authority of Parliament, in the Second Year of the Reign of King *Edward* the Sixth.

THE ORDER FOR

MORNING PRAYER,

DAILY THROUGHOUT THE YEAR.

¶ *At the beginning of Morning Prayer the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.*

WHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek.* xviii. 27.

I acknowledge my transgressions, and my sin is ever before me. *Psal.* li. 3.

Hide Thy face from my sins, and blot out all mine iniquities. *Psal.* li. 9.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise. *Psal.* li. 17.

Rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil. *Joel* ii. 13.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against Him: neither have we obeyed the voice of the Lord our God, to walk in His laws which He set before us. *Dan.* ix. 9, 10.

O Lord, correct me, but with judgement; not in Thine anger, lest Thou bring me to nothing.

Jer. x. 24. *Psal.* vi. 1.

Repent ye; for the Kingdom of Heaven is at hand. *St. Matth.* iii. 2.

I will arise, and go to my Father, and will say unto Him, Father, I have sinned against Heaven, and before Thee, and am no more worthy to be called Thy son. *St. Luke* xv. 18, 19.

Enter not into judgement with Thy servant, O Lord; for in Thy sight shall no man living be justified.

Psal. cxliii. 2.

If we say that we have no sin, we deceive ourselves, and the truth is not in us: but, if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 St. John* i. 8, 9.

DEARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by His infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God; yet ought we most chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at His hands, to set forth His most worthy praise, to hear His most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the Heavenly Grace, saying after me;

¶ *A general Confession to be said of the whole Congregation after the Minister, all kneeling.*

ALMIGHTY and most merciful Father; We have erred, and strayed from Thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against Thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But Thou, O Lord, have mercy upon us, miserable offenders. Spare Thou them, O God, which confess their

faults. Restore Thou them that are penitent; According to Thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for His sake; That we may hereafter live a godly, righteous, and sober life, To the glory of Thy holy Name. Amen.

¶ *The Absolution, or Remission of sins, to be pronounced by the Priest alone, standing; the people still kneeling.*

ALMIGHTY God, the Father of our Lord Jesus Christ, Who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live; and hath given power, and commandment, to His Ministers, to declare and pronounce to His people, being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe His holy Gospel. Wherefore let us beseech Him to grant us true repentance, and His Holy Spirit, that those things may please Him, which we do at this present; and that the rest of our life hereafter may be pure, and holy; so that at the last we may come to His eternal joy; through Jesus Christ our Lord.

¶ *The people shall answer here, and at the end of all other prayers,* Amen.

¶ *Then the Minister shall kneel, and say the Lord's Prayer with an audible voice; the people also kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.*

OUR Father, Which art in heaven, hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: for Thine is the kingdom, the power, and the glory, for ever and ever. Amen.

¶ *Then likewise he shall say,*

O Lord, open Thou our lips.

Answer. And our mouth shall shew forth Thy praise.

Priest. O God, make speed to save us.

Answer. O Lord, make haste to help us.

¶ *Here all standing up, the Priest shall say,*

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Priest. Praise ye the Lord.

Answer. The Lord's Name be praised.

¶ *Then shall be said or sung this Psalm following: except on* Easter-Day, *upon which another Anthem is appointed; and on the Nineteenth day of every Month it is not to be read here, but in the ordinary Course of the Psalms.*

VENITE, EXULTEMUS DOMINO.

Psal. xcv.

O COME, let us sing unto the Lord: let us heartily rejoice in the strength of our salvation.

Let us come before His presence with thanksgiving: and shew ourselves glad in Him with Psalms.

For the Lord is a great God: and a great King above all gods.

In His hand are all the corners of the earth: and the strength of the hills is His also.

The sea is His, and He made it: and His hands prepared the dry land.

O come, let us worship, and fall down: and kneel before the Lord our Maker.

For He is the Lord our God: and we are the people of His pasture, and the sheep of His hand.

To day if ye will hear His voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness;

When your fathers tempted Me: proved Me, and saw My works.

Forty years long was I grieved with this generation, and said: It is a people that do err in their hearts, for they have not known My ways.

Unto whom I sware in My wrath: that they should not enter into My rest.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Then shall follow the Psalms in order as they are appointed. And at the end of every Psalm throughout the Year, and likewise at the end of* Benedicite, Benedictus, Magnificat, *and* Nunc dimittis, *shall be repeated,*

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Then shall be read distinctly with an audible voice the First Lesson, taken out of the Old Testament, as is appointed in the Calendar, except there be Proper Lessons assigned for that day: He that readeth so standing and turning himself, as he may best be heard of all such as are present. And after that, shall be said or sung, in* English, *the Hymn called* Te Deum Laudamus, *daily throughout the Year.*

¶ *Note, That before every Lesson the Minister shall say,* Here beginneth such a Chapter, *or* Verse of such a Chapter, *or* such a Book: *And after every Lesson,* Here endeth the First, *or* the Second Lesson.

TE DEUM LAUDAMUS.

WE praise Thee, O God: we acknowledge Thee to be the Lord.

All the earth doth worship Thee: the Father everlasting.

To Thee all Angels cry aloud: the Heavens, and all the Powers therein.

To Thee Cherubin, and Seraphin: continually do cry,

Holy, Holy, Holy: Lord God of Sabaoth;

Heaven and earth are full of the Majesty: of Thy Glory.

The glorious company of the Apostles: praise Thee.

The goodly fellowship of the Prophets: praise Thee.

The noble army of Martyrs: praise Thee.

The holy
the world: d
The Fathe
jesty;
Thine hono
Son;
Also the H
forter.
Thou art t
Christ.
Thou art t
the Father.
When Tho
deliver man:
the Virgin's
When Tho
sharpness of
open the Kin
believers.
Thou sittes
God: in the
We believe
to be our Jud
We therefo
servants: wh
ed with Thy
Make them
Thy Saints: i
O Lord, sa
bless Thine h
Govern the
for ever.
Day by day
And we wo
world without
Vouchsafe,
this day with
O Lord, hav
mercy upon u
O Lord, le
upon us: as o
O Lord, in
let me never b

¶ *O*

BENEDICI

O ALL ye
bless ye
and magnify
O ye Angel
the Lord: pra
Him for ever.
O ye Heave
praise Him,
ever.

O ye Waters that be above the Firmament, bless ye the Lord : praise Him, and magnify Him for ever.

O all ye Powers of the Lord, bless ye the Lord : praise Him, and magnify Him for ever.

O ye Sun, and Moon, bless ye the Lord : praise Him, and magnify Him for ever.

O ye Stars of Heaven, bless ye the Lord : praise Him, and magnify Him for ever.

O ye Showers, and Dew, bless ye the Lord : praise Him, and magnify Him for ever.

O ye Winds of God, bless ye the Lord : praise Him, and magnify Him for ever.

O ye Fire and Heat, bless ye the Lord : praise Him, and magnify Him for ever.

O ye Winter and Summer, bless ye the Lord : praise Him, and magnify Him for ever.

O ye Dews, and Frosts, bless ye the Lord : praise Him, and magnify Him for ever.

O ye Frost and Cold, bless ye the Lord : praise Him, and magnify Him for ever.

O ye Ice and Snow, bless ye the Lord : praise Him, and magnify Him for ever.

O ye Nights, and Days, bless ye the Lord : praise Him, and magnify Him for ever.

O ye Light and Darkness, bless ye the Lord : praise Him, and magnify Him for ever.

O ye Lightnings, and Clouds, bless ye the Lord : praise Him, and magnify Him for ever.

O let the Earth bless the Lord : yea, let it praise Him, and magnify Him for ever.

O ye Mountains, and Hills, bless ye the Lord : praise Him, and magnify Him for ever.

O all ye Green Things upon the Earth, bless ye the Lord : praise Him, and magnify Him for ever.

O ye Wells, bless ye the Lord : praise Him, and magnify Him for ever.

O ye Seas, the Lord : prai Him for ever.

O ye Whale in the Waters, praise Him, a ever.

O all ye Fo ye the Lord : nify Him for e

O all ye Be ye the Lord : nify Him for e

O ye Childr the Lord : pra Him for ever.

O let Israe praise Him, a ever.

O ye Priests the Lord : pra Him for ever.

O ye Servan ye the Lord : nify Him for e

O ye Spirit Righteous, bles Him, and magn

O ye holy heart, bless y Him, and magn

O Ananias, bless ye the Lo magnify Him f

Glory be to Son : and to th

As it was in and ever sha end. Amen.

¶ *Then shall Second Lesson tament. And ing; except read in the the Gospel on*

BENED

BLESSEI Israel : redeemed Hi

And hath vation for u servant Davi

As He spa holy Prophe since the wo

That we should be saved from our enemies : and from the hands of all that hate us ;

To perform the mercy promised to our forefathers : and to remember His holy Covenant ;

To perform the oath which He sware to our forefather Abraham : that He would give us ;

That we being delivered out of the hand of our enemies : might serve Him without fear ;

In holiness and righteousness before Him : all the days of our life.

And thou, Child, shalt be called the Prophet of the Highest : for thou shalt go before the face of the Lord to prepare His ways ;

To give knowledge of salvation unto His people : for the remission of their sins,

Through the tender mercy of our God : whereby the Day-spring from on high hath visited us ;

To give light to them that sit in darkness, and in the shadow of death : and to guide our feet into the way of peace.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Or this Psalm,*

JUBILATE DEO. Psal. c.

O BE joyful in the Lord, all ye lands : serve the Lord with gladness, and come before His presence with a song.

Be ye sure that the Lord He is God : it is He that hath made us, and not we ourselves ; we are His people, and the sheep of His pasture.

O go your way into His gates with thanksgiving, and into His courts with praise : be thankful unto Him, and speak good of His Name.

For the Lord is gracious, His mercy is everlasting : and His truth endureth from generation to generation.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the begi
and ever shall be :
end. Amen.

¶ *Then shall be sung or
Creed by the Minister
standing: except only
Creed of Saint* Athanasi
be read.

I BELIEVE in Go
Almighty, Maker
earth :

And in Jesus Christ
our Lord, Who was
the Holy Ghost, Born
Mary, Suffered unde
late, Was crucified,
ried, He descended i
third day He rose a
dead, He ascended int
sitteth on the right ha
Father Almighty ; Fr
shall come to judge
the dead.

I believe in the Hol
holy Catholick Churc
munion of Saints ;
ness of sins ; The R
the body, And the li
Amen.

¶ *And after that, these P
all devoutly kneeling ;
pronouncing with a loud*

The Lord be with y
Answer. And with

Minister. Let us

Lord, have mercy u
Christ, have merc
Lord, have mercy u

¶ *Then the Minister, Cl
shall say the Lord's Pr
voice.*

OUR Father, Whic
ven, hallowed b
Thy kingdom come.
done in earth, as it
Give us this day our
And forgive us our tre
forgive them that tre
us. And lead us not int
but deliver us from evi

¶ *Then the Priest standin*

O Lord, shew Thy w
Answer. And gra
vation.

B

Priest. O Lord, save the Queen.

Answer. And mercifully hear us when we call upon Thee.

Priest. Endue Thy Ministers with righteousness.

Answer. And make Thy chosen people joyful.

Priest. O Lord, save Thy people.

Answer. And bless Thine inheritance.

Priest. Give peace in our time, O Lord.

Answer. Because there is none other that fighteth for us, but only Thou, O God.

Priest. O God, make clean our hearts within us.

Answer. And take not Thy Holy Spirit from us.

¶ *Then shall follow three Collects; the first of the Day, which shall be the same that is appointed at the Communion; the second for Peace; the third for Grace to live well. And the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the year, as followeth; all kneeling.*

THE SECOND COLLECT, FOR PEACE.

O GOD, Who art the author of peace and lover of concord, in knowledge of Whom standeth our eternal life, Whose service is perfect freedom; Defend us Thy humble servants in all assaults of our enemies; that we, surely trusting in Thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

THE THIRD COLLECT, FOR GRACE.

O LORD, our heavenly Father, Almighty and everlasting God, Who hast safely brought us to the beginning of this day; Defend us in the same with Thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by Thy governance, to do always that is righteous in Thy sight; through Jesus Christ our Lord. *Amen.*

¶ *In Quires and Places where they sing, here followeth the Anthem.*

¶ *Then these five Prayers following are to be read here, except when the Litany is read; and then only the two last are to be read, as they are there placed.*

A PRAYER FOR THE QUEEN'S MAJESTY.

O LORD our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, Who dost from Thy throne behold all the dwellers upon earth; Most heartily we beseech Thee with Thy favour to behold our most gracious Sovereign Lady, Queen *VICTORIA;* and so replenish her with the grace of Thy Holy Spirit, that she may alway incline to Thy will, and walk in Thy way: Endue her plenteously with heavenly gifts; grant her in health and wealth long to live; strengthen her that she may vanquish and overcome all her enemies; and finally, after this life, she may attain everlasting joy and felicity; through Jesus Christ our Lord. *Amen.*

A PRAYER FOR THE ROYAL FAMILY.

ALMIGHTY God, the fountain of all goodness, we humbly beseech Thee to bless *Adelaide* the Queen Dowager, the Prince *Albert*, *Albert* Prince of *Wales*, and all the Royal Family: Endue them with Thy Holy Spirit; enrich them with Thy heavenly grace; prosper them with all happiness; and bring them to Thine everlasting kingdom; through Jesus Christ our Lord. *Amen.*

A PRAYER FOR THE CLERGY AND PEOPLE.

ALMIGHTY and everlasting God, Who alone workest great marvels; Send down upon our Bishops, and Curates, and all Congregations committed to their charge, the healthful Spirit of Thy grace; and that they may truly please Thee, pour upon them the continual dew of Thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

A PRAYER OF ST. CHRYSOSTOM.

ALMIGHTY God, Who hast given us grace at this time with one accord to make our common

supplications unto Thee; and dost promise, that when two or three are gathered together in Thy Name Thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of Thy servants, as may be most expedient for them; granting us in this world knowledge of Thy truth, and in the world everlasting. *Amen.*

2 *Cor.* xiii.

THE grace of our Christ, and the lov the fellowship of the H with us all evermore. *A*

Here endeth the Order of Morning Prayer throughout the Ye

THE ORDER FOR

EVENING PRAYER

DAILY THROUGHOUT THE YEAR.

¶ *At the beginning of Evening Prayer the Minister shall read with a lou or more of these Sentences of the Scriptures that follow. And then he sha is written after the said Sentences.*

WHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek.* xviii. 27.

I acknowledge my transgressions, and my sin is ever before me. *Psal.* li. 3.

Hide Thy face from my sins, and blot out all mine iniquities. *Psal.* li. 9.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise.

Psal. li. 17.

Rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil. *Joel* ii. 13.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against Him: neither have we obeyed the voice of the Lord our God, to walk in His laws which He set before us. *Dan.* ix. 9, 10.

O Lord, correct me, but with judgement; not in Thine anger, lest Thou bring me to nothing. *Jer.* x. 24. *Psal.* vi. 1.

Repent ye; for the Kingdom of heaven is at hand. *St. Matth.* iii. 2.

I will arise, and go to my Father, and will say unto Him, Father, I have sinned against Heaven, and before Thee, and am no to be called Thy son. *s*

Enter not into judgem servant, O Lord; for shall no man living be j

If we say that we ha deceive ourselves, and not in us: but, if we co He is faithful and just our sins, and to clean unrighteousness. 1 *St. Joh*

DEARLY beloved Scripture moveth places to acknowledge our manifold sins and and that we should nor cloke them before Almighty God our hea but confess them with lowly, penitent, and ob to the end that we ma giveness of the same, b goodness and mercy. we ought at all times knowledge our sins bef ought we most chiefly s we assemble and mee render thanks for the that we have received to set forth His most to hear His most ho

ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the Heavenly Grace, saying after me;

¶ *A general Confession to be said of the whole Congregation after the Minister, all kneeling.*

ALMIGHTY and most merciful Father; We have erred, and strayed from Thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against Thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But Thou, O Lord, have mercy upon us, miserable offenders. Spare Thou them, O God, which confess their faults. Restore Thou them that are penitent; According to Thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for His sake; That we may hereafter live a godly, righteous, and sober life, To the glory of Thy holy Name. Amen.

¶ *The Absolution, or Remission of sins, to be pronounced by the Priest alone, standing: the people still kneeling.*

ALMIGHTY God, the Father of our Lord Jesus Christ, Who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live; and hath given power, and commandment, to His Ministers, to declare and pronounce to His people, being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe His holy Gospel. Wherefore let us beseech Him to grant us true repentance, and His Holy Spirit, that those things may please Him, which we do at this present; and that the rest of our life *hereafter may be* pure, and holy; so *that at the last we may* come to His eternal joy; through Jesus Christ our Lord. *Amen.*

¶ *Then the Minister shall kneel, and say the Lord's Prayer; the people also kneeling, and repeating it with him.*

OUR Father, Which art in heaven, hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: for Thine is the kingdom, the power, and the glory, for ever and ever. Amen.

¶ *Then likewise he shall say,*

O Lord, open Thou our lips.

Answer. And our mouth shall shew forth Thy praise.

Priest. O God, make speed to save us.

Answer. O Lord, make haste to help us.

¶ *Here all standing up, the Priest shall say,*

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Priest. Praise ye the Lord.

Answer. The Lord's Name be praised.

¶ *Then shall be said or sung the Psalms in order as they are appointed. Then a Lesson of the Old Testament, as is appointed. And after that,* Magnificat *(or the Song of the blessed Virgin* Mary*) in English, as followeth.*

MAGNIFICAT. St. Luke i.

MY soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour.

For He hath regarded: the lowliness of His hand-maiden.

For behold, from henceforth: all generations shall call me blessed.

For He that is mighty hath magnified me: and holy is His Name.

And His mercy is on them that fear Him: throughout all generations.

He hath shewed strength with His arm: He hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from

their seat : and hath exalted the humble and meek.

He hath filled the hungry with good things : and the rich He hath sent empty away.

He remembering His mercy hath holpen His servant Israel : as He promised to our forefathers, Abraham and his seed, for ever.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Or else this Psalm; except it be on the Nineteenth Day of the Month, when it is read in the ordinary Course of the Psalms.*

CANTATE DOMINO. Psal. xcviii.

O SING unto the Lord a new song : for He hath done marvellous things.

With His own right hand, and with His holy arm : hath He gotten Himself the victory.

The Lord declared His salvation : His righteousness hath He openly shewed in the sight of the heathen.

He hath remembered His mercy and truth toward the house of Israel : and all the ends of the world have seen the salvation of our God.

Shew yourselves joyful unto the Lord, all ye lands : sing, rejoice, and give thanks.

Praise the Lord upon the harp : sing to the harp with a psalm of thanksgiving.

With trumpets also and shawms : O shew yourselves joyful before the Lord the King.

Let the sea make a noise, and all that therein is : the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord : for He cometh to judge the earth.

With righteousness shall He judge the world : and the people with equity.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then a Lesson of th it is appointed. An* mittis *(or the Song of as followeth.*

NUNC DIMITTIS

LORD, now lett vant depart i ing to Thy word.

For mine eyes Salvation,

Which Thou ha fore the face of all

To be a light to tiles : and to be people Israel.

Glory be to the Son : and to the H

As it was in the and ever shall be end. Amen.

¶ *Or else this Psalm Twelfth Day o*

DEUS MISEREA

GOD be merci bless us : and of His countenance unto us :

That Thy way m earth : Thy saving nations.

Let the people pr yea, let all the peo

O let the nation glad : for Thou sha righteously, and g upon earth.

Let the people pr yea, let all the peo

Then shall the her increase : and God, shall give us

God shall bless ends of the world s

Glory be to the Son : and to the H

As it was in the and ever shall be end. Amen.

¶ *Then shall be said Creed by the Minist standing.*

I BELIEVE in Almighty, Mak earth :

And in Jesus C

our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day He rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body, And the life everlasting. Amen.

¶ *And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing with a loud voice,*

The Lord be with you.

Answer. And with thy spirit.

Minister. Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

¶ *Then the Minister, Clerks, and people, shall say the Lord's Prayer with a loud voice.*

OUR Father, Which art in heaven, hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

¶ *Then the Priest standing up shall say,*

O Lord, shew Thy mercy upon us;

Answer. And grant us Thy salvation.

Priest. O Lord, save the Queen.

Answer. And mercifully hear us when we call upon Thee.

Priest. Endue Thy Ministers with righteousness.

Answer. And make Thy chosen people joyful.

Priest. O Lord, save Thy people.

Answer. And bless Thine inheritance.

Priest. Give peace in our time, O Lord.

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YER FOR THE ROYAL FAMILY.

IGHTY God, the fountain of goodness, we humbly beseech bless *Adelaide* the Queen er, the Prince *Albert*, *Albert* of *Wales*, and all the Royal : Endue them with Thy Holy enrich them with Thy hea- race; prosper them with all ess; and bring them to Thine ting kingdom; through Jesus our Lord. *Amen.*

RAYER FOR THE CLERGY AND PEOPLE.

MIGHTY and everlasting od, Who alone workest great s; Send down upon our Bi- and Curates, and all Congre- committed to their charge, althful Spirit of Thy grace; and that they may truly please Thee, pour upon them the continual dew of Thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

A PRAYER OF ST. CHRYSOSTOM.

ALMIGHTY God, Who hast given us grace at this time with one accord to make our common supplications unto Thee; and dost promise, that when two or three are gathered together in Thy Name Thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of Thy servants, as may be most expedient for them; granting us in this world knowledge of Thy truth, and in the world to come life everlasting. *Amen.*

2 *Cor.* xiii.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the Order of Evening Prayer throughout the Year.

AT MORNING PRAYER.

s these Feasts: Christmas-day, *the* Epiphany, *Saint* Matthias, Easter-day, Ascen- day, Whitsunday, *Saint* John Baptist, *Saint* James, *Saint* Bartholomew, *Saint* hew, *Saint* Simon *and Saint* Jude, *Saint* Andrew, *and upon* Trinity-Sunday, *shall* ng or said at *Morning Prayer, instead of the Apostles' Creed, this Confession of our* hian Faith, *commonly called The Creed of Saint* Athanasius, *by the Minister and* standing.

QUICUNQUE VULT.

HOSOEVER will be saved: before all things it is neces- that he hold the Catholick

ich Faith except every one do whole and undefiled: without he shall perish everlastingly.

l the Catholick Faith is this: we worship one God in Trinity, rinity in Unity;

ther confounding the Persons: viding the Substance.

there is one Person of the r, another of the Son: and r of the Holy Ghost.

the Godhead of *the Father, of n, and of the Holy Ghost, is* all one: the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son: and such is the Holy Ghost.

The Father uncreate, the Son uncreate: and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible: and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal: and the Holy Ghost eternal.

And yet They are not three eternals: but one eternal.

As also there are not three incomprehensibles, nor three uncre- *ated: but* one uncreated, and one *incomprehensible.*

So likewise the Father is Almighty, the Son Almighty : and the Holy Ghost Almighty.

And yet They are not three Almighties : but one Almighty.

So the Father is God, the Son is God : and the Holy Ghost is God.

And yet They are not three Gods : but one God.

So likewise the Father is Lord, the Son Lord : and the Holy Ghost Lord.

And yet not three Lords : but one Lord.

For like as we are compelled by the Christian verity : to acknowledge every Person by Himself to be God and Lord;

So are we forbidden by the Catholick Religion : to say, There be three Gods, or three Lords.

The Father is made of none : neither created, nor begotten.

The Son is of the Father alone : not made, nor created, but begotten.

The Holy Ghost is of the Father and of the Son : neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons : one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other : none is greater, or less than another;

But the whole three Persons are co-eternal together : and co-equal.

So that in all things, as is aforesaid : the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved : must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation : that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right Faith is, that we

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cannot be saved.
Glory be to th
Son : and to the
As it was in t
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end. Amen.

THE LITANY.

¶ *Here followeth the LITANY, or General Supplication, to be sung or sa Prayer upon* Sundays, Wednesdays, *and* Fridays, *and at other times commanded by the Ordinary.*

O GOD the Father, of heaven: have mercy upon us miserable sinners.

O God the Father, of heaven: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God: have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God: have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our forefathers; neither take Thou vengeance of our sins: spare us, good Lord, spare Thy people, whom Thou hast redeemed with Thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief; from sin, from the crafts and assaults of the devil; from Thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From all blindness of heart; from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From fornication, and all other deadly sin; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From lightning and tempest; from plague, pestilence, and famine; from battle and murder, an death,

Good Lord, del

From all sedition, pri and rebellion; from trine, heresy, and schis ness of heart, and co Word and Commandn

Good Lord, del

By the mystery of carnation; by Thy hol Circumcision; by Thy ing, and Temptation,

Good Lord, del

By Thine Agony and by Thy Cross and Pa precious Death and I glorious Resurrectio sion; and by the comi Ghost,

Good Lord, de

In all time of our all time of our wealth; death, and in the day

Good Lord, de

We sinners do be hear us, O Lord Goc may please Thee to r Thy holy Church ur right way;

We beseech Thee to Lord.

That it may please and strengthen in the ping of Thee, in rigl holiness of life, Thy *TORIA*, our most g and Governour;

We beseech Thee to Lord.

That it may pleas her heart in Thy faith and that she may eve fiance in Thee, and honour and glory;

We beseech Thee to Lord.

That it may pleas

defender and keeper, giving her the victory over all her enemies;

We beseech Thee to hear us, good Lord.

That it may please Thee to bless and preserve *Adelaide* the Queen Dowager, the Prince *Albert*, *Albert* Prince of *Wales*, and all the Royal Family;

We beseech Thee to hear us, good Lord.

That it may please Thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of Thy Word; and that both by their preaching and living they may set it forth, and shew it accordingly;

We beseech Thee to hear us, good Lord.

That it may please Thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom, and understanding;

We beseech Thee to hear us, good Lord.

That it may please Thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth;

We beseech Thee to hear us, good Lord.

That it may please Thee to bless and keep all Thy people;

We beseech Thee to hear us, good Lord.

That it may please Thee to give to all nations unity, peace, and concord;

We beseech Thee to hear us, good Lord.

That it may please Thee to give us an heart to love and dread Thee, and diligently to live after Thy commandments;

We beseech Thee to hear us, good Lord.

That it may please Thee to give to all Thy people increase of grace to hear meekly Thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beseech Thee to hear us, good Lord.

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Thy Holy Sp
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We beseech
Lord.

Son of God : we beseech Thee to hear us.

Son of God : we beseech Thee to hear us.

O Lamb of God : that takest away the sins of the world;

Grant us Thy peace.

O Lamb of God : that takest away the sins of the world;

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ *Then shall the Priest, and the people with him, say the Lord's Prayer.*

OUR Father, Which art in heaven, hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

Priest. O Lord, deal not with us after our sins.

Answer. Neither reward us after our iniquities.

Let us pray.

O GOD, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful; Mercifully assist our prayers that we make before Thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils, which the craft and subtilty of the devil or man worketh against us, be brought to nought; and by the providence of Thy goodness they may be dispersed; that we Thy servants, being hurt by no persecutions, may evermore give thanks unto Thee in Thy holy Church; through Jesus Christ our Lord.

O Lord, arise, help us us for Thy Name's sak

O GOD, we have he ears, and our fath clared unto us, the nobl Thou didst in their day old time before them.

O Lord, arise, help u us for Thine honour.

Glory be to the Fath Son : and to the Holy G

Answer. As it was ning, is now, and ev world without end. Ar

From our enemies Christ.

Graciously look upo tions.

Pitifully behold the s hearts.

Mercifully forgive th people.

Favourably with me prayers.

O Son of David, hav us.

Both now and ever hear us, O Christ.

Graciously hear us, O ciously hear us, O Lor

Priest. O Lord, let shewed upon us;

Answer. As we do in Thee.

Let us pra

WE humbly beseec ther, mercifully our infirmities; and for Thy Name turn from evils that we most rig deserved; and grant, t troubles we may put ou and confidence in Th evermore serve Thee in pureness of living, to and glory; through ou tor and Advocate, Jes Lord. *Amen.*

A Prayer of St. Ch

ALMIGHTY God, W us grace at this

accord to make our common supplications unto Thee; and dost promise, that when two or three are gathered together in Thy Name Thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of Thy servants, as may be most expedient for them; granting us in this world in the *Amen*

T H C the fe with

Here endeth the LITA

PRAYERS AND THA

UPON SEVERAL OC

¶ *To be used before the two final Prayers of the L Prayer.*

PRAYER

For Rain.

O GOD, heavenly Father, Who by Thy Son Jesus Christ hast promised to all them that seek Thy kingdom, and the righteousness thereof, all things necessary to their bodily sustenance; Send us, we beseech Thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to Thy honour; through Jesus Christ our Lord. *Amen.*

For fair Weather.

O ALMIGHTY Lord God, Who for the sin of man didst once drown all the world, except eight persons, and afterward of Thy great mercy didst promise never to destroy it so again; We humbly beseech Thee, that although we for our iniquities have worthily deserved a plague of rain and waters, yet upon our true repentance Thou wilt send us such weather, as that we may receive the fruits of the earth in due season; and learn both by Thy punishment to amend our lives, and for Thy clemency to give Thee praise and glory; through Jesus Christ our Lord. *Amen.*

In

O fall, crease hold, of Th scarci now quity, be m and Chris and t glory,

O didst scarci cheap that punis likew Incre Thy that beral glory need Jesu

In the time of War and Tumults.

O ALMIGHTY God, King of all kings, and Governour of all things, Whose power no creature is able to resist, to Whom it belongeth justly to punish sinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beseech Thee, from the hands of our enemies; abate their pride, asswage their malice, and confound their devices; that we, being armed with Thy defence, may be preserved evermore from all perils, to glorify Thee, Who art the only giver of all victory; through the merits of Thy only Son, Jesus Christ our Lord. *Amen.*

In the time of any common Plague or Sickness.

O ALMIGHTY God, Who in Thy wrath didst send a plague upon Thine own people in the wilderness, for their obstinate rebellion against Moses and Aaron; and also, in the time of king David, didst slay with the plague of Pestilence threescore and ten thousand, and yet remembering Thy mercy didst save the rest; Have pity upon us miserable sinners, who now are visited with great sickness and mortality; that like as Thou didst then accept of an atonement, and didst command the destroying Angel to cease from punishing, so it may now please Thee to withdraw from us this plague and grievous sickness; through Jesus Christ our Lord. *Amen.*

¶ *In the Ember Weeks, to be said every day, for those that are to be admitted into Holy Orders.*

ALMIGHTY God, our heavenly Father, Who hast purchased to Thyself an universal Church by the precious blood of Thy dear Son; Mercifully look upon the same, and at this time so guide and govern the minds of Thy servants the Bishops and Pastors of Thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred Ministry of Thy Ch
those which shall be c
holy function give T
heavenly benediction
their life and doctrin
forth Thy glory, and s
salvation of all men;
Christ our Lord. *Am*

Or this.

ALMIGHTY God,
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Orders in Thy Churc
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same; and so replen
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fore Thee, to the glor
Name, and the benefi
Church; through Jes
Lord. *Amen.*

¶ *A Prayer that may be of the form*

O GOD, Whose na
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to forgive, receive ou
tions; and though w
bound with the chai
yet let the pitifulness
mercy loose us; for
Jesus Christ, our Med
vocate. *Amen.*

¶ *A Prayer for the High ment, to be read during*

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endeavours, upon the
foundations, that pe

ness, truth and justice, religion and piety, may be established among us for all generations. These and all other necessaries, for them, for us, and Thy whole Church, we humbly beg in the Name and Mediation of Jesus Christ our most blessed Lord and Saviour. *Amen.*

¶ *A Collect or Prayer for all Conditions of men, to be used at such times when the Litany is not appointed to be said.*

O GOD, the Creator and Preserver of all mankind, we humbly beseech Thee for all sorts and conditions of men; that Thou wouldest be pleased to make Thy ways known unto them, Thy saving health unto all nations. More especially, we pray for the good estate of the Catholick Cl
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THANKSGIVIN

¶ *A General Thanksgiving.*

ALMIGHTY God, Father of all mercies, we Thine unworthy servants do give Thee most humble and hearty thanks for all Thy goodness and loving-kindness to us, and to all men; [**particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.*] We bless Thee for our creation, preservation, and all the blessings of this life; but above all, for Thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech Thee, give us that due sense of all Thy mercies, that our hearts may be unfeignedly thankful, and that we shew forth Thy praise, not only with our lips, but in our lives; by giving up ourselves to Thy service, and by walking before Thee in holiness and righteousness all our days; through Jesus Christ our Lord, to Whom with Thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

* This to be said when any that have been prayed for desire to return praise.

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For Plenty.

O MOST merciful Father, Who of Thy gracious goodness hast heard the devout prayers of Thy Church, and turned our dearth and scarcity into cheapness and plenty; We give Thee humble thanks for this Thy special bounty; beseeching Thee to continue Thy loving-kindness unto us, that our land may yield us her fruits of increase, to Thy glory and our comfort; through Jesus Christ our Lord. *Amen.*

For Peace and Deliverance from our Enemies.

O ALMIGHTY God, Who art a strong tower of defence unto Thy servants against the face of their enemies; We yield Thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed: We acknowledge it Thy goodness that we were not delivered over as a prey unto them; beseeching Thee still to continue such Thy mercies towards us, that all the world may know that Thou art our Saviour and mighty Deliverer; through Jesus Christ our Lord. *Amen.*

For restoring Publick Peace at Home.

O ETERNAL God, our heavenly Father, Who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people; We bless Thy holy Name, that it hath pleased Thee to appease the seditious tumults which have been lately raised up amongst us; most humbly beseeching Thee to grant to all of us grace, that we may henceforth obediently walk in Thy holy commandments; quiet and peaceable li ness and honesty, ma offer unto Thee our sac and thanksgiving for t cies towards us; throug our Lord. *Amen.*

For Deliverance from the common Sickn

O LORD God, Who us for our sins, us for our transgressi late heavy and dread and now, in the midst remembering mercy, h our souls from the ja We offer unto Thy f ness ourselves, our sou which Thou hast deliv living sacrifice unto praising and magnifyi cies in the midst of through Jesus Chris *Amen.*

Or this.

WE humbly acknov Thee, O most me that all the punishmen threatened in Thy law have fallen upon us, by manifold transgressions of heart: Yet seeing it Thee of Thy tender me weak and unworthy h asswage the contagi wherewith we lately h afflicted, and to restor joy and health into ou We offer unto Thy Di the sacrifice of praise a ing, lauding and magnif rious Name for such T tion and providence ove Jesus Christ our Lord.

THE

COLLECTS, EPISTLES, A

TO BE USED THROUGHOU

¶ *Note, that the Collect appointed for every Sunday,*
Vigil or Eve, shall be said at the Eveni

THE FIRST SUNDAY IN ADVENT.

ALMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which Thy Son Jesus Christ came to visit us in great humility; that in the last day, when He shall come again in His glorious Majesty to judge both the quick and dead, we may rise to the life immortal, through Him Who liveth and reigneth with Thee and the Holy Ghost, now and ever. *Amen.*

¶ *This Collect is to be repeated every day, with the other Collects in Advent, until Christmas Eve.*

The Epistle. Owe no man any thing. Rom. xiii. ver. 8.

The Gospel. When they drew nigh unto Jerusalem. St. Matth. xxi. ver. 1. to ver. 14.

THE SECOND SUNDAY IN ADVENT.

BLESSED Lord, Who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of Thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our Saviour Jesus Christ. *Amen.*

The Epistle. Whatsoever things were written. Rom. xv. ver. 4. to ver. 14.

The Gospel. And there shall be signs. St. Luke xxi. ver. 25. to ver. 34.

THE THIRD SUNDAY IN ADVENT.

O LORD Jesu Christ, Who at Thy first coming didst send

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SUNDAY IN ADVE

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STMAS-DAY.

Y God, Who hast give
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adoption and grace, may daily be renewed by Thy Holy Spirit; through the same our Lord Jesus Christ, Who liveth and reigneth with Thee and the same Spirit, ever one God, world without end. *Amen.*

The Epistle. God, Who at sundry times. Heb. i. ver. 1. to ver. 13.

The Gospel. In the beginning was the Word. St. John i. ver. 1. to ver. 15.

SAINT STEPHEN'S DAY.

GRANT, O Lord, that, in all our sufferings here upon earth for the testimony of Thy truth, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the Holy Ghost, may learn to love and bless our persecutors by the example of Thy first Martyr Saint Stephen, who prayed for his murderers to Thee, O blessed Jesus, Who standest at the right hand of God to succour all those that suffer for Thee, our only Mediator and Advocate. *Amen.*

¶ *Then shall follow the Collect of the Nativity, which shall be said continually unto New-year's Eve.*

For the Epistle. Stephen, being full of the Holy Ghost. Acts vii. ver. 55.

The Gospel. Behold, I send unto you prophets. St. Matth. xxiii. ver. 34.

SAINT JOHN THE EVANGELIST'S DAY.

MERCIFUL Lord, we beseech Thee to cast Thy bright beams of light upon Thy Church, that, it being enlightened by the doctrine of Thy blessed Apostle and Evangelist Saint John may so walk in the light of Thy truth, that it may at length attain to the light of everlasting life; through Jesus Christ our Lord. *Amen.*

The Epistle. That which was from the beginning. 1 St. John i. ver. 1.

The Gospel. Jesus said unto Peter, Follow Me. St. John xxi. ver. 19.

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The Gospel
St. Matth. ii.

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THE EPIPHANY, OR THE MANIFESTATION OF CHRIST TO THE GENTILES.

O GOD, Who by the leading of a star didst manifest Thy only-begotten Son to the Gentiles; Mercifully grant, that we, which know Thee now by faith, may after this life have the fruition of Thy glorious Godhead; through Jesus Christ our Lord. *Amen.*

The Epistle. For this cause, I Paul. Ephes. iii. ver. 1. to ver. 13.

The Gospel. When Jesus was born in Bethlehem. St. Matth. ii. ver. 1. to ver. 13.

THE FIRST SUNDAY AFTER THE EPIPHANY.

O LORD, we beseech Thee mercifully to receive the prayers of Thy people which call upon Thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. *Amen.*

The Epistle. I beseech you therefore. Rom. xii. ver. 1. to ver. 6.

The Gospel. Now His parents went to Jerusalem. St. Luke ii. ver. 41.

THE SECOND SUNDAY AFTER THE EPIPHANY.

ALMIGHTY and everlasting God, Who dost govern all things in heaven and earth; Mercifully hear the supplications of Thy people, and grant us Thy peace all the days of our life; through Jesus Christ our Lord. *Amen.*

The Epistle. Having then gifts differing. Rom. xii. ver. 6. to ver. 16.

The Gospel. And the third day. St. John ii. ver. 1. to ver. 12.

THE THIRD SUNDAY AFTER THE EPIPHANY.

ALMIGHTY and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth Thy right hand to help and defend us; through Jesus Christ our Lord. *Amen.*

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Holy Ghost, He liveth and reigneth, ever one God, world without end. *Amen.*

The Epistle. Behold, what manner of love. 1 St. John iii. ver. 1. to ver. 9.

The Gospel. Then if any man shall say. St. Matth. xxiv. ver. 23. to ver. 32.

THE SUNDAY CALLED SEPTUAGESIMA, OR THE THIRD SUNDAY BEFORE LENT.

O LORD, we beseech Thee favourably to hear the prayers of Thy people; that we, who are justly punished for our offences, may be mercifully delivered by Thy goodness, for the glory of Thy Name; through Jesus Christ our Saviour, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

The Epistle. Know ye not, that they which run. 1 Cor. ix. ver. 24.

The Gospel. The kingdom of heaven. St. Matth. xx. ver. 1. to ver. 17.

THE SUNDAY CALLED SEXAGESIMA, OR THE SECOND SUNDAY BEFORE LENT.

O LORD God, Who seest that we put not our trust in any thing that we do; Mercifully grant that by Thy power we may be defended against all adversity; through Jesus Christ our Lord. *Amen.*

The Epistle. Ye suffer fools gladly. 2 Cor. xi. ver. 19. to ver. 32.

The Gospel. When much people were gathered. St. Luke viii. ver. 4. to ver. 16.

THE SUNDAY CALLED QUINQUAGESIMA, OR THE NEXT SUNDAY BEFORE LENT.

O LORD, Who hast taught us that all our doings without charity are nothing worth; Send Thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whoso-

ever liveth is co
Thee: Grant this
Jesus Christ's sa

The Epistle.
1 Cor. xiii. ver. 1.
The Gospel. T
to Him. St. Luk

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¶ *This Collect is to
Lent after the Col
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For the Epistle
Me. Joel ii. ver.
The Gospel. W
Matth. vi. ver. 16.

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O LORD, Who
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The Epistle. W
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The Gospel. Th
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ver. 1. to ver. 12.

THE SECOND SU

ALMIGHTY Go
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fended from all

may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. *Amen.*

The Epistle. We beseech you. 1 Thess. iv. ver. 1. to ver. 9.

The Gospel. Jesus went thence. St. Matth. xv. ver. 21. to ver. 29.

THE THIRD SUNDAY IN LENT.

WE beseech Thee, Almighty God, look upon the hearty desires of Thy humble servants, and stretch forth the right hand of Thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord. *Amen.*

The Epistle. Be ye therefore followers of God. Ephes. v. ver. 1. to ver. 15.

The Gospel. Jesus was casting out a devil. St. Luke xi. ver. 14. to ver. 29.

THE FOURTH SUNDAY IN LENT.

GRANT, we beseech Thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of Thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. *Amen.*

The Epistle. Tell me, ye that desire. Gal. iv. ver. 21.

The Gospel. Jesus went over the sea. St. John vi. ver. 1. to ver. 15.

THE FIFTH SUNDAY IN LENT.

WE beseech Thee, Almighty God, mercifully to look upon Thy people; that by Thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord. *Amen.*

The Epistle. Christ being come an High Priest. Hebr. ix. ver. 11. to ver. 16.

The Gospel. Jesus said, Which of you convinceth Me of sin? St. John viii. ver. 46.

Ghost, ever one God, world without end. *Amen.*

ALMIGHTY and everlasting God, by Whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers, which we offer before Thee for all estates of men in Thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve Thee; through our Lord and Saviour Jesus Christ. *Amen.*

O MERCIFUL God, Who hast made all men, and hatest nothing that Thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; Have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardness of heart, and contempt of Thy Word; and so fetch them home, blessed Lord, to Thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord, Who liveth and reigneth with Thee and the Holy Spirit, one God, world without end. *Amen.*

The Epistle. The law having a shadow of good things. Hebr. x. ver. 1. to ver. 26.

The Gospel. Pilate therefore took Jesus. St. John xix. ver. 1. to ver. 38.

EASTER EVEN.

GRANT, O Lord, that as we are baptized into the death of Thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with Him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for His merits, Who died, and was buried, and rose again for us, Thy Son Jesus Christ our Lord. *Amen.*

The Epistle. It is better, if the will of God be so. 1 St. Pet. iii. ver. 17.

The Gospel. When the even was come. St. Matth. xxvii. ver. 57.

EASTER-DA

¶ *At Morning Prayer, inste*
O come, let us sing, *&c.*
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in Christ shall all be

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our Lord, Who liveth a
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one God, world without

¶ *This Collect serves for*
Tuesday in Easter

The Epistle. If ye t
with Christ. Colos. iii. ve

The Gospel. The fi
week. St. John xx. v

MONDAY IN EASTER-WEEK.

For the Epistle. Peter opened his mouth. Acts x. ver. 34. to ver. 44.

The Gospel. Behold, two of His disciples. St. Luke xxiv. ver. 13. to ver. 36.

TUESDAY IN EASTER-WEEK.

For the Epistle. Men and brethren. Acts xiii. ver. 26. to ver. 42.

The Gospel. Jesus Himself stood in the midst. St. Luke xxiv. ver. 36. to ver. 49.

THE FIRST SUNDAY AFTER EASTER.

ALMIGHTY Father, Who hast given Thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may alway serve Thee in pureness of living and truth; through the merits of the same Thy Son Jesus Christ our Lord. *Amen.*

The Epistle. Whatsoever is born of God. 1 St. John v. ver. 4. to ver. 13.

The Gospel. The same day at evening. St. John xx. ver. 19. to ver. 24.

THE SECOND SUNDAY AFTER EASTER.

ALMIGHTY God, Who hast given Thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace that we may always most thankfully receive that His inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of His most holy life; through the same Jesus Christ our Lord. *Amen.*

The Epistle. This is thank-worthy. 1 St. Pet. ii. ver. 19.

The Gospel. Jesus said, I am the good shepherd. St. John x. ver. 11. to ver. 17.

THE THIRD SUNDAY AFTER EASTER.

ALMIGHTY God, Who shewest to them that be in error the light of Thy truth, to the intent that they may return into the way of *righteousness*; Grant unto all them

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with Him continually dwell, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. *Amen.*

For the Epistle. The former treatise have I made. Acts i. ver. 1. to ver. 12.

The Gospel. Jesus appeared unto the eleven. St. Mark xvi. ver. 14.

SUNDAY AFTER ASCENSION-DAY.

O GOD the King of glory, Who hast exalted Thine only Son Jesus Christ with great triumph unto Thy kingdom in heaven; We beseech Thee, leave us not comfortless; but send to us Thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. The end of all things is at hand. 1 St. Pet. iv. ver. 7. to ver. 12.

The Gospel. When the Comforter is come. St. John xv. ver. 26. to chap. xvi. ver. 4.

WHIT-SUNDAY.

GOD, Who as at this time didst teach the hearts of Thy faithful people, by the sending to them the light of Thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in His holy comfort; through the merits of Christ Jesus our Saviour, Who liveth and reigneth with Thee, in the unity of the same Spirit, one God, world without end. *Amen.*

¶ *This Collect serves for Monday and Tuesday in Whitsun-week.*

For the Epistle. When the day of Pentecost. Acts ii. ver. 1. to ver. 12.

The Gospel. Jesus said unto His disciples. St. John xiv. ver. 15.

MONDAY IN WHITSUN-WEEK.

For the Epistle. Then Peter opened his mouth. Acts x. ver. 34.

The Gospel. G
St. John iii. ver

TUESDAY IN

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stles. Acts viii.
The Gospel. V
to you. St. John

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For the Epist
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The Gospel.
the Pharisees.
to ver. 16.

THE FIRST SUN

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The Epistle.
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The Epistle. Marvel not, my brethren. 1 St. John iii. ver. 13.

The Gospel. A certain man made a great supper. St. Luke xiv. ver. 16. to ver. 25.

THE THIRD SUNDAY AFTER TRINITY.

O LORD, we beseech Thee mercifully to hear us; and grant that we, to whom Thou hast given an hearty desire to pray, may by Thy mighty aid be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. *Amen.*

The Epistle. All of you be subject. 1 St. Pet. v. ver. 5. to ver. 12.

The Gospel. Then drew near unto Him. St. Luke xv. ver. 1. to ver. 11.

THE FOURTH SUNDAY AFTER TRINITY.

O GOD, the protector of all that trust in Thee, without Whom nothing is strong, nothing is holy; Increase and multiply upon us Thy mercy; that, Thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christ's sake our Lord. *Amen.*

The Epistle. I reckon that the sufferings. Rom. viii. ver. 18. to ver. 24.

The Gospel. Be ye therefore merciful. St. Luke vi. ver. 36. to ver. 43.

THE FIFTH SUNDAY AFTER TRINITY.

GRANT, O Lord, we beseech Thee, that the course of this world may be so peaceably ordered by Thy governance, that Thy Church may joyfully serve Thee in all godly quietness; through Jesus Christ our Lord. *Amen.*

The Epistle. Be ye all of one mind. 1 St. Pet. iii. ver. 8. to ver. 15.

The Gospel. It came to pass. St. Luke v. ver. 1. to ver. 12.

THE SIXTH SUNDAY AFTER TRINITY.

O GOD, Who hast prepared for them that love Thee such good things as pass man's understanding;

THE TENTH SUNDAY AFTER TRINITY.

LET Thy merciful ears, O Lord, be open to the prayers of Thy humble servants; and that they may obtain their petitions make them to ask such things as shall please Thee; through Jesus Christ our Lord. *Amen.*

The Epistle. Concerning spiritual gifts. 1 Cor. xii. ver. 1. to ver. 12.

The Gospel. And when He was. St. Luke xix. ver. 41. to ver. 47.

THE ELEVENTH SUNDAY AFTER TRINITY.

O GOD, Who declarest Thy almighty power most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of Thy grace, that we, running the way of Thy commandments, may obtain Thy gracious promises, and be made partakers of Thy heavenly treasure; through Jesus Christ our Lord. *Amen.*

The Epistle. Brethren, I declare. 1 Cor. xv. ver. 1. to ver. 12.

The Gospel. Jesus spake this parable. St. Luke xviii. ver. 9. to ver. 15.

THE TWELFTH SUNDAY AFTER TRINITY.

ALMIGHTY and everlasting God, Who art always more ready to hear than we to pray, and art wont to give more than either we desire, or deserve; Pour down upon us the abundance of Thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, Thy Son, our Lord. *Amen.*

The Epistle. Such trust have we through Christ. 2 Cor. iii. ver. 4. to ver. 10.

The Gospel. Jesus, departing from the coasts. St. Mark vii. ver. 31.

THE THIRTEENTH SUNDAY AFTER TRINITY.

ALMIGHTY and merciful God, of Whose only gift it cometh that Thy faithful people do unto Thee true and la
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may so faithfully se
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Thy heavenly promi
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Amen.

The Epistle. To A
seed. Gal. iii. ver. 1

The Gospel. Bless
St. Luke x. ver. 23.

THE FOURTEENTH
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promise, make us to
Thou dost command
Christ our Lord. *A*

The Epistle. I say
the Spirit. Gal. v. ve

The Gospel. And
St. Luke xvii. ver. 1

THE FIFTEENTH SU
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KEEP, we beseec
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through Jesus Chr
Amen.

The Epistle. Ye s
letter I have written.

The Gospel. No
two masters. St. Ma

THE SIXTEENTH SU
TRINITY

O LORD, we bes
Thy continual p
defend Thy Church;
cannot continue in
Thy succour, preserve
Thy help and goodnes
sus Christ our Lord.

The Epistle. I desi
not. Ephes. iii. ver.

The Gospel. And
St. Luke vii. ver.

THE SEVENTEENTH SUNDAY AFTER TRINITY.

LORD, we pray Thee that Thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord. *Amen.*

The Epistle. I therefore the prisoner of the Lord. Ephes. iv. ver. 1. to ver. 7.

The Gospel. It came to pass. St. Luke xiv. ver. 1. to ver. 12.

THE EIGHTEENTH SUNDAY AFTER TRINITY.

LORD, we beseech Thee, grant Thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow Thee the only God; through Jesus Christ our Lord. *Amen.*

The Epistle. I thank my God always. 1 Cor. i. ver. 4. to ver. 9.

The Gospel. When the Pharisees had heard. St. Matth. xxii. ver. 34.

THE NINETEENTH SUNDAY AFTER TRINITY.

O GOD, forasmuch as without Thee we are not able to please Thee; Mercifully grant, that Thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. *Amen.*

The Epistle. This I say therefore. Ephes. iv. ver. 17.

The Gospel. Jesus entered into a ship. St. Matth. ix. ver. 1. to ver. 9.

THE TWENTIETH SUNDAY AFTER TRINITY.

O ALMIGHTY and most merciful God, of Thy bountiful goodness keep us, we beseech Thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things that Thou wouldest have done; through Jesus Christ our Lord. *Amen.*

The Epistle. See then that ye walk. Ephes. v. ver. 15. to ver. 22.

The Gospel. Jesus said, The

from the bands of those sins, which by our frailty we have committed: Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. *Amen.*

The Epistle. We give thanks to God. Coloss. i. ver. 3. to ver. 13.

The Gospel. While Jesus spake these things. St. Matth. ix. ver. 18. to ver. 27.

THE FIVE AND TWENTIETH SUNDAY AFTER TRINITY.

STIR up, we beseech Thee, O Lord, the wills of Thy faithful people; that they, plenteously bringing forth the fruit of good works, may of Thee be plenteously rewarded; through Jesus Christ our Lord. *Amen.*

For the Epistle. Behold, the days. Jer. xxiii. ver. 5. to ver. 9.

The Gospel. When Jesus then lift up His eyes. St. John vi. ver. 5. to ver. 15.

¶ *If there be any more Sundays before Advent-Sunday, the Service of some of those Sundays that were omitted after the Epiphany shall be taken in to supply so many as are here wanting. And if there be fewer, the overplus may be omitted: Provided that this last Collect, Epistle, and Gospel shall always be used upon the Sunday next before Advent.*

SAINT ANDREW'S DAY.

ALMIGHTY God, Who didst give such grace unto Thy holy Apostle Saint Andrew, that he readily obeyed the calling of Thy Son Jesus Christ, and followed Him without delay; Grant unto us all, that we, being called by Thy holy Word, may forthwith give up ourselves obediently to fulfil Thy holy commandments; through the same Jesus Christ our Lord. *Amen.*

The Epistle. If thou shalt confess. Rom. x. ver. 9.

The Gospel. Jesus, walking by the sea. St. Matth. iv. ver. 18. to ver. 23.

SAINT THOMAS THE APOSTLE.

ALMIGHTY and everliving God, Who for the more confirmation of the faith didst suffer Thy holy Apostle Thomas to be doubtful in

Thy Son's resurr
perfectly, and wi
believe in Thy So
our faith in Thy
reproved. Hear
the same Jesus
with Thee and t
all honour and g
evermore. *Amen*

The Epistle.
Ephes. ii. ver. 19

The Gospel. T
twelve. St. John

THE CONVERSIO

O GOD, Who,
ing of the bl
Paul, hast cause
Gospel to shine th
Grant, we besee
having his wond
remembrance, m
thankfulness unt
by following the
he taught; throu
Lord. *Amen.*

For the Epistl
breathing out thr
ver. 1. to ver. 23.

The Gospel. P
said. St. Matth.

THE PRESENTAT
THE TEMPLE,
THE PURIFICAT
THE VIRGIN.

ALMIGHTY
we humbly
jesty, that, as Th
was this day pres
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be presented un
and clean heart
Son Jesus Christ

For the Epistl
send My messeng
to ver. 6.

The Gospel. A
of her purificatio
22. to ver. 41.

SAINT MAT

O ALMIGH
the place
didst choose

Matthias to be of the number of the twelve Apostles; Grant that Thy Church, being alway preserved from false Apostles, may be ordered and guided by faithful and true pastors; through Jesus Christ our Lord. *Amen.*

For the Epistle. In those days Peter stood up in the midst. Acts i. ver. 15.

The Gospel. At that time Jesus answered. St. Matth. xi. ver. 25.

THE ANNUNCIATION OF THE BLESSED VIRGIN MARY.

WE beseech Thee, O Lord, pour Thy grace into our hearts; that, as we have known the incarnation of Thy Son Jesus Christ by the message of an angel, so by His cross and passion we may be brought unto the glory of His resurrection; through the same Jesus Christ our Lord. *Amen.*

For the Epistle. Moreover, the Lord spake. Isai. vii. ver. 10. to ver. 16.

The Gospel. And in the sixth month. St. Luke i. ver. 26. to ver. 39.

SAINT MARK'S DAY.

O ALMIGHTY God, Who hast instructed Thy holy Church with the heavenly doctrine of Thy Evangelist Saint Mark; Give us grace, that, being not like children carried away with every blast of vain doctrine, we may be established in the truth of Thy holy Gospel; through Jesus Christ our Lord. *Amen.*

The Epistle. Unto every one of us is given. Ephes. iv. ver. 7. to ver. 17.

The Gospel. I am the true vine. St. John xv. ver. 1. to ver. 12.

SAINT PHILIP AND SAINT JAMES'S DAY.

O ALMIGHTY God, Whom truly to know is everlasting life; Grant us perfectly to know Thy Son Jesus Christ to be the way, the truth, and the life; that, following the steps of Thy holy Apostles, Saint Philip and Saint James, we may stedfastly walk in the way that leadeth to eternal

glory; through Jesus Christ our Lord. *Amen.*

For the Epistle. About that time. Acts xii. ver. 1. to ver. 12.

The Gospel. When Jesus came. St. Matth. xvi. ver. 13. to ver. 20.

SAINT JAMES THE APOSTLE.

GRANT, O merciful God, that as Thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of Thy Son Jesus Christ, and followed Him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow Thy holy commandments; through Jesus Christ our Lord. *Amen.*

For the Epistle. In those days came prophets. Acts xi. ver. 27. to chap. xii. ver. 3.

The Gospel. Then came to Him. St. Matth. xx. ver. 20. to ver. 29.

SAINT BARTHOLOMEW THE APOSTLE.

O ALMIGHTY and everlasting God, Who didst give to Thine Apostle Bartholomew grace truly to believe and to preach Thy Word; Grant, we beseech Thee, unto Thy Church, to love that Word which he believed, and both to preach and receive the same; through Jesus Christ our Lord. *Amen.*

For the Epistle. By the hands of the Apostles. Acts v. ver. 12. to ver. 17.

The Gospel. And there was also a strife. St. Luke xxii. ver. 24. to ver. 31.

SAINT MATTHEW THE APOSTLE.

O ALMIGHTY God, Who by Thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same Thy Son Jesus Christ, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. Therefore seeing we have this ministry. 2
to ver. 7.

The Gospel. And
Matth. ix. ver. 9. to

SAINT MICHAEL AN

O EVERLASTI
hast ordained a
the services of Angel
wonderful order; M
that as Thy holy A
Thee service in hea
appointment they m
defend us on earth;
Christ our Lord. *An*

For the Epistle. T
Rev. xii. ver. 7. to v

The Gospel. At
St. Matth. xviii. ver.

SAINT LUKE THE

ALMIGHTY God
Luke the Ph
praise is in the Go
Evangelist, and Ph
soul; May it please
the wholesome medic
trine delivered by h
eases of our souls
through the merits o
Christ our Lord. *An*

The Epistle. Wat
things. 2 Tim. iv. v

The Gospel. The
St. Luke x. ver. 1. t

SAINT SIMON AND
APOSTL

O ALMIGHTY
built Thy Churc
dation of the Apostle
Jesus Christ Himself
corner-stone; Grant
ed together in unity
doctrine, that we m
holy temple accepta
through Jesus Chr
Amen.

The Epistle. Jude
Jesus Christ. St. J
ver. 9.

The Gospel. Thes
mand you. St. Joh

MONDAY IN EASTER-WEEK.

For the Epistle. Peter opened his mouth. Acts x. ver. 34. to ver. 44.

The Gospel. Behold, two of His disciples. St. Luke xxiv. ver. 13. to ver. 36.

TUESDAY IN EASTER-WEEK.

For the Epistle. Men and brethren. Acts xiii. ver. 26. to ver. 42.

The Gospel. Jesus Himself stood in the midst. St. Luke xxiv. ver. 36. to ver. 49.

THE FIRST SUNDAY AFTER EASTER.

ALMIGHTY Father, Who hast given Thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may alway serve Thee in pureness of living and truth; through the merits of the same Thy Son Jesus Christ our Lord. *Amen.*

The Epistle. Whatsoever is born of God. 1 St. John v. ver. 4. to ver. 13.

The Gospel. The same day at evening. St. John xx. ver. 19. to ver. 24.

THE SECOND SUNDAY AFTER EASTER.

ALMIGHTY God, Who hast given Thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace that we may always most thankfully receive that His inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of His most holy life; through the same Jesus Christ our Lord. *Amen.*

The Epistle. This is thank-worthy. 1 St. Pet. ii. ver. 19.

The Gospel. Jesus said, I am the good shepherd. St. John x. ver. 11. to ver. 17.

THE THIRD SUNDAY AFTER EASTER.

ALMIGHTY God, Who shewest to them that be in error the light of Thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into the fellows of Christ's Religion, that they m eschew those things that are contr to their profession, and follow such things as are agreeable to same; through our Lord Jesus Chr *Amen.*

The Epistle. Dearly beloved, beseech you. 1 St. Pet. ii. ver. 11. ver. 18.

The Gospel. Jesus said to disciples. St. John xvi. ver. 16. ver. 23.

THE FOURTH SUNDAY AFTER EAST

ALMIGHTY God, Who al canst order the unruly w and affections of sinful men; Gr unto Thy people, that they may l the thing which Thou command and desire that which Thou d promise; that so, among the sun and manifold changes of the wo our hearts may surely there be fix where true joys are to be fou through Jesus Christ our Lo *Amen.*

The Epistle. Every good gift. James i. ver. 17. to ver. 22.

The Gospel. Jesus said unto disciples. St. John xvi. ver. 5. ver. 15.

THE FIFTH SUNDAY AFTER EAST

O LORD, from Whom all g things do come; Grant to Thy humble servants, that by T holy inspiration we may think th things that be good, and by Thy m ciful guiding may perform the sa through our Lord Jesus Chr *Amen.*

The Epistle. Be ye doers of Word. St. James i. ver. 22.

The Gospel. Verily, verily I unto you. St. John xvi. ver. 23.

THE ASCENSION-DAY.

GRANT, we beseech Thee, mighty God, that like as we believe Thy only-begotten Son Lord Jesus Christ to have ascen into the heavens; so we may als heart and mind thither ascend,

with Him continually dwell, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. *Amen.*

For the Epistle. The former treatise have I made. Acts i. ver. 1. to ver. 12.

The Gospel. Jesus appeared unto the eleven. St. Mark xvi. ver. 14.

SUNDAY AFTER ASCENSION-DAY.

O GOD the King of glory, Who hast exalted Thine only Son Jesus Christ with great triumph unto Thy kingdom in heaven; We beseech Thee, leave us not comfortless; but send to us Thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. The end of all things is at hand. 1 St. Pet. iv. ver. 7. to ver. 12.

The Gospel. When the Comforter is come. St. John xv. ver. 26. to chap. xvi. ver. 4.

WHIT-SUNDAY.

GOD, Who as at this time didst teach the hearts of Thy faithful people, by the sending to them the light of Thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort; through the merits of Christ Jesus our Saviour, Who liveth and reigneth with Thee, in the unity of the same Spirit, one God, world without end. *Amen.*

¶ *This Collect serves for Monday and Tuesday in Whitsun-week.*

For the Epistle. When the day of Pentecost. Acts ii. ver. 1. to ver. 12.

The Gospel. Jesus said unto His disciples. St. John xiv. ver. 15.

MONDAY IN WHITSUN-WEEK.

For the Epistle. Then Peter opened his mouth. Acts x. ver. 34.

The Gospel. God so loved the world. St. John iii. ver. 16. to ver. 22.

TUESDAY IN WHITSUN-WEEK.

For the Epistle. When the Apostles. Acts viii. ver. 14. to ver. 18.

The Gospel. Verily, verily I say unto you. St. John x. ver. 1. to ver. 11.

TRINITY-SUNDAY.

ALMIGHTY and everlasting God, Who hast given unto us Thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech Thee, that Thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities, Who livest and reignest, one God, world without end. *Amen.*

For the Epistle. After this I looked. Rev. iv. ver. 1.

The Gospel. There was a man of the Pharisees. St. John iii. ver. 1. to ver. 16.

THE FIRST SUNDAY AFTER TRINITY.

O GOD, the strength of all them that put their trust in Thee, mercifully accept our prayers; and because through the weakness of our mortal nature we can do no good thing without Thee, grant us the help of Thy grace, that in keeping of Thy commandments we may please Thee, both in will and deed; through Jesus Christ our Lord. *Amen.*

The Epistle. Beloved, let us love one another. 1 St. John iv. ver. 7.

The Gospel. There was a certain rich man. St. Luke xvi. ver. 19.

THE SECOND SUNDAY AFTER TRINITY.

O LORD, Who never failest to help and govern them whom Thou dost bring up in Thy stedfast fear and love; Keep us, we beseech Thee, under the protection of Thy good providence, and make us to have a perpetual fear and love of Thy holy Name; through Jesus Christ our Lord. *Amen.*

The Epistle. Marvel not, my brethren. 1 St. John iii. ver. 13.

The Gospel. A certain man made a great supper. St. Luke xiv. ver. 16. to ver. 25.

THE THIRD SUNDAY AFTER TRINITY.

O LORD, we beseech Thee mercifully to hear us; and grant that we, to whom Thou hast given an hearty desire to pray, may by Thy mighty aid be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. *Amen.*

The Epistle. All of you be subject. 1 St. Pet. v. ver. 5. to ver. 12.

The Gospel. Then drew near unto Him. St. Luke xv. ver. 1. to ver. 11.

THE FOURTH SUNDAY AFTER TRINITY.

O GOD, the protector of all that trust in Thee, without Whom nothing is strong, nothing is holy; Increase and multiply upon us Thy mercy; that, Thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christ's sake our Lord. *Amen.*

The Epistle. I reckon that the sufferings. Rom. viii. ver. 18. to ver. 24.

The Gospel. Be ye therefore merciful. St. Luke vi. ver. 36. to ver. 43.

THE FIFTH SUNDAY AFTER TRINITY.

GRANT, O Lord, we beseech Thee, that the course of this world may be so peaceably ordered by Thy governance, that Thy Church may joyfully serve Thee in all godly quietness; through Jesus Christ our Lord. *Amen.*

The Epistle. Be ye all of one mind. 1 St. Pet. iii. ver. 8. to ver. 15.

The Gospel. It came to pass. St. Luke v. ver. 1. to ver. 12.

THE SIXTH SUNDAY AFTER TRINITY.

O GOD, Who hast prepared for them that love Thee such good things as pass man's understanding; Pour into our hearts such love toward Thee, that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire; through Jesus Christ our Lord. *Amen.*

The Epistle. Know ye not, that so many. Rom. vi. ver. 3. to ver. 12.

The Gospel. Jesus said unto His disciples. St. Matth. v. ver. 20. to ver. 27.

THE SEVENTH SUNDAY AFTER TRINITY.

LORD of all power and might, Who art the author and giver of all good things; Graft in our hearts the love of Thy Name, increase in us true religion, nourish us with all goodness, and of Thy great mercy keep us in the same; through Jesus Christ our Lord. *Amen.*

The Epistle. I speak after the manner of men. Rom. vi. ver. 19.

The Gospel. In those days. St. Mark viii. ver. 1. to ver. 10.

THE EIGHTH SUNDAY AFTER TRINITY.

O GOD, Whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech Thee to put away from us all hurtful things, and to give us those things which be profitable for us; through Jesus Christ our Lord. *Amen.*

The Epistle. Brethren, we are debtors. Rom. viii. ver. 12. to ver. 18.

The Gospel. Beware of false prophets. St. Matth. vii. ver. 15. to ver. 22.

THE NINTH SUNDAY AFTER TRINITY.

GRANT to us, Lord, we beseech Thee, the spirit to think and do always such things as be rightful; that we, who cannot do any thing that is good without Thee, may by Thee be enabled to live according to Thy will; through Jesus Christ our Lord. *Amen.*

The Epistle. Brethren, I would not. 1 Cor. x. ver. 1. to ver. 14.

The Gospel. Jesus said unto His disciples. St. Luke xvi. ver. 1. to

TH SUNDAY AFTER TRINITY.

Thy merciful ears, O Lord, open to the prayers of Thy servants; and that they may their petitions make them to things as shall please Thee; Jesus Christ our Lord.

Epistle. Concerning spiritual Cor. xii. ver. 1. to ver. 12.

Gospel. And when He was. e xix. ver. 41. to ver. 47.

ELEVENTH SUNDAY AFTER TRINITY.

OD, Who declarest Thy almighty power most chiefly in g mercy and pity; Mercifully unto us such a measure of Thy that we, running the way of mmandments, may obtain Thy s promises, and be made par- of Thy heavenly treasure; h Jesus Christ our Lord.

Epistle. Brethren, I declare. xv. ver. 1. to ver. 12.

Gospel. Jesus spake this pa- St. Luke xviii. ver. 9. to ver. 15.

TWELFTH SUNDAY AFTER TRINITY.

IGHTY and everlasting God, ho art always more ready to an we to pray, and art wont more than either we desire, rve; Pour down upon us the nce of Thy mercy; forgiving e things whereof our con- is afraid, and giving us those ings which we are not worthy but through the merits and ion of Jesus Christ, Thy Son, rd. *Amen.*

Epistle. Such trust have we h Christ. 2 Cor. iii. ver. 4. to

Gospel. Jesus, departing from ats. St. Mark vii. ver. 31.

THIRTEENTH SUNDAY AFTER TRINITY.

MIGHTY and merciful God, f Whose only *gift it cometh Thy faithful people do unto* Thee true and laudable service; Grant, we beseech Thee, that we may so faithfully serve Thee in this life, that we fail not finally to attain Thy heavenly promises; through the merits of Jesus Christ our Lord. *Amen.*

The Epistle. To Abraham and his seed. Gal. iii. ver. 16. to ver. 23.

The Gospel. Blessed are the eyes. St. Luke x. ver. 23. to ver. 38.

THE FOURTEENTH SUNDAY AFTER TRINITY.

ALMIGHTY and everlasting God, give unto us the increase of faith, hope, and charity; and, that we may obtain that which Thou dost promise, make us to love that which Thou dost command; through Jesus Christ our Lord. *Amen.*

The Epistle. I say then, Walk in the Spirit. Gal. v. ver. 16. to ver. 25.

The Gospel. And it came to pass. St. Luke xvii. ver. 11. to ver. 20.

THE FIFTEENTH SUNDAY AFTER TRINITY.

KEEP, we beseech Thee, O Lord, Thy Church with Thy perpetual mercy: and, because the frailty of man without Thee cannot but fall, keep us ever by Thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord. *Amen.*

The Epistle. Ye see how large a letter I have written. Gal. vi. ver. 11.

The Gospel. No man can serve two masters. St. Matth. vi. ver. 24.

THE SIXTEENTH SUNDAY AFTER TRINITY.

O LORD, we beseech Thee, let Thy continual pity cleanse and defend Thy Church; and, because it cannot continue in safety without Thy succour, preserve it evermore by Thy help and goodness; through Jesus Christ our Lord. *Amen.*

The Epistle. I desire that ye faint not. Ephes. iii. ver. 13.

The Gospel. And it came to pass. St. Luke vii. ver. 11. to ver. 18.

THE SEVENTEENTH SUNDAY AFTER TRINITY.

LORD, we pray Thee that Thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord. *Amen.*

The Epistle. I therefore the prisoner of the Lord. Ephes. iv. ver. 1. to ver. 7.

The Gospel. It came to pass. St. Luke xiv. ver. 1. to ver. 12.

THE EIGHTEENTH SUNDAY AFTER TRINITY.

LORD, we beseech Thee, grant Thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow Thee the only God; through Jesus Christ our Lord. *Amen.*

The Epistle. I thank my God always. 1 Cor. i. ver. 4. to ver. 9.

The Gospel. When the Pharisees had heard. St. Matth. xxii. ver. 34.

THE NINETEENTH SUNDAY AFTER TRINITY.

O GOD, forasmuch as without Thee we are not able to please Thee; Mercifully grant, that Thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. *Amen.*

The Epistle. This I say therefore. Ephes. iv. ver. 17.

The Gospel. Jesus entered into a ship. St. Matth. ix. ver. 1. to ver. 9.

THE TWENTIETH SUNDAY AFTER TRINITY.

O ALMIGHTY and most merciful God, of Thy bountiful goodness keep us, we beseech Thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things that Thou wouldest have done; through Jesus Christ our Lord. *Amen.*

The Epistle. See then that ye walk. Ephes. v. ver. 15. to ver. 22.

The Gospel. Jesus said, The Kingdom of heaven. St. Matth. x
ver. 1. to ver. 15.

THE ONE AND TWENTIETH SUNI AFTER TRINITY.

GRANT, we beseech Thee, r
ciful Lord, to Thy faithful
ple pardon and peace, that
may be cleansed from all their
and serve Thee with a quiet m
through Jesus Christ our L
Amen.

The Epistle. My brethren, be st
in the Lord. Ephes. vi. ver. 1
ver. 21.

The Gospel. There was a cer
nobleman. St. John iv. ver. 46.

THE TWO AND TWENTIETH SUND AFTER TRINITY.

LORD, we beseech Thee to
Thy houshold the Churc
continual godliness; that thro
Thy protection it may be free
all adversities, and devoutly give
serve Thee in good works, to
glory of Thy Name; through J
Christ our Lord. *Amen.*

The Epistle. I thank my
Phil. i. ver. 3. to ver. 12.

The Gospel. Peter said unto
sus. St. Matth. xviii. ver. 21.

THE THREE AND TWENTIETH S DAY AFTER TRINITY.

O GOD, our refuge and stren
Who art the author of all
liness; Be ready, we beseech T
to hear the devout prayers of
Church; and grant that those th
which we ask faithfully we may
tain effectually; through Jesus C
our Lord. *Amen.*

The Epistle. Brethren, be foll
ers together of me. Phil. iii. ver.

The Gospel. Then went the
risees. St. Matth. xxii. ver. 15.

THE FOUR AND TWENTIETH SUN AFTER TRINITY.

O LORD, we beseech Thee,
solve Thy people from their
fences; that through Thy boun
goodness we may all be deli

from the bands of those sins, which by our frailty we have committed: Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. *Amen.*

The Epistle. We give thanks to God. Coloss. i. ver. 3. to ver. 13.

The Gospel. While Jesus spake these things. St. Matth. ix. ver. 18. to ver. 27.

THE FIVE AND TWENTIETH SUNDAY AFTER TRINITY.

STIR up, we beseech Thee, O Lord, the wills of Thy faithful people; that they, plenteously bringing forth the fruit of good works, may of Thee be plenteously rewarded; through Jesus Christ our Lord. *Amen.*

For the Epistle. Behold, the days. Jer. xxiii. ver. 5. to ver. 9.

The Gospel. When Jesus then lift up His eyes. St. John vi. ver. 5. to ver. 15.

¶ *If there be any more Sundays before Advent-Sunday, the Service of some of those Sundays that were omitted after the Epiphany shall be taken in to supply so many as are here wanting. And if there be fewer, the overplus may be omitted: Provided that this last Collect, Epistle, and Gospel shall always be used upon the Sunday next before Advent.*

SAINT ANDREW'S DAY.

ALMIGHTY God, Who didst give such grace unto Thy holy Apostle Saint Andrew, that he readily obeyed the calling of Thy Son Jesus Christ, and followed Him without delay; Grant unto us all, that we, being called by Thy holy Word, may forthwith give up ourselves obediently to fulfil Thy holy commandments; through the same Jesus Christ our Lord. *Amen.*

The Epistle. If thou shalt confess. Rom. x. ver. 9.

The Gospel. Jesus, walking by the sea. St. Matth. iv. ver. 18. to ver. 23.

SAINT THOMAS THE APOSTLE.

ALMIGHTY and everliving God, Who for the more confirmation of the faith didst suffer *Thy holy* Apostle *Thomas to be doubtful in* Thy Son's resurrection; Grant us so perfectly, and without all doubt, to believe in Thy Son Jesus Christ, that our faith in Thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ, to Whom, with Thee and the Holy Ghost, be all honour and glory, now and for evermore. *Amen.*

The Epistle. Now therefore. Ephes. ii. ver. 19.

The Gospel. Thomas, one of the twelve. St. John xx. ver. 24.

THE CONVERSION OF SAINT PAUL.

O GOD, Who, through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech Thee, that we, having his wonderful conversion in remembrance, may shew forth our thankfulness unto Thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. *Amen.*

For the Epistle. And Saul, yet breathing out threatenings. Acts ix. ver. 1. to ver. 23.

The Gospel. Peter answered and said. St. Matth. xix. ver. 27.

THE PRESENTATION OF CHRIST IN THE TEMPLE, COMMONLY CALLED, THE PURIFICATION OF SAINT MARY THE VIRGIN.

ALMIGHTY and everliving God, we humbly beseech Thy Majesty, that, as Thy only-begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto Thee with pure and clean hearts, by the same Thy Son Jesus Christ our Lord. *Amen.*

For the Epistle. Behold, I will send My messenger. Mal. iii. ver. 1. to ver. 6.

The Gospel. And when the days of her purification. St. Luke ii. ver. 22. to ver. 41.

SAINT MATTHIAS'S DAY.

O ALMIGHTY God, Who into *the* place of the traitor Judas didst choose Thy faithful servant

Matthias to be of the number of the twelve Apostles; Grant that Thy Church, being alway preserved from false Apostles, may be ordered and guided by faithful and true pastors; through Jesus Christ our Lord. *Amen.*

For the Epistle. In those days Peter stood up in the midst. Acts i. ver. 15.

The Gospel. At that time Jesus answered. St. Matth. xi. ver. 25.

THE ANNUNCIATION OF THE BLESSED VIRGIN MARY.

WE beseech Thee, O Lord, pour Thy grace into our hearts; that, as we have known the incarnation of Thy Son Jesus Christ by the message of an angel, so by His cross and passion we may be brought unto the glory of His resurrection; through the same Jesus Christ our Lord. *Amen.*

For the Epistle. Moreover, the Lord spake. Isai. vii. ver. 10. to ver. 16.

The Gospel. And in the sixth month. St. Luke i. ver. 26. to ver. 39.

SAINT MARK'S DAY.

O ALMIGHTY God, Who hast instructed Thy holy Church with the heavenly doctrine of Thy Evangelist Saint Mark; Give us grace, that, being not like children carried away with every blast of vain doctrine, we may be established in the truth of Thy holy Gospel; through Jesus Christ our Lord. *Amen.*

The Epistle. Unto every one of us is given. Ephes. iv. ver. 7. to ver. 17.

The Gospel. I am the true vine. St. John xv. ver. 1. to ver. 12.

SAINT PHILIP AND SAINT JAMES'S DAY.

O ALMIGHTY God, Whom truly to know is everlasting life; Grant us perfectly to know Thy Son Jesus Christ to be the way, the truth, and the life; that, following the steps of Thy holy Apostles, Saint Philip and Saint James, we may stedfastly walk in the way that leadeth to eternal life; through the same Thy Son Jesus Christ our Lord. *Amen.*

The Epistle. James, a servant of God. St. James i. ver. 1. to ver. 12.

The Gospel. And Jesus said unto His disciples. St. John xiv. ver. 1. to ver. 15.

SAINT BARNABAS THE APOSTLE.

O LORD God Almighty, Who didst endue Thy holy Apostle Barnabas with singular gifts of the Holy Ghost; Leave us not, we beseech Thee, destitute of Thy manifold gifts, nor yet of grace to use them alway to Thy honour and glory; through Jesus Christ our Lord. *Amen.*

For the Epistle. Tidings of these things. Acts xi. ver. 22.

The Gospel. This is My commandment. St. John xv. ver. 12. to ver. 17.

SAINT JOHN BAPTIST'S DAY.

ALMIGHTY God, by Whose providence Thy servant John Baptist was wonderfully born, and sent to prepare the way of Thy Son our Saviour, by preaching of repentance; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through Jesus Christ our Lord. *Amen.*

For the Epistle. Comfort ye, comfort ye My people. Isai. xl. ver. 1. to ver. 12.

The Gospel. Elisabeth's full time came. St. Luke i. ver. 57.

SAINT PETER'S DAY.

O ALMIGHTY God, Who by Thy Son Jesus Christ didst give to Thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed Thy flock; Make, we beseech Thee, all Bishops and Pastors diligently to preach Thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting

rough Jesus Christ our
men.

Epistle. About that time.
ver. 1. to ver. 12.

spel. When Jesus came.
. xvi. ver. 13. to ver. 20.

T JAMES THE APOSTLE.

T, O merciful God, that as
e holy Apostle Saint James,
a father and all that he had,
lay was obedient unto the
Thy Son Jesus Christ, and
Him; so we, forsaking all
and carnal affections, may
ore ready to follow Thy
mandments; through Jesus
r Lord. *Amen.*

e Epistle. In those days
phets. Acts xi. ver. 27. to
. ver. 3.

spel. Then came to Him.
. xx. ver. 20. to ver. 29.

RTHOLOMEW THE APOSTLE.

MIGHTY and everlasting
, Who didst give to Thine
Bartholomew grace truly to
nd to preach Thy Word;
e beseech Thee, unto Thy
o love that Word which he
and both to preach and
he same; through Jesus
r Lord. *Amen.*

e Epistle. By the hands
postles. Acts v. ver. 12. to

spel. And there was also
St. Luke xxii. ver. 24. to

MATTHEW THE APOSTLE.

MIGHTY God, Who by
blessed Son didst call Mat-
the receipt of custom to
stle and Evangelist; Grant
o forsake all covetous de-
inordinate love of riches,
low the same Thy Son Je-
, Who liveth and reigneth
and the Holy Ghost, one
d without end. Amen.

ke. Therefore seeing we have this ministry. 2 Cor. iv. ver. 1. to ver. 7.

The Gospel. And as Jesus. St. Matth. ix. ver. 9. to ver. 14.

SAINT MICHAEL AND ALL ANGELS.

O EVERLASTING God, Who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant, that as Thy holy Angels alway do Thee service in heaven, so by Thy appointment they may succour and defend us on earth; through Jesus Christ our Lord. *Amen.*

For the Epistle. There was war. Rev. xii. ver. 7. to ver. 13.

The Gospel. At the same time. St. Matth. xviii. ver. 1. to ver. 11.

SAINT LUKE THE EVANGELIST.

ALMIGHTY God, Who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul; May it please Thee, that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; through the merits of Thy Son Jesus Christ our Lord. *Amen.*

The Epistle. Watch thou in all things. 2 Tim. iv. ver. 5. to ver. 16.

The Gospel. The Lord appointed. St. Luke x. ver. 1. to ver. 7.

SAINT SIMON AND SAINT JUDE, APOSTLES.

O ALMIGHTY God, Who hast built Thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto Thee; through Jesus Christ our Lord. *Amen.*

The Epistle. Jude, the servant of Jesus Christ. St. Jude, ver. 1. to ver. 9.

The Gospel. These things I command you. St. John xv. ver. 17.

ALL SAINTS' DAY.

O ALMIGHTY God, Who hast knit together Thine elect in one communion and fellowship, in the mystical body of Thy Son Christ our Lord; Grant us grace so to follow Thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joy which Thou hast prepared for the that unfeignedly love Thee; throug Jesus Christ our Lord. *Amen.*

For the Epistle. And I saw anoth angel. Rev. vii. ver. 2. to ver. 13.

The Gospel. Jesus, seeing the mu titudes. St. Matth. v. ver. 1. to ver. 1

THE ORDER OF THE

ADMINISTRATION OF THE LORD'S SUPPER,

OR

HOLY COMMUNION.

¶ *SO many as intend to be partakers of the holy Communion shall signify their nam to the Curate, at least some time the day before.*

¶ *And if any of those be an open and notorious evil liver, or have done any wrong his neighbours by word or deed, so that the Congregation be thereby offended; Curate, having knowledge thereof, shall call him and advertise him, that in any w he presume not to come to the Lord's Table, until he hath openly declared himself have truly repented and amended his former naughty life, that the Congregati may thereby be satisfied, which before were offended; and that he hath recompens the parties, to whom he hath done wrong; or at least declare himself to be in fe purpose so to do, as soon as he conveniently may.*

¶ *The same order shall the Curate use with those betwixt whom he perceiveth malice a hatred to reign; not suffering them to be partakers of the Lord's Table, until know them to be reconciled. And if one of the parties so at variance be content forgive from the bottom of his heart all that the other hath trespassed against h and to make amends for that he himself hath offended; and the other party will be persuaded to a godly unity, but remain still in his frowardness and malice: Minister in that case ought to admit the penitent person to the holy Communion, a not him that is obstinate. Provided that every Minister so repelling any, as is s cified in this, or the next precedent Paragraph of this Rubrick, shall be obliged give an account of the same to the Ordinary within fourteen days after at the farthe And the Ordinary shall proceed against the offending person according to the Can*

¶ *The Table, at the Communion-time having a fair white linen cloth upon it, shall sta in the Body of the Church, or in the Chancel, where Morning and Evening Pray are appointed to be said. And the Priest standing at the North-side of the Ta shall say the Lord's Prayer, with the Collect following, the people kneeling.*

OUR Father, Which art in heaven, hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

The Collect.

ALMIGHTY God, unto Whom *all hearts be open,* all desires *known, and from* Whom no secrets are hid; Cleanse the thoughts of o hearts by the inspiration of T Holy Spirit, that we may perfect love Thee, and worthily magni Thy holy Name; through Christ o Lord. *Amen.*

¶ *Then shall the Priest, turning to the p ple, rehearse distinctly all the TEN CO MANDMENTS; and the people kneeling shall, after every Commandme ask God mercy for their transgressi thereof for the time past, and grace keep the same for the time to come, followeth.*

Minister.

spake these words, and said;
m the Lord Thy God: Thou
ve none other gods but Me.
e. Lord, have mercy upon
incline our hearts to keep
.

ter. Thou shalt not make
f any graven image, nor the
of any thing that is in hea-
ve, or in the earth beneath,
he water under the earth.
alt not bow down to them,
nship them: for I the Lord
am a jealous God, and visit
of the fathers upon the chil-
to the third and fourth ge-
of them that hate Me, and
ercy unto thousands in them
e Me, and keep My com-
nts.
e. Lord, have mercy upon
incline our hearts to keep
.

ter. Thou shalt not take the
f the Lord thy God in vain:
Lord will not hold him guilt-
t taketh His Name in vain.
e. Lord, have mercy upon
incline our hearts to keep
.

ter. Remember that thou
ly the Sabbath-day. Six
alt thou labour, and do all
hast to do; but the seventh
e Sabbath of the Lord thy
it thou shalt do no manner
thou, and thy son, and thy
, thy man-servant, and thy
vant, thy cattle, and the
that is within thy gates.
days the Lord made hea-
earth, the sea, and all that
is, and rested the seventh
refore the Lord blessed the
ay, and hallowed it.
Lord, have mercy upon
incline our hearts to keep
.

er. Honour thy father and
er; that thy days may be
e land, which the Lord thy
h thee.
Lord, have mercy upon
us, and incline our hearts to keep this law.

Minister. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write all these Thy laws in our hearts, we beseech Thee.

¶ *Then shall follow one of these two Collects for the Queen, the Priest standing as before, and saying,*

Let us pray.

ALMIGHTY God, Whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church; and so rule the heart of Thy chosen Servant *VICTORIA*, our Queen and Governour, that she (knowing Whose minister she is) may above all things seek Thy honour and glory: and that we, and all her subjects (duly considering Whose authority she hath) may faithfully serve, honour, and humbly obey her, in Thee, and for Thee, according to Thy blessed Word and ordinance; through Jesus Christ our Lord, Who with Thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

Or,

ALMIGHTY and everlasting God, we are taught by Thy holy Word, that the hearts of Kings

are in Thy rule and governance, and that Thou dost dispose and turn them as it seemeth best to Thy godly wisdom: We humbly beseech Thee so to dispose and govern the heart of *VICTORIA* Thy Servant, our Queen and Governour, that, in all her thoughts, words, and works, she may ever seek Thy honour and glory, and study to preserve Thy people committed to her charge, in wealth, peace, and godliness: Grant this, O merciful Father, for Thy dear Son's sake, Jesus Christ our Lord. *Amen.*

¶ *Then shall be said the Collect of the Day. And immediately after the Collect the Priest shall read the Epistle, saying,* The Epistle [*or*, The portion of Scripture appointed for the Epistle] is written in the —— Chapter of —— beginning at the —— Verse. *And the Epistle ended, he shall say,* Here endeth the Epistle. *Then shall he read the Gospel (the people all standing up) saying,* The holy Gospel is written in the —— Chapter of —— beginning at the —— Verse. *And the Gospel ended, shall be sung or said the Creed following, the people still standing, as before.*

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of His Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father; By Whom all things were made, Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day He rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And He shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and Giver of life, Who *proceedeth from the* Father and the *Son, Who with the* Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins, And I look for the Resurrection of the dead, And the life of the world to come. Amen.

¶ *Then the Curate shall declare unto the people what Holy-days, or Fasting-days, are in the Week following to be observed. And then also (if occasion be) shall notice be given of the Communion; and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister, save by him any thing, but what is prescribed in the Rules of this Book, or enjoined by the Queen, or by the Ordinary of the place.*

¶ *Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth, by authority.*

¶ *Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.*

LET your light so shine before men, that they may see your good works, and glorify your Father Which is in heaven. *St. Matth.* v.

Lay not up for yourselves treasure upon the earth; where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven; where neither rust nor moth doth corrupt, and where thieves do not break through and steal. *St. Matth.* vi.

Whatsoever ye would that men should do unto you, even so do unto them; for this is the Law and the Prophets. *St. Matth.* vii.

Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of My Father Which is in heaven. *St. Matth.* vii.

Zacchæus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore four-fold. *St. Luke* xix.

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock,

eth not of the milk of the
1 Cor. ix.

have sown unto you spiritual
s it a great matter if we shall
er worldly things? 1 Cor. ix.

e not know, that they who
about holy things live of the
t; and they who wait at the
e partakers with the altar?
hath the Lord also ordain-
they who preach the Gospel
ive of the Gospel. 1 Cor. ix.

at soweth little shall reap
nd he that soweth plente-
hall reap plenteously. Let
an do according as he is dis-
his heart, not grudgingly, or
ity; for God loveth a cheer-
r. 2 Cor. ix.

m that is taught in the Word
unto him that teacheth, in
l things. Be not deceived,
t mocked: for whatsoever a
eth that shall he reap. Gal. vi.

we have time, let us do
to all men; and specially
m that are of the houshold
Gal. vi.

ess is great riches, if a man
nt with that he hath: for
ht nothing into the world,
may we carry any thing
vi.

them who are rich in this
at they be ready to give,
to distribute; laying up in
themselves a good founda-
ast the time to come, that
attain eternal life. 1 Tim. vi.

not unrighteous, that He
et your works, and labour
eedeth of love; which love
hewed for His Name's sake,
ministered unto the saints,
is minister. Heb. vi.

good, and to distribute, for-
for with such sacrifices God
eased. Heb. xiii.

hath this world's good, and
brother have need, and
up his compassion from him,
lleth the love of God in
John iii.

ns of thy goods, and never
ner from any poor man;

and then the face of the Lord shall not be turned away from thee. Tob. iv.

Be merciful after thy power. If thou hast much, give plenteously: if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. Tob. iv.

He that hath pity upon the poor lendeth unto the Lord: and look, what he layeth out, it shall be paid him again. Prov. xix.

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. Psal. xli.

¶ *Whilst these Sentences are in reading, the Deacons, Church-wardens, or other fit person appointed for that purpose, shall receive the Alms for the Poor, and other devotions of the people, in a decent bason to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.*

¶ *And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient. After which done, the Priest shall say,*

Let us pray for the whole state of Christ's Church militant here in earth.

ALMIGHTY and everliving God, Who by Thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks, for all men; We humbly beseech Thee most mercifully [*to accept our alms and oblations, and*] to receive these our prayers, which we offer unto Thy Divine Majesty; beseeching Thee to inspire continually the universal Church with the spirit of truth, unity, and concord: And grant, that all they that do confess Thy holy Name may agree in the truth of Thy holy Word, and live in unity, and godly love. We beseech Thee also to save and defend all Christian Kings, Princes, and Governours; and *specially Thy Servant VICTORIA our Queen*; that under her we may *be godly and quietly governed*: And *grant unto her whole Council, and to*

If there be no alms or oblations, then shall the words [of accepting our alms and oblations] *be left out unsaid.*

all that are put in authority under her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of Thy true religion, and virtue. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth Thy true and lively Word, and rightly and duly administer Thy holy Sacraments: And to all Thy people give Thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive Thy holy Word; truly serving Thee in holiness and righteousness all the days of their life. And we most humbly beseech Thee of Thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless Thy holy Name for all Thy servants departed this life in Thy faith and fear; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom: Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

¶ *When the Minister giveth warning for the celebration of the holy Communion, (which he shall always do upon the Sunday, or some Holy-day, immediately preceding,) after the Sermon or Homily ended, he shall read this Exhortation following.*

DEARLY beloved, on —— day next I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed the most comfortable Sacrament of the Body and Blood of Christ; to be by them received in remembrance of His meritorious Cross and Passion; whereby alone we obtain remission of our sins, and are made partakers of the Kingdom of heaven. Wherefore it is our duty *to render most humble* and hearty *thanks to Almighty God* our heavenly *Father, for that* He hath given His Son our Saviour J not only to die for us, b our spiritual food and s that holy Sacrament. V so divine and comfortabl them who receive it wor dangerous to them that v to receive it unworthil is to exhort you in the r to consider the dignity mystery, and the great unworthy receiving ther to search and examine consciences, (and that and after the manner of with God; but so) that y holy and clean to such Feast, in the marriage- quired by God in holy Sc be received as worthy p that holy Table.

The way and means First, to examine your li versations by the rule of mandments; and where shall perceive yourselves fended, either by will, wo there to bewail your ow and to confess yoursel mighty God, with full amendment of life. And perceive your offences to are not only against Go against your neighbours shall reconcile yourselves being ready to make rest satisfaction, according t most of your powers, for and wrongs done by y other; and being likewi forgive others that ha you, as ye would have of your offences at God' otherwise the receiving Communion doth nothin increase your damnation. if any of you be a bla God, an hinderer or slan Word, an adulterer, or b or envy, or in any oth crime, repent you of yo else come not to that b lest, after the taking of th crament, the devil enter he entered into Judas,

, or to some other discreet and
d Minister of God's Word, and
his grief; that by the ministry
d's holy Word he may receive
benefit of absolution, together
ghostly counsel and advice, to
isting of his conscience, and
ing of all scruple and doubt-
s.

In case he shall see the people neglect to come to the holy Communion, and of the former, he shall use this exhortation.

ARLY beloved brethren, on
— I intend, by God's grace,
brate the Lord's Supper: unto
in God's behalf, I bid you all
e here present; and beseech
the Lord Jesus Christ's sake,
will not refuse to come there-
g so lovingly called and bid-
God Himself. Ye know how
and unkind a thing it is,
man hath prepared a rich
cked his table with all kind
ion, so that there lacketh
but the guests to sit down;
they who are called (without
e) most unthankfully refuse
. Which of you in such a
uld not be moved? Who
would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I, for my part, shall be ready; and, according to mine Office, I bid you in the Name of God, I call you in Christ's behalf, I exhort you, as ye love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up His soul by death upon the Cross for your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of His death, as He Himself hath commanded: which if ye shall neglect to do, consider with yourselves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by God's grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; (for then we spiritually eat the flesh of Christ, and drink His blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us;) so is the danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's Body; we kindle God's wrath against us; we provoke Him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; Who did humble Himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death; that He might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by His precious blood-shedding He hath obtained to us; He hath instituted and ordained holy mysteries, as pledges of His love, and for a continual remembrance of His death, to our great and endless comfort. To Him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to His holy will and pleasure, *and studying to serve Him in true holiness and righteousness all the days of our life. Amen.*

¶ *Then shall the Priest say*
come to receive the holy Co

YE that do truly an
repent you of you
are in love and charity
neighbours, and intend to
life, following the comma
God, and walking from
in His holy ways; Draw
faith, and take this holy
to your comfort; and
humble confession to Alm
meekly kneeling upon yo

¶ *Then shall this general*
made, in the name of all
minded to receive the holy Co
one of the Ministers; both
people kneeling humbly upo
and saying,

ALMIGHTY God, Fa
Lord Jesus Christ, M
things, Judge of all me
knowledge and bewail ou
sins and wickedness, Whi
time to time, most grie
committed, By thought,
deed, Against Thy Divi
Provoking most justly
and indignation against
earnestly repent, and a
sorry for these our misd
remembrance of them
unto us; The burden of
tolerable. Have mercy
Have mercy upon us, mo
Father; For Thy Son ou
sus Christ's sake, Forgive
is past; And grant that w
hereafter serve and plea
newness of life, To the
glory of Thy Name; Thr
Christ our Lord. Amen.

¶ *Then shall the Priest (or the*
present,) stand up, and tu
to the people, pronounce this

ALMIGHTY God, ou
Father, Who of His
hath promised forgivenes
all them that with hearty
and true faith turn unto
mercy upon you; pardon
you from all your sins;
strengthen you in all goo
bring you to everlasting
Jesus Christ our Lord.

not perish, but have everlast-
St. John iii. 16.

also what Saint Paul saith.
is a true saying, and worthy
men to be received, That
Jesus came into the world to
sners. 1 Tim. i. 15.

also what Saint John saith.
y man sin, we have an Ad-
with the Father, Jesus Christ
teous; and He is the pro-
for our sins. 1 St. John ii. 1.

which the Priest shall proceed, saying,

Lift up your hearts.
r. We lift them up unto the

Let us give thanks unto
God.
r. It is meet and right so

ll the Priest turn to the Lord's Table, and say,

ry meet, right, and our
n duty, that we should at
, and in all places, give
nto Thee, O *These words* [Holy Father] *must be omitted on Trinity-*
oly Father,
, Everlasting

that without spot of sin, to make us clean from all sin. Therefore with Angels, *&c.*

Upon Easter-day, *and seven days after.*

BUT chiefly are we bound to praise Thee for the glorious Resurrection of Thy Son Jesus Christ our Lord: for He is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; Who by His death hath destroyed death, and by His rising to life again hath restored to us everlasting life. Therefore with Angels, *&c.*

Upon Ascension-day, *and seven days after.*

THROUGH Thy most dearly beloved Son Jesus Christ our Lord; Who after His most glorious Resurrection manifestly appeared to all His Apostles, and in their sight ascended up into heaven to prepare a place for us; that where He is, thither we might also ascend, and reign with Him in glory. Therefore with Angels, *&c.*

Upon Whit-sunday, *and six days after.*

THROUGH Jesus Christ our Lord; according to Whose most true promise, the Holy Ghost came

Thee, and of Thy Son Jesus Christ. Therefore with Angels, *&c.*

Upon the Feast of Trinity *only.*

WHO art one God, one Lord; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, *&c.*

¶ *After each of which Prefaces shall immediately be sung or said,*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of Thy glory: Glory be to Thee, O Most High. *Amen.*

¶ *Then shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the Communion this Prayer following.*

WE do not presume to come to this Thy Table, O merciful Lord, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy Table. But Thou art the same Lord, Whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of Thy dear Son Jesus Christ, and to drink His blood, that our sinful bodies may be made clean by His body, and our souls washed through His most precious blood, and that we may evermore dwell in Him, and He in us. *Amen.*

¶ *When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.*

ALMIGHTY God, our heavenly Father, Who of Thy tender mercy didst give Thine only Son Jesus Christ to suffer death upon the cross for our redemption; Who made there (by His one oblation of Himself once offered) a full, perfect, a sufficient sacrifice, oblation, and s tisfaction, for the sins of the whe world; and did institute, and in H holy Gospel command us to contin a perpetual memory of that His pr cious death, until His coming agai Hear us, O merciful Father, we m humbly beseech Thee; and gra that we receiving these Thy cre tures of bread and wine, accordi to Thy Son our Saviour Jesus Chris holy institution, in remembrance His death and passion, may be p takers of His most blessed Body a Blood: Who, in the same night that was betrayed, *took Bread; and, when He had given thanks, † He brake it, and gave it to His disciples, saying, Ta eat, ‖ this is My Body which is given for you: Do this in remembrance of Me. Likewise af supper He *took the Cup; and, when He had given thanks, He gave it them, saying, Drink ye all of th for this † is My Blood of the New Testament, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall dri it, in remembrance of Me. *Amen*

* *Here the Pr is to take the Pa into his hands:*

† *And here to b the Bread:*

‖ *And here to his hand upon the Bread.*

* *Here he is to the Cup into his ha*

† *And here to his hand upon e* *vessel (be it Cha or Flagon) in w there is any Win be consecrated.*

¶ *Then shall the Minister first receive Communion in both kinds himself, then proceed to deliver the same to the shops, Priests, and Deacons, in like m ner, (if any be present,) and after tha the people also in order, into their han all meekly kneeling. And, when he d vereth the Bread to any one, he shall sa*

THE Body of our Lord Je Christ, which was given thee, preserve thy body and s unto everlasting life. Take and this in remembrance that Christ di for thee, and feed on Him in t heart by faith with thanksgiving.

¶ *And the Minister that delivereth the C to any one shall say,*

THE Blood of our Lord Je Christ, which was shed for

preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

¶ *If the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more according to the Form before prescribed; beginning at* [the Saviour Christ in the same night, &c.] *for the blessing of the Bread; and at* [Likewise after Supper, &c.] *for the blessing of the Cup.*

¶ *When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.*

¶ *Then shall the Priest say the Lord's Prayer, the people repeating after him every Petition.*

OUR Father, Which art in heaven, hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: for Thine is the kingdom, the power, and the glory, for ever and ever. Amen.

¶ *After shall be said as followeth.*

O LORD and heavenly Father, we Thy humble servants entirely desire Thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching Thee to grant, that by the merits and death of Thy Son Jesus Christ, and through faith in His blood, we and all Thy whole Church may obtain remission of our sins, and all other benefits of His passion. And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee; humbly beseeching Thee, that all we, who are partakers of this holy Communion, may be fulfilled with Thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and service; not weighing our merits, but pardoning o offences, through Jesus Christ o Lord; by Whom, and with Who in the unity of the Holy Ghost, honour and glory be unto Th O Father Almighty, world witho end. *Amen.*

Or this.

ALMIGHTY and everliving Go we most heartily thank Th for that Thou dost vouchsafe to fe us, who have duly received the holy mysteries, with the spiritu food of the most precious Body a Blood of Thy Son our Saviour Jes Christ; and dost assure us there of Thy favour and goodness towar us; and that we are very membe incorporate in the mystical body Thy Son, which is the blessed co pany of all faithful people; and a also heirs through hope of Thy eve lasting kingdom, by the merits the most precious death and passi of Thy dear Son. And we mo humbly beseech Thee, O heaven Father, so to assist us with T grace, that we may continue in th holy fellowship, and do all such go works as Thou hast prepared for to walk in; through Jesus Christ o Lord, to Whom, with Thee and t Holy Ghost, be all honour and glor world without end. *Amen.*

¶ *Then shall be said or sung,*

GLORY be to God on high, a in earth peace, good will towar men. We praise Thee, we bless Th we worship Thee, we glorify Th we give thanks to Thee for Thy gre glory, O Lord God, heavenly Ki God the Father Almighty.

O Lord, the only-begotten S Jesu Christ; O Lord God, Lamb God, Son of the Father, that tak away the sins of the world, ha mercy upon us. Thou that tak away the sins of the world, ha mercy upon us. Thou that tak away the sins of the world, recei *our prayer.* Thou that sittest at t *right hand of* God the Father, h *mercy upon us.*

For Thou only art holy; Thou

art the Lord; Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

¶ *Then the Priest (or Bishop if he be present) shall let them depart with this Blessing.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

¶ *Collects to be said after the Offertory, when there is no Communion, every such day one or more; and the same may be said also, as often as occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the discretion of the Minister.*

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of Thy servants towards the attainment of everlasting salvation; that, among all the changes and chances of this mortal life, they may ever be defended by Thy most gracious and ready help; through Jesus Christ our Lord. *Amen.*

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech Thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of Thy laws, and in the works of Thy commandments; that through Thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

GRANT, we beseech Thee, Almighty God, that the words, which we have heard this day with our outward ears, may through Thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of Thy Name; through Jesus Christ our Lord. *Amen.*

PREVENT us, O Lord, in all our doings with Thy most gracious favour, and further us with Thy continual help; that in all our works begun, continued, and ended in Thee, we may glorify Thy holy Name, and finally by Thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, the fountain of all wisdom, Who knowest our necessities before we ask, and our ignorance in asking; We beseech Thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of Thy Son Jesus Christ our Lord. *Amen.*

ALMIGHTY God, Who hast promised to hear the petitions of them that ask in Thy Son's Name; We beseech Thee mercifully to incline Thine ears to us that have made now our prayers and supplications unto Thee; and grant, that those things, which we have faithfully asked according to Thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of Thy glory; through Jesus Christ our Lord. *Amen.*

¶ *Upon the Sundays and other Holy-days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the general Prayer* [For the whole state of Christ's Church militant here in earth] *together with one or more of these Collects last before rehearsed, concluding with the Blessing.*

¶ *And there shall be no celebration of the Lord's Supper, except there be a convenient number to communicate with the Priest, according to his discretion.*

¶ *And if there be not above twenty persons in the Parish of discretion to receive the Communion; yet there shall be no Communion, except four (or three at the least) communicate with the Priest.*

¶ *And in Cathedral and Collegiate Churches, and Colleges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.*

¶ *And to take away all occasion of dissention, and superstition, which any Person hath or might have concerning the Bread and Wine, it shall suffice that the Bread be such as is usual to be eaten, but the best and purest Wheat Bread that conveniently may be gotten.*

THE COMMUNION.

¶ *And if any of the Bread and Wine remain unconsecrated, the Curate shall have it to h*
own use: but if any remain of that which was consecrated, it shall not be carried o
of the Church, but the Priest and such other of the Communicants as he shall then co
unto him, shall, immediately after the Blessing, reverently eat and drink the same.

¶ *The Bread and Wine for the Communion shall be provided by the Curate and the Churc*
wardens at the charges of the Parish.

¶ *And note, that every Parishioner shall communicate at the least three times in the year,*
which Easter to be one. And yearly at Easter every Parishioner shall reckon with t
Rector, Vicar, or Curate, or his or their Deputy or Deputies; and pay to them or him a
Ecclesiastical Duties, accustomably due, then and at that time to be paid.

¶ *After the Divine Service ended, the money given at the Offertory shall be disposed of to su*
pious and charitable uses, as the Minister and Church-wardens shall think fit. Where
if they disagree, it shall be disposed of as the Ordinary shall appoint.

"WHEREAS it is ordained in this Office for the Administration of the Lord's Supper, th
the Communicants should receive the same kneeling; (which order is well meant, f
"signification of our humble and grateful acknowledgement of the benefits of Christ there
"given to all worthy Receivers, and for the avoiding of such profanation and disorder in th
"holy Communion, as might otherwise ensue;) yet, lest the same kneeling should by any pe
"son, either out of ignorance and infirmity, or out of malice and obstinacy, be misconstru
"ed and depraved; It is hereby declared, That thereby no adoration is intended, or ought to
"line, either unto the Sacramental Bread or Wine there bodily received, or unto any Corpor
"presence of Christ's natural Flesh and Blood. For the Sacramental Bread and Wine rema
"all in their very natural substances, and therefore may not be adored; (for that were Ido
"atry, to be abhorred of all faithful Christians;) and the natural Body and Blood of our Savio
"Christ are in Heaven, and not here; it being against the truth of Christ's natural Body to b
"at one time in more places than one."

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ant the Lord: Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

¶ *Then the Priest or Bishop (if he be present) shall let them depart with this Blessing.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

¶ *Upon days appointed for the offertory, when there is no Communion, every such day one or more, and the same may be used also, as often as occasion shall serve, after the Gospel, after the Morning or Evening Prayer, Communion, or Litany, by the discretion of the Minister.*

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of Thy servants towards the attainment of everlasting salvation; that, among all the changes and chances of this mortal life, they may ever be defended by Thy most gracious and ready help; through Jesus Christ our Lord. *Amen.*

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech Thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of Thy laws, and in the works of Thy commandments; that through Thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

GRANT, we beseech Thee, mighty God, that the w which we have heard this day our outward ears, may through grace be so grafted inwardly in hearts, that they may bring for us the fruit of good living, to th our and praise of Thy Name; thr Jesus Christ our Lord. *Amen.*

PREVENT us, O Lord, in al doings with Thy most gra favour, and further us with Thy tinual help; that in all our w begun, continued, and ended in T we may glorify Thy holy Name, finally by Thy mercy obtain lasting life; through Jesus C our Lord. *Amen.*

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¶ *And there shall be no celebration of the Lord's Supper, except there be a communicant to communicate with the Priest, according to his discretion.*

¶ *And if there be not above twenty persons in the Parish of discretion to receive the Communion; yet there shall be no Communion, except four (or three at the least) communicate with the Priest.*

¶ *And in Cathedral and Collegiate Churches, and Colleges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at least, except they have a reasonable cause to the contrary.*

¶ *And to take away all occasion of disputes, and [illegible] which might have concerning the Bread and Wine, it shall suffice [illegible] usual to be eaten; but the best and purest Wine [illegible]*

agree, it shall be disposed of as the Ordinary shall appoint.

REAS it is ordained in this Office for the Administration of the Lord's Supper, that Communicants should receive the same kneeling; (which order is well meant, for tion of our humble and grateful acknowledgment of the benefits of Christ therein all worthy Receivers, and for the avoiding of such profanation and disorder in the munion, as might otherwise ensue;) yet, lest the same kneeling should by any per- er out of ignorance and infirmity, or out of malice and obstinacy, be misconstrued ved; It is hereby declared, That thereby no adoration is intended, or ought to be ber unto the Sacramental Bread or Wine there bodily received, or unto any Corporal of Christ's natural Flesh and Blood. For the Sacramental Bread and Wine remain their very natural substances, and therefore may not be adored; (for that were Idol- be abhorred of all faithful Christians;) and the natural Body and Blood of our Saviour e in Heaven, and not here; it being against the truth of Christ's natural Body to be me in more places than one."

THE

THANKSGIVING OF WOMEN AFTER CHILD-BIRTH,

COMMONLY CALLED,

THE CHURCHING OF WOMEN.

¶ *The Woman, at the usual time after her Delivery, shall come into the Church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct: And then the Priest shall say unto her,*

FORASMUCH as it hath pleased Almighty God of His goodness to give you safe deliverance, and hath preserved you in the great danger of Child-birth; you shall therefore give hearty thanks unto God, and say,

(¶ *Then shall the Priest say the* cxvith *Psalm.*)

Dilexi quoniam.

I AM well pleased : that the Lord hath heard the voice of my prayer ;

That He hath inclined His ear unto me : therefore will I call upon Him as long as I live.

The snares of death compassed me round about : and the pains of hell gat hold upon me.

I found trouble and heaviness, and I called upon the Name of the Lord : O Lord, I beseech Thee, deliver my soul.

Gracious is the Lord, and righteous : yea, our God is merciful.

The Lord preserveth the simple : I was in misery, and He helped me.

Turn again then unto thy rest, O my soul : for the Lord hath rewarded thee.

And why? Thou hast delivered my soul from death : mine eyes from tears, and my feet from falling.

I will walk before the Lord : in the land of the living.

I believed, and therefore will I speak ; but I was sore troubled : I said in my haste, All men are liars.

What reward shall I give unto the Lord : for all the benefits that He hath done unto me?

I will receive the cup of salvation : *and call upon the Name* of the Lord. *I will pay my vows* now in the presence of all His people : in t courts of the Lord's house, even the midst of thee, O Jerusale Praise the Lord.

Glory be to the Father, and to t Son : and to the Holy Ghost ;

As it was in the beginning, is no and ever shall be : world witho end. Amen.

Or, Psal. cxxvii. *Nisi Dominus.*

EXCEPT the Lord build t house : their labour is but lo that build it.

Except the Lord keep the cit the watchman waketh but in vain.

It is but lost labour that ye has to rise up early, and so late ta rest, and eat the bread of carefu ness : for so He giveth His belov sleep.

Lo, children and the fruit of t womb : are an heritage and gift th cometh of the Lord.

Like as the arrows in the hand the giant : even so are the you children.

Happy is the man that hath h quiver full of them : they shall n be ashamed when they speak wi their enemies in the gate.

Glory be to the Father, and to t Son : and to the Holy Ghost ;

As it was in the beginning, is no and ever shall be : world witho end. Amen.

¶ *Then the Priest shall say,*

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, Which art in he ven, hallowed be Thy Nam Thy kingdom come. Thy will

Who putteth her trust

. Be Thou to her a strong

From the face of her

. Lord, hear our prayer.

ther, that she, through Thy help, may both faithfully live, and walk according to Thy will, in this life present; and also may be partaker of everlasting glory in the life to come; through Jesus Christ our Lord. *Amen.*

n, that cometh to give her Thanks, must offer accustomed Offerings; and, if e a Communion, it is convenient that she receive the holy Communion.

THE

PSALMS OF DAVID.

PSALM I. *Beatus vir, qui non abiit &c.*

BLESSED is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners : and hath not sat in the seat of the scornful.

2 But his delight is in the law of the Lord : and in His law will he exercise himself day and night.

3 And he shall be like a tree planted by the water-side : that will bring forth his fruit in due season.

4 His leaf also shall not wither : and look, whatsoever he doeth, it shall prosper.

5 As for the ungodly, it is not so with them : but they are like the chaff, which the wind scattereth away from the face of the earth.

6 Therefore the ungodly shall not be able to stand in the judgement : neither the sinners in the congregation of the righteous.

7 But the Lord knoweth the way of the righteous : and the way of the ungodly shall perish.

PSALM II. *Quare fremuerunt gentes?*

WHY do the heathen so furiously rage together : and why do the people imagine a vain thing?

2 The kings of the earth stand up, and the rulers take counsel together : against the Lord, and against His Anointed.

3 Let us break their bonds asunder : and cast away their cords from us.

4 He that dwelleth in heaven shall laugh them to scorn : the Lord shall have them in derision.

5 Then shall He speak unto them in His wrath : and vex them in His sore displeasure.

6 Yet have I set My King : upon My holy hill of Sion.

7 I will preach the law, whereof *the Lord hath said unto* Me : Thou *art My Son, this day* have I begot*ten Thee.*

8 Desire of Me, and I shall g Thee the heathen for Thine inhe ance : and the utmost parts of earth for Thy possession.

9 Thou shalt bruise them wit rod of iron : and break them pieces like a potter's vessel.

10 Be wise now therefore, O kings : be learned, ye that judges of the earth.

11 Serve the Lord in fear : a rejoice unto Him with reverence.

12 Kiss the Son, lest He be ang and so ye perish from the right wa if His wrath be kindled, (yea, bu little,) blessed are all they that their trust in Him.

PSALM III. *Domine, quid multiplicat*

LORD, how are they increas that trouble me : many they that rise against me.

2 Many one there be that say my soul : There is no help for h in his God.

3 But Thou, O Lord, art my fender : Thou art my worship, a the lifter up of my head.

4 I did call upon the Lord wi my voice : and He heard me out His holy hill.

5 I laid me down and slept, a rose up again : for the Lord su tained me.

6 I will not be afraid for ten tho sands of the people : that have themselves against me round abou

7 Up, Lord, and help me, O God : for Thou smitest all mi enemies upon the cheek-bone; Th hast broken the teeth of the u godly.

8 Salvation belongeth unto t Lord : and Thy blessing is upon T people.

PSALM IV. *Cum invocarem.*

HEAR me when I call, O God my righteousness : Thou h set me at liberty when I was

trouble; have mercy upon me, and hearken unto my prayer.

2 O ye sons of men, how long will ye blaspheme mine honour: and love such pleasure in vanity, and seek after leasing?

3 Know this also, that the Lord hath chosen to Himself the man that is godly: when I call upon the Lord, He will hear me.

4 Stand in awe, and sin not: commune with your own heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousness: and put your trust in the Lord.

6 There be many that say: Who will shew us any good?

7 Lord, lift Thou up: the light of Thy countenance upon us.

8 Thou hast put gladness in my heart: since the time that their corn, and wine, and oil, increased.

9 I will lay me down in peace, and take my rest: for it is Thou, Lord, only, that makest me dwell in safety.

PSALM V. *Verba mea auribus.*

PONDER my words, O Lord: consider my meditation.

2 O hearken Thou unto the voice of my calling, my King, and my God: for unto Thee will I make my prayer.

3 My voice shalt Thou hear betime, O Lord: early in the morning will I direct my prayer unto Thee, and will look up.

4 For Thou art the God that hast no pleasure in wickedness: neither shall any evil dwell with Thee.

5 Such as be foolish shall not stand in Thy sight: for Thou hatest all them that work vanity.

6 Thou shalt destroy them that speak leasing: the Lord will abhor both the blood-thirsty and deceitful man.

7 But as for me, I will come into Thine house, even upon the multitude of Thy mercy: and in Thy fear will I worship toward Thy holy temple.

8 Lead me, O Lord, in Thy righteousness, because of mine enemies: make Thy way plain before my face.

9 For there is no faithfulness in his mouth: their inward parts are very wickedness.

10 Their throat is an open sepulchre: they flatter with their tongue.

11 Destroy Thou them, O God; let them perish through their own imaginations: cast them out in the multitude of their ungodliness; for they have rebelled against Thee.

12 And let all them that put their trust in Thee rejoice: they shall ever be giving of thanks, because Thou defendest them; they that love Thy Name shall be joyful in Thee;

13 For Thou, Lord, wilt give Thy blessing unto the righteous: and with Thy favourable kindness wilt Thou defend him as with a shield.

PSALM VI. *Domine, ne in furore.*

O LORD, rebuke me not in Thine indignation: neither chasten me in Thy displeasure.

2 Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed.

3 My soul also is sore troubled: but, Lord, how long wilt Thou punish me?

4 Turn Thee, O Lord, and deliver my soul: O save me for Thy mercy's sake.

5 For in death no man remembereth Thee: and who will give Thee thanks in the pit?

6 I am weary of my groaning; every night wash I my bed: and water my couch with my tears.

7 My beauty is gone for very trouble: and worn away because of all mine enemies.

8 Away from me, all ye that work vanity: for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition: the Lord will receive my prayer.

10 All mine enemies shall be co

founded, and sore vexed : they shall be turned back, and put to shame suddenly.

PSALM VII. *Domine, Deus meus.*

O LORD my God, in Thee have I put my trust : save me from all them that persecute me, and deliver me;

2 Lest he devour my soul, like a lion, and tear it in pieces : while there is none to help.

3 O Lord my God, if I have done any such thing : or if there be any wickedness in my hands;

4 If I have rewarded evil unto him that dealt friendly with me : yea, I have delivered him that without any cause is mine enemy;

5 Then let mine enemy persecute my soul, and take me : yea, let him tread my life down upon the earth, and lay mine honour in the dust.

6 Stand up, O Lord, in Thy wrath, and lift up Thyself, because of the indignation of mine enemies : arise up for me in the judgement that Thou hast commanded.

7 And so shall the congregation of the people come about Thee : for their sakes therefore lift up Thyself again.

8 The Lord shall judge the people; give sentence with me, O Lord : according to my righteousness, and according to the innocency that is in me.

9 O let the wickedness of the ungodly come to an end : but guide Thou the just.

10 For the righteous God : trieth the very hearts and reins.

11 My help cometh of God : Who preserveth them that are true of heart.

12 God is a righteous Judge, strong, and patient : and God is provoked every day.

13 If a man will not turn, He will whet His sword : He hath bent His bow, and made it ready.

14 He hath prepared for him instruments of death : He ordai His arrows against the persecut

15 Behold, he travaileth with chief : he hath conceived sorrow, brought forth ungodliness.

16 He hath graven and digge a pit : and is fallen himself into destruction that he made for oth

17 For his travail shall come his own head : and his wicked shall fall on his own pate.

18 I will give thanks unto the L according to His righteousness : I will praise the Name of the I most High.

PSALM VIII. *Domine, Dominu noster.*

O LORD our Governour, how cellent is Thy Name in all world : Thou that hast set Thy g above the heavens!

2 Out of the mouth of very b and sucklings hast Thou orda strength, because of Thine enem that Thou mightest still the ene and the avenger.

3 For I will consider Thy heav even the works of Thy fingers : moon and the stars, which Thou ordained.

4 What is man, that Thou mindful of him : and the son of that Thou visitest him?

5 Thou madest him lower than angels : to crown him with g and worship.

6 Thou makest him to have d nion of the works of Thy ha and Thou hast put all things in jection under his feet;

7 All sheep and oxen : yea, the beasts of the field;

8 The fowls of the air, and fishes of the sea : and whatso walketh through the paths o seas.

9 O Lord our Governour : excellent is Thy Name in all world!

PSALM IX. *Confitebor tibi.*

I WILL give thanks unto Thee, O Lord, with my whole heart : I will speak of all Thy marve works.

2 I will be glad and rejoi

ea, my songs will I make
lame, O Thou most High-

mine enemies are driven
ey shall fall and perish at
nce.
Thou hast maintained my
my cause : Thou art set
one that judgest right.
hast rebuked the heathen,
royed the ungodly : Thou
out their name for ever

n enemy, destructions are
a perpetual end : even as
which thou hast destroy-
r memorial is perished with

the Lord shall endure for
He hath also prepared His
udgement.
He shall judge the world in
ness : and minister true
nt unto the people.
Lord also will be a defence
ppressed : even a refuge in
of trouble.
they that know Thy Name
their trust in Thee : for
ord, hast never failed them
k Thee.
raise the Lord Which dwell-
on : shew the people of His

r, when He maketh inqui-
or blood, He remembereth
and forgetteth not the com-
f the poor.
ve mercy upon me, O Lord ;
the trouble which I suffer
that hate me : Thou that
me up from the gates of

at I may shew all Thy praises
the ports of the daughter of
I will rejoice in Thy salva-

e heathen are sunk down in
that they made : in the same
ich they hid privily, is their
en.
e Lord is known to *execute*
ent : *the ungodly is trapped*
ork of his own hands.
wicked shall be turned into

hell : and all the people that forget God.

18 For the poor shall not alway be forgotten : the patient abiding of the meek shall not perish for ever.

19 Up, Lord, and let not man have the upper hand : let the heathen be judged in Thy sight.

20 Put them in fear, O Lord : that the heathen may know themselves to be but men.

PSALM X. *Ut quid, Domine?*

WHY standest Thou so far off, O Lord : and hidest Thy face in the needful time of trouble?

2 The ungodly for his own lust doth persecute the poor : let them be taken in the crafty wiliness that they have imagined.

3 For the ungodly hath made boast of his own heart's desire : and speaketh good of the covetous, whom God abhorreth.

4 The ungodly is so proud, that he careth not for God : neither is God in all his thoughts.

5 His ways are alway grievous : Thy judgements are far above out of his sight, and therefore defieth he all his enemies.

6 For he hath said in his heart, Tush, I shall never be cast down : there shall no harm happen unto me.

7 His mouth is full of cursing, deceit, and fraud : under his tongue is ungodliness and vanity.

8 He sitteth lurking in the thievish corners of the streets : and privily in his lurking dens doth he murder the innocent ; his eyes are set against the poor.

9 For he lieth waiting secretly, even as a lion lurketh he in his den : that he may ravish the poor.

10 He doth ravish the poor : when he getteth him into his net.

11 He falleth down, and humbleth himself : that the congregation of the poor may fall into the hands of his captains.

12 He hath said in his heart, Tush, God hath forgotten : He hideth away His face, and He will never see it.

Arise, O Lord God, and lift up
e hand : forget not the poor.
Wherefore should the wicked
pheme God : while he doth say
is heart, Tush, Thou God carest
for it.
5 Surely Thou hast seen it : for
ou beholdest ungodliness and
rong.
16 That Thou mayest take the
atter into Thine hand : the poor
ommitteth himself unto Thee ; for
Thou art the helper of the friendless.
17 Break Thou the power of the
ungodly and malicious : take away
his ungodliness, and Thou shalt find
none.
18 The Lord is King for ever and
ever : and the heathen are perished
out of the land.
19 Lord, Thou hast heard the de-
sire of the poor : Thou preparest
their heart, and Thine ear hearken-
eth thereto;
20 To help the fatherless and poor
unto their right : that the man of
the earth be no more exalted against
them.

PSALM XI. *In Domino con*

IN the Lord put I my trust
say ye then to my soul, t
should flee as a bird unto the
2 For lo, the ungodly ben
bow, and make ready their
within the quiver : that the
privily shoot at them which a
of heart.
3 For the foundations will
down : and what hath the ri
done?
4 The Lord is in His holy t
the Lord's seat is in heaven.
5 His eyes consider the
and His eye-lids try the chil
men.
6 The Lord alloweth the rig
but the ungodly, and him t
lighteth in wickedness doth
abhor.
7 Upon the ungodly He sh
snares, fire and brimstone, sto
tempest : this shall be their
to drink.
8 For the righteous Lord
righteousness : His countenan
behold the thing that is just.

Day 2. Evening Prayer.

PSALM XII. *Salvum me fac.*

HELP me, Lord, for there is not one godly man left : for the faithful are minished from among the children of men.
2 They talk of vanity every one with his neighbour : they do but flatter with their lips, and dissemble in their double heart.
3 The Lord shall root out all deceitful lips : and the tongue that speaketh proud things ;
4 Which have said, With our tongue will we prevail : we are they that ought to speak, who is lord over us?
5 Now for the comfortless troubles' sake of the needy : and because of the deep sighing of the poor,
6 I will up, saith the Lord : and will help every one from him that swelleth against him, and will set him at rest.
7 The words of the Lord are pure words : even as the silver, which from the earth is tried, and seven times in the fire.
8 Thou shalt keep them, Thou shalt preserve him generation for ever.
9 The ungodly walk on when they are exalted, t of men are put to rebuke

PSALM XIII. *Usque qu*

HOW long wilt Tho O Lord, for ever wilt Thou hide Thy fac
2 How long shall I in my soul, and be so heart : how long shall triumph over me ?
3 Consider, and he my God : lighten mi sleep not in death.
4 Lest mine enemy vailed against him down, they that tr joice at it.
5 But my trus

t is joyful in Thy sal-

g of the Lord, because
t so lovingly with me:
raise the Name of the
ghest.

XIV. *Dixit insipiens.*
hath said in his heart:
no God.

corrupt, and become
n their doings: there
t doeth good, no not

looked down from hea-
e children of men: to
were any that would
and seek after God.

are all gone out of the
are altogether become
: there is none that do-
not one.

roat is an open sepul-
heir tongues have they
he poison of asps is un-
s.

6 Their mouth is full of cursing and bitterness: their feet are swift to shed blood.

7 Destruction and unhappiness is in their ways, and the way of peace have they not known: there is no fear of God before their eyes.

8 Have they no knowledge, that they are all such workers of mischief: eating up My people as it were bread, and call not upon the Lord?

9 There were they brought in great fear, even where no fear was: for God is in the generation of the righteous.

10 As for you, ye have made a mock at the counsel of the poor: because he putteth his trust in the Lord.

11 Who shall give salvation unto Israel out of Sion? When the Lord turneth the captivity of His people: then shall Jacob rejoice, and Israel shall be glad.

Morning Prayer. DAY 3.

V. Domine, quis habitabit?
who shall dwell in Thy
acle: or who shall rest
oly hill?

, that leadeth an uncor-
nd doeth the thing which
speaketh the truth from

hath used no deceit in
nor done evil to his neigh-
hath not slandered his

setteth not by himself,
y in his own eyes: and
ch of them that fear the

sweareth unto his neigh-
disappointeth him not:
ere to his own hindrance.

hath not given his mo-
sury: nor taken reward
innocent.

doeth these things: shall

VI. Conserva me, Domine.
VE me, O God: for in
I put my trust.

2 O my soul, thou hast said unto the Lord: Thou art my God, my goods are nothing unto Thee.

3 All my delight is upon the saints, that are in the earth: and upon such as excel in virtue.

4 But they that run after another god: shall have great trouble.

5 Their drink-offerings of blood will I not offer: neither make mention of their names within my lips.

6 The Lord Himself is the portion of mine inheritance, and of my cup: Thou shalt maintain my lot.

7 The lot is fallen unto me in a fair ground: yea, I have a goodly heritage.

8 I will thank the Lord for giving me warning: my reins also chasten me in the night-season.

9 I have set God always before me: for He is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory rejoiced: my flesh also shall rest in hope.

11 For why? Thou shalt not leave

my soul in hell : neither shalt Thou suffer Thy Holy One to see corruption.

12 Thou shalt shew me the path of life ; in Thy presence is the fulness of joy : and at Thy right hand there is pleasure for evermore.

PSALM XVII. *Exaudi, Domine.*

HEAR the right, O Lord, consider my complaint : and hearken unto my prayer, that goeth not out of feigned lips.

2 Let my sentence come forth from Thy presence : and let Thine eyes look upon the thing that is equal.

3 Thou hast proved and visited mine heart in the night-season; Thou hast tried me, and shalt find no wickedness in me : for I am utterly purposed that my mouth shall not offend.

4 Because of men's works, that are done against the words of Thy lips : I have kept me from the ways of the destroyer.

5 O hold Thou up my goings in Thy paths : that my footsteps slip not.

6 I have called upon Thee, O God, for Thou shalt hear me : incline Thine ear to me, and hearken unto my words.

7 Shew Thy marvellous loving-kindness, Thou that art the Saviour of them which put their trust in Th from such as resist Thy right han

8 Keep me as the apple of eye : hide me under the shadow Thy wings,

9 From the ungodly that trou me : mine enemies compass round about to take away my so

10 They are inclosed in their fat : and their mouth speaketh pr things.

11 They lie waiting in our way every side : turning their eyes do to the ground ;

12 Like as a lion that is greedy his prey : and as it were a lio whelp, lurking in secret places.

13 Up, Lord, disappoint him, cast him down : deliver my from the ungodly, which is a sw of Thine ;

14 From the men of Thy hand Lord, from the men, I say, and f the evil world : which have portion in this life, whose be Thou fillest with Thy hid treasu

15 They have children at desire : and leave the rest of substance for their babes.

16 But as for me, I will be Thy presence in righteousness : when I awake up after Thy ness, I shall be satisfied with it.

DAY 3. Evening Prayer. DA

PSALM XVIII. *Diligam te, Domine.*

I WILL love Thee, O Lord, my strength ; the Lord is my stony rock, and my defence : my Saviour, my God, and my might, in Whom I will trust, my buckler, the horn also of my salvation, and my refuge.

2 I will call upon the Lord, Which is worthy to be praised : so shall I be safe from mine enemies.

3 The sorrows of death compassed me : and the overflowings of ungodliness made me afraid.

4 The pains of hell came about me : the snares of death overtook me.

5 *In my trouble* I will call upon *the Lord : and complain* unto my *God.*

6 So shall He hear my voice of His holy temple : and my plaint shall come before Him shall enter even into His ears.

7 The earth trembled and qual the very foundations also of the shook, and were removed, bec He was wroth.

8 There went a smoke out in presence : and a consuming fire of His mouth, so that coals kindled at it.

9 He bowed the heavens also, came down : and it was dark u His feet.

10 He rode upon the cherub and did fly : He came flying the wings of the wind.

11 He made darkness His

pavilion round about Him
water, and thick clouds
im.
e brightness of His pre-
clouds removed : hail-
coals of fire.
ord also thundered out of
d the Highest gave His
hail-stones, and coals of

ent out His arrows, and
hem : He cast forth light-
destroyed them.
rings of waters were seen,
undations of the round
e discovered, at Thy chid-
d : at the blasting of the
Thy displeasure.
hall send down from on
tch me : and shall take
many waters.
hall deliver me from my
enemy, and from them
e me : for they are too
me.
prevented me in the day
able : but the Lord was
er.
rought me forth also into
liberty : He brought me
because He had a favour

Lord shall reward me after
ous dealing : according to
ness of my hands shall He
me.
use I have kept the ways
rd : and have not forsaken
as the wicked doth.
I have an eye unto all His
nd will not cast out His
ments from me.
ts also uncorrupt before
and eschewed mine own
y.
efore shall the Lord reward
my righteous dealing : and
unto the cleanness of my
His eye-sight.
h the holy Thou shalt be
d with a perfect man Thou
perfect.
h the *clean Thou shalt be*
d with the froward Thou
frowardness.

27 For Thou shalt save the people that are in adversity : and shalt bring down the high looks of the proud.

28 Thou also shalt light my candle : the Lord my God shall make my darkness to be light.

29 For in Thee I shall discomfit an host of men : and with the help of my God I shall leap over the wall.

30 The way of God is an undefiled way : the word of the Lord also is tried in the fire ; He is the defender of all them that put their trust in Him.

31 For who is God, but the Lord : or who hath any strength, except our God ?

32 It is God, that girdeth me with strength of war : and maketh my way perfect.

33 He maketh my feet like harts' feet : and setteth me up on high.

34 He teacheth mine hands to fight : and mine arms shall break even a bow of steel.

35 Thou hast given me the defence of Thy salvation : Thy right hand also shall hold me up, and Thy loving correction shall make me great.

36 Thou shalt make room enough under me for to go : that my footsteps shall not slide.

37 I will follow upon mine enemies, and overtake them : neither will I turn again till I have destroyed them.

38 I will smite them, that they shall not be able to stand : but fall under my feet.

39 Thou hast girded me with strength unto the battle : Thou shalt throw down mine enemies under me.

40 Thou hast made mine enemies also to turn their backs upon me : and I shall destroy them that hate me.

41 They shall cry, but there shall be none to help them : yea, even unto the Lord shall they cry, but *He shall not hear them.*

42 I will beat them as small as the *dust before the* wind : I will cast *them out as the* clay in the streets.

43 Thou shalt deliver me from the strivings of the people : and Thou shalt make me the head of the heathen.

44 A people whom I have not known : shall serve me.

45 As soon as they hear of me, they shall obey me : but the strange children shall dissemble with me.

46 The strange children shall fail : and be afraid out of their prisons.

47 The Lord liveth, and blessed be my strong Helper : and praised be the God of my salvation.

48 Even the God that seeth that I be avenged : and subdue t people unto me.

49 It is He that deliveret from my cruel enemies, and teth me up above mine adversa Thou shalt rid me from the w man.

50 For this cause will I give th unto Thee, O Lord, among the tiles : and sing praises unto Name.

51 Great prosperity giveth He to His king : and sheweth lo kindness unto David His anoi and unto his seed for evermore.

DAY 4. Morning Prayer. DA

PSALM XIX. *Cœli enarrant.*

THE heavens declare the glory of God : and the firmament sheweth His handy-work.

2 One day telleth another : and one night certifieth another.

3 There is neither speech nor language : but their voices are heard among them.

4 Their sound is gone out into all lands : and their words into the ends of the world.

5 In them hath He set a tabernacle for the sun : which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course.

6 It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again : and there is nothing hid from the heat thereof.

7 The law of the Lord is an undefiled law, converting the soul : the testimony of the Lord is sure, and giveth wisdom unto the simple.

8 The statutes of the Lord are right, and rejoice the heart : the commandment of the Lord is pure, and giveth light unto the eyes.

9 The fear of the Lord is clean, and endureth for ever : the judgements of the Lord are true, and righteous altogether.

10 More to be desired are they than gold, yea, than much fine gold : sweeter also than honey, and the honey-comb.

11 Moreover, by them is Thy vant taught : and in keepin them there is great reward.

12 Who can tell how oft he of eth : O cleanse Thou me from secret faults.

13 Keep Thy servant also presumptuous sins, lest they ge dominion over me : so shall I b defiled, and innocent from the offence.

14 Let the words of my m and the meditation of my heart alway acceptable in Thy sight,

15 O Lord : my strength, an redeemer.

PSALM XX. *Exaudiat te Domin*

THE Lord hear thee in the of trouble : the Name o God of Jacob defend thee ;

2 Send thee help from the tuary : and strengthen thee o Sion ;

3 Remember all thy offerings accept thy burnt-sacrifice ;

4 Grant thee thy heart's de and fulfil all thy mind.

5 We will rejoice in Thy salva and triumph in the Name o Lord our God : the Lord per all thy petitions.

6 Now know I, that the Lord eth His anointed, and will hear from His holy heaven : even the wholesome strength of His hand.

7 Some put their trust in ch and some in horses : but

ength, O Lord : exceeding
ll he be of Thy salvation.
a hast given him his heart's
and hast not denied him the
of his lips.
Thou shalt prevent him with
ings of goodness : and shalt
own of pure gold upon his

sked life of Thee, and Thou
im a long life : even for
l ever.
honour is great in Thy sal-
: glory and great worship
ou lay upon him.
Thou shalt give him ever-
elicity : and make him glad
joy of Thy countenance.

the Lord shall destroy them in His displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth : and their seed from among the children of men.

11 For they intended mischief against thee : and imagined such a device as they are not able to perform.

12 Therefore shalt thou put them to flight : and the strings of thy bow shalt thou make ready against the face of them.

13 Be Thou exalted, Lord, in Thine own strength : so will we sing, and praise Thy power.

Evening Prayer. Day 4.

M XXII. *Deus, Deus meus.*

God, my God, look upon me;
hy hast Thou forsaken me :
so far from my health, and
words of my complaint?
y God, I cry in the day-time,
u hearest not : and in the
ason also I take no rest.
Thou continuest holy : O
orship of Israel.
fathers hoped in Thee : they

9 But Thou art He that took me out of my mother's womb : Thou wast my hope, when I hanged yet upon my mother's breasts.

10 I have been left unto Thee ever since I was born : Thou art my God even from my mother's womb.

11 O go not from me, for trouble is hard at hand : and there is none to help me.

12 Many oxen are come about me :

me : and the council of the wicked layeth siege against me.

17 They pierced my hands and my feet ; I may tell all my bones : they stand staring and looking upon me.

18 They part my garments among them : and cast lots upon my vesture.

19 But be not Thou far from me, O Lord : Thou art my succour, haste Thee to help me.

20 Deliver my soul from the sword: my darling from the power of the dog.

21 Save me from the lion's mouth : Thou hast heard me also from among the horns of the unicorns.

22 I will declare Thy Name unto my brethren : in the midst of the congregation will I praise Thee.

23 O praise the Lord, ye that fear Him : magnify Him, all ye of the seed of Jacob, and fear Him, all ye seed of Israel ;

24 For He hath not despised, nor abhorred, the low estate of the poor : He hath not hid His face from him, but when he called unto Him He heard him.

25 My praise is of Thee in the great congregation : my vows will I perform in the sight of them that fear Him.

26 The poor shall eat, and be satisfied : they that seek after the Lord shall praise Him ; your heart shall live for ever.

27 All the ends of the world shall remember themselves, and be turned unto the Lord : and all the kindreds of the nations shall worship befo Him.

28 For the kingdom is the Lord' and He is the Governour among t people.

29 All such as be fat upon eart have eaten, and worshipped.

30 All they that go down into t dust shall kneel before Him : a no man hath quickened his o soul.

31 My seed shall serve Him : th shall be counted unto the Lord a generation.

32 They shall come, and the h vens shall declare His righteousne unto a people that shall be bo whom the Lord hath made.

PSALM XXIII. *Dominus regit me.*

THE Lord is my shepherd : therefore can I lack nothing.

2 He shall feed me in a green pa ture : and lead me forth beside t waters of comfort.

3 He shall convert my soul : a bring me forth in the paths of righ eousness, for His Name's sake.

4 Yea, though I walk through t valley of the shadow of death, I w fear no evil : for Thou art with m Thy rod and Thy staff comfort me

5 Thou shalt prepare a table befo me against them that trouble m Thou hast anointed my head wi oil, and my cup shall be full.

6 But Thy loving-kindness a mercy shall follow me all the da of my life : and I will dwell in t house of the Lord for ever.

DAY 5. Morning Prayer. DAY

PSALM XXIV. *Domini est terra.*

THE earth is the Lord's, and all that therein is : the compass of the world, and they that dwell therein.

2 For He hath founded it upon the seas : and prepared it upon the floods.

3 Who shall ascend into the hill of *the Lord* : or who shall rise up in *His holy place?*

4 *Even he that hath* clean hands, *and a pure heart* : and that hath not lift up his mind unto vanity, n sworn to deceive his neighbour.

5 He shall receive the blessing fr the Lord : and righteousness fr the God of his salvation.

6 This is the generation of th that seek Him : even of them t seek Thy face, O Jacob.

7 Lift up your heads, O ye ga and be ye lift up, ye everlast doors : and the King of glory sh come in.

8 Who is the King of glory :

l XXV. *Ad te, Domine, levavi.*
O Thee, O Lord, will I lift
my soul : my God, I have
trust in Thee : O let me not
unded, neither let mine ene-
umph over me.
all they that hope in Thee
t be ashamed : but such as
ss without a cause shall be
onfusion.
w me Thy ways, O Lord :
ch me Thy paths.
l me forth in Thy truth, and
e : for Thou art the God of
vation ; in Thee hath been
e all the day long.
l to remembrance, O Lord,
nder mercies : and Thy lov-
dnesses, which have been ever

remember not the sins and
of my youth : but accord-
Thy mercy think Thou upon
Lord, for Thy goodness.
acious and righteous is the
therefore will He teach sin-
the way.
em that are meek shall He
n judgement : and such as are
them shall He learn His way.
l the paths of the Lord are

many they are : and they bear a
tyrannous hate against me.
19 O keep my soul, and deliver
me : let me not be confounded, for
I have put my trust in Thee.
20 Let perfectness and righteous
dealing wait upon me : for my hope
hath been in Thee.
21 Deliver Israel, O God : out of
all his troubles.

PSALM XXVI. *Judica me, Domine.*

BE Thou my Judge, O Lord, for
I have walked innocently : my
trust hath been also in the Lord,
therefore shall I not fall.
2 Examine me, O Lord, and prove
me : try out my reins and my heart.
3 For Thy loving-kindness is ever
before mine eyes : and I will walk
in Thy truth.
4 I have not dwelt with vain per-
sons : neither will I have fellowship
with the deceitful.
5 I have hated the congregation of
the wicked ; and will not sit among
the ungodly.
6 I will wash my hands in inno-
cency, O Lord : and so will I go to
Thine altar ;
7 That I may shew the voice of
thanksgiving : and tell of all Thy

the hand of the enemy : but hast set my feet in a large room.

10 Have mercy upon me, O Lord, for I am in trouble : and mine eye is consumed for very heaviness; yea, my soul and my body.

11 For my life is waxen old with heaviness : and my years with mourning.

12 My strength faileth me, because of mine iniquity : and my bones are consumed.

13 I became a reproof among all mine enemies, but especially among my neighbours : and they of mine acquaintance were afraid of me; and they that did see me without conveyed themselves from me.

14 I am clean forgotten, as a dead man out of mind : I am become like a broken vessel.

15 For I have heard the blasphemy of the multitude : and fear is on every side, while they conspire together against me, and take their counsel to take away my life.

16 But my hope hath been in Thee, O Lord : I have said, Thou art my God.

17 My time is in Thy hand; deliver me from the hand of mine enemies : and from them that persecute me.

18 Shew Thy servant the light of Thy countenance : and save me for Thy mercy's sake.

19 Let me not be confo
Lord, for I have called u
let the ungodly be put to
and be put to silence in th

20 Let the lying lips be
lence : which cruelly, di
and despitefully, speak a
righteous.

21 O how plentiful is
ness, which Thou hast la
them that fear Thee : and
hast prepared for them tha
trust in Thee, even before
of men!

22 Thou shalt hide them
Thine own presence from
voking of all men : Thou
them secretly in Thy taber
the strife of tongues.

23 Thanks be to the Lor
hath shewed me marvell
kindness in a strong city.

24 And when I made has
I am cast out of the sight
eyes.

25 Nevertheless, Thou he
voice of my prayer : wh
unto Thee.

26 O love the Lord, a
saints : for the Lord preser
that are faithful, and p
rewardeth the proud doer.

27 Be strong, and He
blish your heart : all ye
your trust in the Lord.

DAY 6. Evening Prayer.

PSALM XXXII. *Beati, quorum.*

BLESSED is he whose unrighteousness is forgiven : and whose sin is covered.

2 Blessed is the man unto whom the Lord imputeth no sin : and in whose spirit there is no guile.

3 For while I held my tongue : my bones consumed away through my daily complaining.

4 For Thy hand is heavy upon me day and night : and my moisture is like the drought in summer.

5 I will acknowledge my sin unto Thee : and mine unrighteousness have I not hid.

6 I said, I will confess my sins unto the Lord : and so Thou
the wickedness of my sin.

7 For this shall every o
godly make his prayer unt
a time when Thou mayest
but in the great water-fl
shall not come nigh him.

8 Thou art a place to h
Thou shalt preserve me
ble : Thou shalt compass
with songs of deliverance.

9 I will inform thee, and
in the way wherein thou
and I will guide thee
eye.

10 Be ye not like to hors
which have no understan

M XXXIII. *Exultate, justi.*

ICE in the Lord, O ye right-
s : for it becometh well the
e thankful.

se the Lord with harp : sing
nto Him with the lute, and
ent of ten strings.

unto the Lord a new song :
ises lustily unto Him with a
rage.

the word of the Lord is true :
His works are faithful.

loveth righteousness and
ent : the earth is full of the
s of the Lord.

the word of the Lord were
vens made : and all the hosts
by the breath of His mouth.

gathereth the waters of the
ether, as it were upon an
and layeth up the deep, as in
are-house.

all the earth fear the Lord :
in awe of Him, all ye that
n the world.

He spake, and it was done :
mmanded, and it stood fast.

he Lord bringeth the coun-
the heathen to nought : and
the devices of the people to
one effect, and casteth out the
s of princes.

strength.

17 Behold, the eye of the Lord is upon them that fear Him : and upon them that put their trust in His mercy;

18 To deliver their soul from death : and to feed them in the time of dearth.

19 Our soul hath patiently tarried for the Lord : for He is our help, and our shield.

20 For our heart shall rejoice in Him : because we have hoped in His holy Name.

21 Let Thy merciful kindness, O Lord, be upon us : like as we do put our trust in Thee.

PSALM XXXIV. *Benedicam Domino.*

I WILL alway give thanks unto the Lord : His praise shall ever be in my mouth.

2 My soul shall make her boast in the Lord : the humble shall hear thereof, and be glad.

3 O praise the Lord with me : and let us magnify His Name together.

4 I sought the Lord, and He heard me : yea, He delivered me out of all my fear.

5 They had an eye unto Him, and were lightened : and their faces were not ashamed.

6 Lo, the poor crieth, and the Lord heareth him : yea, and saveth him

11 Come, ye children, and hearken unto me : I will teach you the fear of the Lord.

12 What man is he that lusteth to live : and would fain see good days?

13 Keep thy tongue from evil : and thy lips, that they speak no guile.

14 Eschew evil, and do good : seek peace, and ensue it.

15 The eyes of the Lord are over the righteous : and His ears are open unto their prayers.

16 The countenance of the Lord is against them that do evil : to root out the remembrance of them from the earth.

17 The righteous cry, and the Lord heareth them : and delivereth out of all their troubles.

18 The Lord is nigh unto then are of a contrite heart : and save such as be of an humble s

19 Great are the troubles o righteous : but the Lord deliv him out of all.

20 He keepeth all his bone that not one of them is broken.

21 But misfortune shall sla ungodly : and they that hat righteous shall be desolate.

22 The Lord delivereth the of His servants : and all the put their trust in Him shall n destitute.

DAY 7. Morning Prayer. D

PSALM XXXV. *Judica, Domine.*

PLEAD Thou my cause, O Lord, with them that strive with me : and fight Thou against them that fight against me.

2 Lay hand upon the shield and buckler : and stand up to help me.

3 Bring forth the spear, and stop the way against them that persecute me : say unto my soul, I am thy salvation.

4 Let them be confounded, and put to shame, that seek after my soul : let them be turned back, and brought to confusion, that imagine mischief for me.

5 Let them be as the dust before the wind : and the angel of the Lord scattering them.

6 Let their way be dark and slippery : and let the angel of the Lord persecute them.

7 For they have privily laid their net to destroy me without a cause : yea, even without a cause have they made a pit for my soul.

8 Let a sudden destruction come upon him unawares, and his net, that he hath laid privily, catch himself : that he may fall into his own mischief.

9 And, my soul, be joyful in the *Lord : it shall rejoice* in His salvation.

10 All my bones shall say, Lord, who is like unto Thee, Who de est the poor from him that i strong for him : yea, the poor him that is in misery, from that spoileth him?

11 False witnesses did rise they laid to my charge things t knew not.

12 They rewarded me evil for g to the great discomfort of my s

13 Nevertheless, when they sick, I put on sackcloth, and bled my soul with fasting : an prayer shall turn into mine bosom.

14 I behaved myself as thou had been my friend, or my brot I went heavily, as one that m eth for his mother.

15 But in mine adversity the joiced, and gathered themselve gether : yea, the very abjects together against me unawares, ing mouths at me, and ceased n

16 With the flatterers were mockers : who gnashed upo with their teeth.

17 Lord, how long wilt Thou upon this : O deliver my soul the calamities which they bri me, and my darling from the li

18 So will I give Thee than the great congregation : I will p Thee among much people.

19 O let not them that ar

n thy tongue then, go not far
e, O Lord.
wake, and stand up to judge
rvel : avenge Thou my cause,
l, and my Lord.
dge me, O Lord my God, ac-
to Thy righteousness : and
not triumph over me.
them not say in their hearts,
here, so would we have it :
let them say, We have de-
him.
them be put to confusion
me together, that rejoice at
hle : let them be clothed
hame and dishonour, that
emselves against me.
them be glad and rejoice,
vour my righteous dealing :
them say alway, Blessed be
d, Who hath pleasure in the
ty of His servant.
d as for my tongue, it shall
ing of Thy righteousness :
Thy praise all the day long.

LM XXXVI. *Dixit injustus.*

heart sheweth me the wick-
dness of the ungodly : that
way : neither doth he abhor any
thing that is evil.

5 Thy mercy, O Lord, reacheth
unto the heavens : and Thy faithful-
ness unto the clouds.

6 Thy righteousness standeth like
the strong mountains : Thy judge-
ments are like the great deep.

7 Thou, Lord, shalt save both man
and beast ; How excellent is Thy
mercy, O God : and the children of
men shall put their trust under the
shadow of Thy wings.

8 They shall be satisfied with the
plenteousness of Thy house : and
Thou shalt give them drink of Thy
pleasures, as out of the river.

9 For with Thee is the well of life :
and in Thy light shall we see light.

10 O continue forth Thy loving-
kindness unto them that know Thee :
and Thy righteousness unto them
that are true of heart.

11 O let not the foot of pride come
against me : and let not the hand of
the ungodly cast me down.

12 There are they fallen, all that
work wickedness : they are cast
down, and shall not be able to stand.

displeasure : fret not thyself, else shalt thou be moved to do evil.

9 Wicked doers shall be rooted out : and they that patiently abide the Lord, those shall inherit the land.

10 Yet a little while, and the ungodly shall be clean gone : thou shalt look after his place, and he shall be away.

11 But the meek-spirited shall possess the earth : and shall be refreshed in the multitude of peace.

12 The ungodly seeketh counsel against the just : and gnasheth upon him with his teeth.

13 The Lord shall laugh him to scorn : for He hath seen that his day is coming.

14 The ungodly have drawn out the sword, and have bent their bow : to cast down the poor and needy, and to slay such as are of a right conversation.

15 Their sword shall go through their own heart : and their bow shall be broken.

16 A small thing that the righteous hath : is better than great riches of the ungodly.

17 For the arms of the ungodly shall be broken : and the Lord upholdeth the righteous.

18 The Lord knoweth the days of the godly : and their inheritance shall endure for ever.

19 They shall not be confounded in the perilous time : and in the days of dearth they shall have enough.

20 As for the ungodly, they shall perish; and the enemies of the Lord shall consume as the fat of lambs : yea, even as the smoke, shall they consume away.

21 The ungodly borroweth, and payeth not again : but the righteous is merciful, and liberal.

22 Such as are blessed of God shall possess the land : and they that are cursed of Him shall be rooted out.

23 The Lord ordereth a good man's going : and maketh his way acceptable to Himself.

24 Though he fall, he shall not be *cast away : for the* Lord upholdeth *him with His hand.*

25 I have been young, and now am old : and yet saw I never the righteous forsaken, nor his seed begging their bread.

26 The righteous is ever merciful, and lendeth : and his seed is blessed.

27 Flee from evil, and do the thing that is good : and dwell for evermore.

28 For the Lord loveth the thing that is right : He forsaketh not His that be godly, but they are preserved for ever.

29 The unrighteous shall be punished : as for the seed of the ungodly, it shall be rooted out.

30 The righteous shall inherit the land : and dwell therein for ever.

31 The mouth of the righteous is exercised in wisdom : and his tongue will be talking of judgement.

32 The law of his God is in his heart : and his goings shall not slide.

33 The ungodly seeth the righteous : and seeketh occasion to slay him.

34 The Lord will not leave him in his hand : nor condemn him when he is judged.

35 Hope thou in the Lord, and keep His way, and He shall promote thee, that thou shalt possess the land : when the ungodly shall perish, thou shalt see it.

36 I myself have seen the ungodly in great power : and flourishing like a green bay-tree.

37 I went by, and lo, he was gone : I sought him, but his place could no where be found.

38 Keep innocency, and take heed unto the thing that is right : for that shall bring a man peace at the last.

39 As for the transgressors, they shall perish together : and the end of the ungodly is, they shall be rooted out at the last.

40 But the salvation of the righteous cometh of the Lord : Who is also their strength in the time of trouble.

41 And the Lord shall stand by them, and save them : He shall deliver them from the ungodly, and shall save them, because they put their trust in Him.

e is no health in my flesh,
of Thy displeasure : nei-
here any rest in my bones,
n of my sin.
my wickednesses are gone
head : and are like a sore
too heavy for me to bear.
wounds stink, and are cor-
rough my foolishness.
brought into so great trou-
misery : that I go mourning
ay long.
my loins are filled with a
ase : and there is no whole
my body.
n feeble, and sore smitten :
roared for the very disquiet-
my heart.
d, Thou knowest all my de-
nd my groaning is not hid
hee.
y heart panteth, my strength
ailed me : and the sight of
es is gone from me.
y lovers and my neighbours
nd looking upon my trouble :
kinsmen stood afar off.
ey also that sought after my
d snares for me : and they
nt about to do me evil talked
kedness, and imagined deceit
day long.

mighty : and they that hate me wrongfully are many in number.

20 They also that reward evil for good are against me : because I follow the thing that good is.

21 Forsake me not, O Lord my God : be not Thou far from me.

22 Haste Thee to help me : O Lord God of my salvation.

PSALM XXXIX. *Dixi, custodiam.*

I SAID, I will take heed to my ways : that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle : while the ungodly is in my sight.

3 I held my tongue, and spake nothing : I kept silence, yea, even from good words; but it was pain and grief to me.

4 My heart was hot within me, and while I was thus musing the fire kindled : and at the last I spake with my tongue;

5 Lord, let me know mine end, and the number of my days : that I may be certified how long I have to live.

6 Behold, Thou hast made my days as it were a span long : and mine age is even as nothing in respect of Thee; and verily every man living is altogether vanity.

12 When Thou with rebukes dost chasten man for sin, Thou makest his beauty to consume away, like as it were a moth fretting a garment : every man therefore is but vanity.

13 Hear my prayer, O Lord, and with Thine ears consider my calling : hold not Thy peace at my tears.

14 For I am a stranger with Thee : and a sojourner, as all my fathers were.

15 O spare me a little, that I may recover my strength : before I go hence, and be no more seen.

PSALM XL. *Expectans expectavi.*

I WAITED patiently for the Lord : and He inclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay : and set my feet upon the rock, and ordered my goings.

3 And He hath put a new song in my mouth : even a thanksgiving unto our God.

4 Many shall see it, and fear : and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord : and turned not unto the proud, and to such as go about with lies.

6 O Lord my God, great are the wondrous works which Thou hast done, like as be also Thy thoughts which are to us-ward : and yet there is no man that ordereth them unto Thee.

7 If I should declare them, and speak of them : they should be more than I am able to express.

8 Sacrifice, and meat-offering, Thou wouldest not : but mine ears hast Thou opened.

9 Burnt-offerings, and sacrifice for sin, hast Thou not required : then said I, Lo, I come,

10 In the volume of the boo written of me, that I shoul Thy will, O my God : I am c to do it; yea, Thy law is witl heart.

11 I have declared Thy rigl ness in the great congregatio I will not refrain my lips, O and that Thou knowest.

12 I have not hid Thy rigl ness within my heart : my tal been of Thy truth, and of T vation.

13 I have not kept back Thy mercy and truth : from the congregation.

14 Withdraw not Thou Thy from me, O Lord : let Thy kindness and Thy truth alwa serve me.

15 For innumerable troubl come about me; my sins have such hold upon me that I a able to look up : yea, they ar in number than the hairs head, and my heart hath faile

16 O Lord, let it be Thy pl to deliver me : make haste, O to help me.

17 Let them be ashamed, an founded together, that seek my soul to destroy it : let th driven backward, and put to r that wish me evil.

18 Let them be desolate, a warded with shame : that sa me, Fie upon thee, fie upon th

19 Let all those that seek T joyful and glad in Thee : a such as love Thy salvation way, The Lord be praised.

20 As for me, I am poo needy : but the Lord careth fo

21 Thou art my Helper an deemer : make no long tarry my God.

PSALM XLI. *Beatus qui intelligit.*

BLESSED is he that considereth *the poor and needy* : the Lord *shall deliver him in* the time of *trouble.*

2 The Lord preserve him, and keep him alive, that he may be upon earth : and deliver not him into the will of his enemi

3 The Lord comfort him, wl lieth sick upon his bed : mak all his bed in his sickness.

said, Lord, be merciful unto
eal my soul, for I have sinned
st Thee.
me enemies speak evil of me :
shall he die, and his name
?
d if he come to see me, he
th vanity : and his heart con-
falsehood within himself, and
e cometh forth he telleth it.
mine enemies whisper to-
against me : even against me
imagine this evil.
the sentence of guiltiness
against him : and now that
let him rise up no more.
, even mine own familiar
whom I trusted : who did
of my bread, hath laid great
me.
be Thou merciful unto me,
raise Thou me up again,
all reward them.
this I know Thou favour-
that mine enemy doth not
against me.
when I am in my health,
holdest me : and shalt set
Thy face for ever.
sed be the Lord God of Is-
rld without end. Amen.

M XLII. *Quemadmodum.*

as the hart desireth the
r-brooks : so longeth my
Thee, O God.
eel is athirst for God, yea,
the living God : when shall
o appear before the pre-
God?
ears have been my meat
night : while they daily say
Where is now thy God?
when I think thereupon, I
my heart by myself : for I
the multitude, and brought
h into the house of God;
voice of praise and thanks-
among such as keep holy-

art thou so full of hea-
my soul : and why art
squieted within me?
by trust in God : for I will
m thanks for the help of
nance.

8 My God, my soul is vexed within me : therefore will I remember Thee concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth another, because of the noise of the water-pipes : all Thy waves and storms are gone over me.

10 The Lord hath granted His loving-kindness in the day-time : and in the night-season did I sing of Him, and made my prayer unto the God of my life.

11 I will say unto the God of my strength, Why hast Thou forgotten me : why go I thus heavily, while the enemy oppresseth me?

12 My bones are smitten asunder as with a sword : while mine enemies that trouble me cast me in the teeth;

13 Namely, while they say daily unto me : Where is now thy God?

14 Why art thou so vexed, O my soul : and why art thou so disquieted within me?

15 O put thy trust in God : for I will yet thank Him, Which is the help of my countenance, and my God.

PSALM XLIII. *Judica me, Deus.*

GIVE sentence with me, O God, and defend my cause against the ungodly people : O deliver me from the deceitful and wicked man.

2 For Thou art the God of my strength, why hast Thou put me from Thee : and why go I so heavily, while the enemy oppresseth me?

3 O send out Thy light and Thy truth, that they may lead me : and bring me unto Thy holy hill, and to Thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy and gladness : and upon the harp will I give thanks unto Thee, O God, my God.

5 Why art Thou so heavy, O my soul : and why art thou so disquieted within me?

6 O put thy trust in God : for I will yet give Him thanks, Which is the help of my countenance, and my God.

PSALM XLIV. *Deus, auribus.*

WE have heard with our ears, O God, our fathers have told us: what Thou hast done in their time of old;

2 How Thou hast driven out the heathen with Thy hand, and planted them in: how Thou hast destroyed the nations, and cast them out.

3 For they gat not the land in possession through their own sword: neither was it their own arm that helped them;

4 But Thy right hand, and Thine arm, and the light of Thy countenance: because Thou hadst a favour unto them.

5 Thou art my King, O God: send help unto Jacob.

6 Through Thee will we overthrow our enemies: and in Thy Name will we tread them under, that rise up against us.

7 For I will not trust in my bow: it is not my sword that shall help me;

8 But it is Thou that savest us from our enemies: and puttest them to confusion that hate us.

9 We make our boast of God all day long: and will praise Thy Name for ever.

10 But now Thou art far off, and puttest us to confusion: and goest not forth with our armies.

11 Thou makest us to turn our backs upon our enemies: so that they which hate us spoil our goods.

12 Thou lettest us be eaten up like sheep: and hast scattered us among the heathen.

13 Thou sellest Thy people for nought: and takest no money for them.

14 Thou makest us to be rebuked of our neighbours: to be laughed to scorn, and had in derision of them that are round about us.

15 Thou makest us to be a by-word *among the heathen*: and that the *people shake their heads* at us.

16 My confusion is daily before me: and the shame of my face covered me;

17 For the voice of the slan and blasphemer: for the enem avenger.

18 And though all this be upon us, yet do we not forget T nor behave ourselves froward Thy covenant.

19 Our heart is not turned b neither our steps gone out of way;

20 No, not when Thou hast ten us into the place of drag and covered us with the shad death.

21 If we have forgotten the N of our God, and holden up our h to any strange god: shall not search it out? for He knowet very secrets of the heart.

22 For Thy sake also are we k all the day long: and are cou as sheep appointed to be slain.

23 Up, Lord, why sleepest T awake, and be not absent fro for ever.

24 Wherefore hidest Thou face: and forgettest our miser trouble?

25 For our soul is brought even unto the dust: our belly c eth unto the ground.

26 Arise, and help us: an liver us for Thy mercy's sake.

PSALM XLV. *Eructavit cor me*

MY heart is inditing of a matter: I speak of the t which I have made unto the Ki

2 My tongue is the pen: ready writer.

3 Thou art fairer than the chi of men: full of grace are Thy because God hath blessed The ever.

4 Gird Thee with Thy sword Thy thigh, O Thou most Mighty cording to Thy worship and re

5 Good luck have Thou with honour: ride on, because word of truth, of meekne

s; and Thy right hand
Thee terrible things.
ows are very sharp, and
shall be subdued unto
in the midst among the
ies.
, O God, endureth for
ceptre of Thy kingdom
ptre.
st loved righteousness,
iquity : wherefore God,
d, hath anointed Thee
of gladness above Thy

rments smell of myrrh,
sia : out of the ivory
reby they have made

daughters were among
ble women : upon Thy
d stand the queen in a
d, wrought about with
.
, O daughter, and con-
thine ear : forget also
ople, and thy father's

the King have pleasure
r : for He is thy Lord
ship thou Him.
daughter of Tyre shall
h a gift : like as the
ong the people shall
pplication before Thee.
g's daughter is all glo-
: her clothing is of

l be brought unto the
nt of needlework : the
her fellows shall bear
, and shall be brought

y and gladness shall
ght : and shall enter
's palace.

17 Instead of thy fathers thou shalt have children : whom thou mayest make princes in all lands.

18 I will remember Thy Name from one generation to another : therefore shall the people give thanks unto Thee, world without end.

PSALM XLVI. *Deus noster refugium.*

GOD is our hope and strength : a very present help in trouble.

2 Therefore will we not fear, though the earth be moved : and though the hills be carried into the midst of the sea.

3 Though the waters thereof rage and swell : and though the mountains shake at the tempest of the same.

4 The rivers of the flood thereof shall make glad the city of God : the holy place of the tabernacle of the most Highest.

5 God is in the midst of her, therefore shall she not be removed : God shall help her, and that right early.

6 The heathen make much ado, and the kingdoms are moved : but God hath shewed His voice, and the earth shall melt away.

7 The Lord of hosts is with us : the God of Jacob is our refuge.

8 O come hither, and behold the works of the Lord : what destruction He hath brought upon the earth.

9 He maketh wars to cease in all the world : He breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God : I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hosts is with us : the God of Jacob is our refuge.

Evening Prayer. DAY 9.

II. *Omnes gentes, plaudite.*
our hands together, all
: O sing unto God
of melody.
ord is high, and to be
the great King upon

3 He shall subdue the people under us : and the nations under our feet.

4 He shall choose out an heritage *for us :* even the worship of Jacob, *whom He* loved.

5 God is gone up with a merry

noise : and the Lord with the sound of the trump.

6 O sing praises, sing praises unto our God : O sing praises, sing praises unto our King.

7 For God is the King of all the earth : sing ye praises with understanding.

8 God reigneth over the heathen : God sitteth upon His holy seat.

9 The princes of the people are joined unto the people of the God of Abraham : for God, Which is very high exalted, doth defend the earth, as it were with a shield.

PSALM XLVIII. *Magnus Dominus.*

GREAT is the Lord, and highly to be praised : in the city of our God, even upon His holy hill.

2 The hill of Sion is a fair place, and the joy of the whole earth : upon the north-side lieth the city of the great King; God is well known in her palaces as a sure refuge.

3 For lo, the kings of the earth : are gathered, and gone by together.

4 They marvelled to see such things : they were astonished, and suddenly cast down.

5 Fear came there upon them, and sorrow : as upon a woman in her travail.

6 Thou shalt break the ships of the sea : through the east-wind.

7 Like as we have heard, so have we seen in the city of the Lord of hosts, in the city of our God : God upholdeth the same for ever.

8 We wait for Thy loving-kindness, O God : in the midst of Thy temple.

9 O God, according to Thy Name, so is Thy praise unto the world's end : Thy right hand is full of righteousness.

10 Let the mount Sion rejoice, and the daughter of Judah be glad : because of Thy judgements.

11 Walk about Sion, and go round about her : and tell the towers thereof.

12 Mark well her bulwarks, set up *her houses : that ye may tell them that come after.*

13 For this God is our God for ever and ever : He shall be guide unto death.

PSALM XLIX. *Audite hæc, omn*

O HEAR ye this, all ye peo ponder it with your ears ye that dwell in the world;

2 High and low, rich and p one with another.

3 My mouth shall speak of dom : and my heart shall mu understanding.

4 I will incline mine ear to parable : and shew my dark sp upon the harp.

5 Wherefore should I fear in days of wickedness : and whe wickedness of my heels compa me round about?

6 There be some that put trust in their goods : and boast t selves in the multitude of their ri

7 But no man may deliver his ther : nor make agreement unto for him;

8 For it cost more to redeem souls : so that he must let that for ever;

9 Yea, though he live long see not the grave.

10 For he seeth that wise also die, and perish together well as the ignorant and foolish leave their riches for other.

11 And yet they think that houses shall continue for ever that their dwelling-places shal dure from one generation to and and call the lands after their names.

12 Nevertheless, man will not in honour : seeing he may be pared unto the beasts that pe this is the way of them.

13 This is their foolishness their posterity praise their say

14 They lie in the hell like s death gnaweth upon them, an righteous shall have dominatio them in the morning : their b shall consume in the sepulchr of their dwelling.

15 But God hath delivered m from the place of hell : for He receive me.

16 Be not thou afraid, thou

if the glory of his
d ;
carry nothing away
he dieth : neither
llow him.
lived, he counted
man : and so long
as thou doest well unto thyself, men will speak good of thee.
19 He shall follow the generation of his fathers : and shall never see light.
20 Man being in honour hath no understanding : but is compared unto the beasts that perish.

Morning Prayer. DAY 10.

Deus deorum.
en the most mighty
poken : and called
he rising up of the
ng down thereof.
ath God appeared :
.
ll come, and shall
: there shall go be-
suming fire, and a
shall be stirred up
.
l the heaven from
earth, that He may
.
aints together unto
have made a cove-
th sacrifice.
aven shall declare
s : for God is Judge
.
people, and I will
will testify against
for I am God, even
.
prove thee because
, or for thy burnt-
use they were not
.
no bullock out of
he-goat out of thy
.
beasts of the forest
so are the cattle
hills.
the fowls upon the
the wild beasts of
ly sight.
gry, I will not tell
hole world is Mine,
erein.
hon that I *will eat*
drink the blood of
od thanksgiving :
and pay thy vows unto the most Highest.
15 And call upon Me in the time of trouble : so will I hear thee, and thou shalt praise Me.
16 But unto the ungodly said God : Why dost thou preach My laws, and takest My covenant in thy mouth;
17 Whereas thou hatest to be reformed : and hast cast My words behind thee ?
18 When thou sawest a thief, thou consentedst unto him : and hast been partaker with the adulterers.
19 Thou hast let thy mouth speak wickedness : and with thy tongue thou hast set forth deceit.
20 Thou satest, and spakest against thy brother : yea, and hast slandered thine own mother's son.
21 These things hast thou done, and I held My tongue, and thou thoughtest wickedly, that I am even such a one as thyself : but I will reprove thee, and set before thee the things that thou hast done.
22 O consider this, ye that forget God : lest I pluck you away, and there be none to deliver you.
23 Whoso offereth Me thanks and praise, he honoureth Me : and to him that ordereth his conversation right will I shew the salvation of God.

PSALM LI. *Miserere mei, Deus.*

HAVE mercy upon me, O God, after Thy great goodness : according to the multitude of Thy mercies do away mine offences.
2 Wash me throughly from my wickedness : and cleanse me from my sin.
3 *For I acknowledge my faults : and my sin is ever before me.*
4 *Against Thee only have I sinned, and done this evil in Thy sight : that*

Thou mightest be justified in Thy saying, and clear when Thou art judged.

5 Behold, I was shapen in wickedness : and in sin hath my mother conceived me.

6 But lo, Thou requirest truth in the inward parts : and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with hyssop, and I shall be clean : Thou shalt wash me, and I shall be whiter than snow.

8 Thou shalt make me hear of joy and gladness : that the bones which Thou hast broken may rejoice.

9 Turn Thy face from my sins : and put out all my misdeeds.

10 Make me a clean heart, O God : and renew a right spirit within me.

11 Cast me not away from Thy presence : and take not Thy Holy Spirit from me.

12 O give me the comfort of Thy help again : and stablish me with Thy free Spirit.

13 Then shall I teach Thy ways unto the wicked : and sinners shall be converted unto Thee.

14 Deliver me from blood-guiltiness, O God, Thou that art the God of my health : and my tongue shall sing of Thy righteousness.

15 Thou shalt open my lips, O Lord : and my mouth shall shew Thy praise.

16 For Thou desirest no sacrifice, else would I give it Thee : but Thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled spirit : a broken and contrite heart, O God, shalt Thou not despise.

18 O be favourable and gra unto Sion : build Thou the wa Jerusalem.

19 Then shalt Thou be pl with the sacrifice of righteous with the burnt-offerings and tions : then shall they offer y bullocks upon Thine altar.

PSALM LII. *Quid gloriaris?*

WHY boastest thou thyself, tyrant : that thou cans mischief ;

2 Whereas the goodness of G endureth yet daily ?

3 Thy tongue imagineth wic ness : and with lies thou cuttest a sharp razor.

4 Thou hast loved unrighteou more than goodness : and to ta lies more than righteousness.

5 Thou hast loved to speal words that may do hurt : O false tongue.

6 Therefore shall God destroy for ever : He shall take thee, pluck thee out of thy dwelling root thee out of the land of living.

7 The righteous also shall see and fear : and shall laugh hi scorn ;

8 Lo, this is the man that too God for his strength : but tr unto the multitude of his riches strengthened himself in his wi ness.

9 As for me, I am like a olive-tree in the house of God trust is in the tender mercy of for ever and ever.

10 I will always give thanks Thee for that Thou hast done I will hope in Thy Name, for saints like it well.

DAY 10. Evening Prayer. DAY

PSALM LIII. *Dixit insipiens.*

THE foolish body hath said in his heart : There is no God.

2 Corrupt are they, and become abominable in their wickedness : there is none that doeth good.

3 God looked down from heaven upon the children of men : to see if there were any, that would u stand, and seek after God.

4 But they are all gone out o way, they are altogether becom bominable : there is also none doeth good, no not one.

5 Are not they without under ing that work wickedness ?

ople as if they would eat
ey have not called upon

rere afraid where no fear
iod hath broken the bones
t besieged thee; thou hast
o confusion, because God
ed them.
t the salvation were given
l out of Sion : Oh, that
would deliver His people
ivity!
ould Jacob rejoice : and
ld be right glad.

LIV. *Deus, in nomine.*
e, O God, for Thy Name's
: and avenge me in Thy

ay prayer, O God : and
to the words of my mouth.
ngers are risen up against
tyrants, which have not
: their eyes, seek after

God is my helper : the
th them that uphold my

ll reward evil unto mine
estroy Thou them in Thy

ing of a free heart will I
and praise Thy Name, O
use it is so comfortable.
hath delivered me out of
ble : and mine eye hath
ire upon mine enemies.

M LV. *Exaudi, Deus.*
my prayer, O God : and
not Thyself from my pe-

eed unto me, and hear
mourn in my prayer, and

my crieth so, and the un-
eth on so fast : for they
to do me some mischief;
ely are they set against

art is disquieted within
he fear of death is fallen

ness and trembling are
me : and an horrible
overwhelmed me.
id, O that I had wings

like a dove : for then would I flee away, and be at rest.

7 Lo, then would I get me away far off : and remain in the wilderness.

8 I would make haste to escape : because of the stormy wind and tempest.

9 Destroy their tongues, O Lord, and divide them : for I have spied unrighteousness and strife in the city.

10 Day and night they go about within the walls thereof : mischief also and sorrow are in the midst of it.

11 Wickedness is therein : deceit and guile go not out of their streets.

12 For it is not an open enemy, that hath done me this dishonour : for then I could have borne it.

13 Neither was it mine adversary, that did magnify himself against me: for then peradventure I would have hid myself from him.

14 But it was even thou, my companion : my guide, and mine own familiar friend.

15 We took sweet counsel together : and walked in the house of God as friends.

16 Let death come hastily upon them, and let them go down quick into hell : for wickedness is in their dwellings, and among them.

17 As for me, I will call upon God : and the Lord shall save me.

18 In the evening, and morning, and at noon-day will I pray, and that instantly : and He shall hear my voice.

19 It is He that hath delivered my soul in peace from the battle that was against me : for there were many with me.

20 Yea, even God, that endureth for ever, shall hear me, and bring them down : for they will not turn, nor fear God.

21 He laid his hands upon such as be at peace with him : and he brake his covenant.

22 The words of his mouth were softer than butter, having war in

his heart : his words were smoother than oil, and yet be they very swords.

23 O cast thy burden upon the Lord, and He shall nourish thee : and shall not suffer the righteous to fall for ever.

24 And as for them : Thou, O shalt bring them into the pit of struction.

25 The blood-thirsty and dece men shall not live out half days : nevertheless, my trust be in Thee, O Lord.

DAY 11. Morning Prayer. DAY

PSALM LVI. *Miserere mei, Deus.*

BE merciful unto me, O God, for man goeth about to devour me : he is daily fighting, and troubling me.

2 Mine enemies are daily in hand to swallow me up : for they be many that fight against me, O Thou most Highest.

3 Nevertheless, though I am sometime afraid : yet put I my trust in Thee.

4 I will praise God, because of His word : I have put my trust in God, and will not fear what flesh can do unto me.

5 They daily mistake my words : all that they imagine is to do me evil.

6 They hold all together, and keep themselves close : and mark my steps, when they lay wait for my soul.

7 Shall they escape for their wickedness : Thou, O God, in Thy displeasure shalt cast them down.

8 Thou tellest my flittings ; put my tears into Thy bottle : are not these things noted in Thy book ?

9 Whensoever I call upon Thee, then shall mine enemies be put to flight : this I know ; for God is on my side.

10 In God's word will I rejoice : in the Lord's word will I comfort me.

11 Yea, in God have I put my trust : I will not be afraid what man can do unto me.

12 Unto Thee, O God, will I pay my vows : unto Thee will I give thanks.

13 For Thou hast delivered my soul from death, and my feet from falling : that I may walk before God in the light of the living.

PSALM LVII. *Miserere mei, De*

BE merciful unto me, O Go merciful unto me, for my trusteth in Thee : and unde shadow of Thy wings shall b refuge, until this tyranny be past.

2 I will call unto the most God : even unto the God that perform the cause which I ha hand.

3 He shall send from heaven save me from the reproof of him would eat me up.

4 God shall send forth His cy and truth : my soul is an lions.

5 And I lie even among the dren of men, that are set on whose teeth are spears and arr and their tongue a sharp sword.

6 Set up Thyself, O God, abov heavens : and Thy glory abov the earth.

7 They have laid a net for my and pressed down my soul have digged a pit before me, are fallen into the midst of it t selves.

8 My heart is fixed, O God, heart is fixed : I will sing, and praise.

9 Awake up, my glory ; aw lute and harp : I myself will a right early.

10 I will give thanks unto O Lord, among the people I will sing unto Thee among nations.

11 For the greatness of Thy m reacheth unto the heavens : and truth unto the clouds.

12 Set up Thyself, O God, a the heavens : and Thy glory all the earth.

ALM LVIII. *Si vere utique.*

your minds set upon right-
ness, O ye congregation :
ye judge the thing that is
ye sons of men?
ye imagine mischief in your
on the earth : and your
al with wickedness.
ungodly are froward, even
r mother's womb : as soon
are born, they go astray,
lies.
are as venomous as the
a serpent : even like the
r that stoppeth her ears;
refuseth to hear the voice
rmer : charm he never so

their teeth, O God, in their mouths; smite the jaw-bones of the lions, O Lord : let them fall away like water that runneth apace; and when they shoot their arrows let them be rooted out.

7 Let them consume away like a snail, and be like the untimely fruit of a woman : and let them not see the sun.

8 Or ever your pots be made hot with thorns : so let indignation vex him, even as a thing that is raw.

9 The righteous shall rejoice when he seeth the vengeance : he shall wash his footsteps in the blood of the ungodly.

10 So that a man shall say, Verily there is a reward for the righteous: doubtless there is a God that judgeth the earth.

Evening Prayer. DAY 11.

LIX. *Eripe me de inimicis.*

ER me from mine ene-
O God : defend me from
rise up against me.
er me from the wicked
save me from the blood-
.
they lie waiting for my
mighty men are gathered
, without any offence or
, O Lord.
n and prepare themselves
fault : arise Thou there-
me, and behold.
up, O Lord God of hosts,
of Israel, to visit all the
and be not merciful unto
offend of malicious wick-

o to and fro in the even-
grin like a dog, and run
gh the city.
, they speak with their
swords are in their lips :
h hear?
hou, O Lord, shalt have
rision : and Thou shalt
e heathen to scorn.
ngth will I *ascribe unto*
Thou art the God of my

with me His goodness

plenteously : and God shall let me see my desire upon mine enemies.

11 Slay them not, lest my people forget it : but scatter them abroad among the people, and put them down, O Lord, our defence.

12 For the sin of their mouth, and for the words of their lips, they shall be taken in their pride : and why? their preaching is of cursing and lies.

13 Consume them in Thy wrath, consume them, that they may perish : and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return : grin like a dog, and will go about the city.

15 They will run here and there for meat : and grudge if they be not satisfied.

16 As for me, I will sing of Thy power, and will praise Thy mercy betimes in the morning : for Thou hast been my defence and refuge in the day of my trouble.

17 Unto Thee, O my strength, will I *sing : for Thou*, O God, art my *refuge, and* my merciful God.

PSALM LX. *Deus, repulisti nos.*

O GOD, Thou hast cast us out, and scattered us abroad : Thou

hast also been displeased; O turn Thee unto us again.

2 Thou hast moved the land, and divided it : heal the sores thereof, for it shaketh.

3 Thou hast shewed Thy people heavy things : Thou hast given us a drink of deadly wine.

4 Thou hast given a token for such as fear Thee : that they may triumph because of the truth.

5 Therefore were Thy beloved delivered : help me with Thy right hand, and hear me.

6 God hath spoken in His holiness, I will rejoice, and divide Sichem : and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine : Ephraim also is the strength of my head; Judah is my law-giver;

8 Moab is my wash-pot; over Edom will I cast out my shoe : Philistia, be thou glad of me.

9 Who will lead me into the strong city : who will bring me into Edom?

10 Hast not Thou cast us out, O God : wilt not Thou, O God, go out with our hosts?

11 O be Thou our help in trouble : for vain is the help of man.

12 Through God will we d acts : for it is He that sha down our enemies.

PSALM LXI. *Exaudi, D*

HEAR my crying, O Go ear unto my prayer.

2 From the ends of the ea I call upon Thee : when m is in heaviness.

3 O set me up upon the ro is higher than I : for Thou h my hope, and a strong towe against the enemy.

4 I will dwell in Thy ta for ever : and my trust shal der the covering of Thy win

5 For Thou, O Lord, has my desires : and hast g heritage unto those that f Name.

6 Thou shalt grant the long life : that his years dure throughout all generat

7 He shall dwell before ever : O prepare Thy lovin and faithfulness, that they m serve him.

8 So will I alway sing pra Thy Name : that I may da form my vows.

PSALM LXII. *Nonne Deo?*

MY soul truly waiteth still upon God : for of Him cometh my salvation.

2 He verily is my strength and my salvation : He is my defence, so that I shall not greatly fall.

3 How long will ye imagine mischief against every man : ye shall be slain all the sort of you; yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their device is only how to put him out whom God will exalt : their delight is in lies; they give good words with their mouth, but curse with their heart.

5 Nevertheless, my soul, wait thou *still upon God: for my hope is in Him.*

6 He truly is my strength and my salvation : He is my defence, so that I shall not fall.

7 In God is my health, glory : the rock of my migh God is my trust.

8 O put your trust in way, ye people : pour o hearts before Him, for Go hope.

9 As for the children of m are but vanity : the childre are deceitful upon the weig are altogether lighter tha itself.

10 O trust not in wrong bery, give not yourselves nity : if riches increase, set heart upon them.

11 God spake once, and have also heard the same power belongeth unto God

12 And that Thou, Lord, ciful : for Thou rewardest according to his work.

LM LXIII. *Deus, Deus meus.*

)D, Thou art my God : early
ll I seek Thee.
oul thirsteth for Thee, my
o longeth after Thee : in
a and dry land where no
.
have I looked for Thee in
: that I might behold Thy
nd glory.
Thy loving-kindness is bet-
the life itself : my lips shall
ee.
ng as I live will I magnify
this manner : and lift up
in Thy Name.
oul shall be satisfied, even
re with marrow and fat-
en my mouth praiseth Thee
ul lips.
I not remembered Thee in
: and thought upon Thee
as waking?
ase Thou hast been my
herefore under the shadow
ings will I rejoice.
al hangeth upon Thee : Thy
d hath upholden me.
e also that seek the hurt
l : they shall go under the
.
them fall upon the edge of
: that they may be a por-
xes.
the king shall rejoice in
they also that swear by
l be commended : for the mouth of them that speak lies shall be stopped.

PSALM LXIV. *Exaudi, Deus.*

HEAR my voice, O God, in my prayer : preserve my life from fear of the enemy.

2 Hide me from the gathering together of the froward : and from the insurrection of wicked doers ;

3 Who have whet their tongue like a sword : and shoot out their arrows, even bitter words ;

4 That they may privily shoot at him that is perfect : suddenly do they hit him, and fear not.

5 They encourage themselves in mischief : and commune among themselves how they may lay snares, and say, that no man shall see them.

6 They imagine wickedness, and practise it : that they keep secret among themselves, every man in the deep of his heart.

7 But God shall suddenly shoot at them with a swift arrow : that they shall be wounded.

8 Yea, their own tongues shall make them fall : insomuch that whoso seeth them shall laugh them to scorn.

9 And all men that see it shall say, This hath God done : for they shall perceive that it is His work.

10 The righteous shall rejoice in the Lord, and put his trust in Him : and all they that are true of heart shall be glad.

Evening Prayer. DAY 12.

M LXV. *Te decet hymnus.*

, O God, art praised in
: and unto Thee shall the
rformed in Jerusalem.
that hearest the prayer :
shall all flesh come.
isdeeds prevail against me :
u merciful unto our sins.
el is the man, whom Thou
and receivest unto Thee :
dwell in Thy *court, and*
satisfied with the plea-
Thy house, even of Thy
.

5 Thou shalt shew us wonderful things in Thy righteousness, O God of our salvation : Thou that art the hope of all the ends of the earth, and of them that remain in the broad sea.

6 Who in His strength setteth fast the mountains : and is girded about with power.

7 Who stilleth the raging of the sea : and the noise of His waves, and the madness of the people.

8 They also that dwell in the uttermost parts of the earth shall be

afraid at Thy tokens : Thou that makest the outgoings of the morning and evening to praise Thee.

9 Thou visitest the earth, and blessest it : Thou makest it very plenteous.

10 The river of God is full of water : Thou preparest their corn, for so Thou providest for the earth.

11 Thou waterest her furrows, Thou sendest rain into the little valleys thereof : Thou makest it soft with the drops of rain, and blessest the increase of it.

12 Thou crownest the year with Thy goodness : and Thy clouds drop fatness.

13 They shall drop upon the dwellings of the wilderness : and the little hills shall rejoice on every side.

14 The folds shall be full of sheep : the valleys also shall stand so thick with corn, that they shall laugh and sing.

PSALM LXVI. *Jubilate Deo.*

O BE joyful in God, all ye lands : sing praises unto the honour of His Name, make His praise to be glorious.

2 Say unto God, O how wonderful art Thou in Thy works : through the greatness of Thy power shall Thine enemies be found liars unto Thee.

3 For all the world shall worship Thee : sing of Thee, and praise Thy Name.

4 O come hither, and behold the works of God : how wonderful He is in His doing toward the children of men.

5 He turned the sea into dry land : so that they went through the water on foot; there did we rejoice thereof.

6 He ruleth with His power for ever ; His eyes behold the people : and such as will not believe shall not be able to exalt themselves.

7 O praise our God, ye people : and make the voice of His praise to *be heard;*

8 Who holdeth our soul in life : and *suffereth not our feet to slip.*

9 For Thou, O God, hast proved us : Thou also hast tried us, li silver is tried.

10 Thou broughtest us into snare : and laidest trouble upo loins.

11 Thou sufferedst men to over our heads : we went th fire and water, and Thou broug us out into a wealthy place.

12 I will go into Thine house burnt-offerings : and will pay my vows, which I promised my lips, and spake with my m when I was in trouble.

13 I will offer unto Thee fat l sacrifices, with the incense of r I will offer bullocks and goats.

14 O come hither, and hea all ye that fear God : and tell you what He hath done f soul.

15 I called unto Him wit mouth : and gave Him praises my tongue.

16 If I incline unto wicke with mine heart : the Lord wi hear me.

17 But God hath heard me considered the voice of my pra

18 Praised be God Who hat cast out my prayer : nor turne mercy from me.

PSALM LXVII. *Deus misereat*

GOD be merciful unto us bless us : and shew us the of His countenance, and be me unto us ;

2 That Thy way may be k upon earth : Thy saving hea mong all nations.

3 Let the people praise Th God : yea, let all the people Thee.

4 O let the nations rejoice a glad : for Thou shalt judge th righteously, and govern the n upon earth.

5 Let the people praise Th God : let all the people Thee.

6 Then shall the earth bring her increase : and God, even ou God, shall give us His blessing

7 God shall bless us : and ends of the world shall fear

ungodly perish at the pre-
of God.
let the righteous be glad
joice before God : let them
merry and joyful.
ng unto God, and sing praises
Name : magnify Him that
upon the heavens, as it were
horse ; praise Him in His
AH, and rejoice before Him.
is a Father of the father-
defendeth the cause of the
: even God in His holy ha-

the God that maketh men
one mind in an house, and
the prisoners out of capti-
letteth the runagates con-
carceness.
, when Thou wentest forth
people : when Thou went-
gh the wilderness,
rth shook, and the heavens
at the presence of God :
inai also was moved at the
of God, Who is the God of

O God, sentest a gracious
Thine inheritance : and
it when it was weary.
congregation shall dwell
for Thou, O God, hast of

17 The chariots of God are twenty thousand, even thousands of angels : and the Lord is among them, as in the holy place of Sinai.

18 Thou art gone up on high, thou hast led captivity captive, and received gifts for men : yea, even for thine enemies, that the Lord God might dwell among them.

19 Praised be the Lord daily : even the God Who helpeth us, and poureth His benefits upon us.

20 He is our God, even the God of Whom cometh salvation : God is the Lord, by Whom we escape death.

21 God shall wound the head of His enemies : and the hairy scalp of such a one as goeth on still in his wickedness.

22 The Lord hath said, I will bring My people again, as I did from Basan : Mine own will I bring again, as I did sometime from the deep of the sea.

23 That thy foot may be dipped in the blood of thine enemies : and that the tongue of thy dogs may be red through the same.

24 It is well seen, O God, how Thou goest : how Thou, my God and King, goest in the sanctuary.

25 The singers go before, the min-

29 For Thy temple's sake at Jerusalem : so shall kings bring presents unto Thee.

30 When the company of the spearmen, and multitude of the mighty are scattered abroad among the beasts of the people, so that they humbly bring pieces of silver : and when He hath scattered the people that delight in war ;

31 Then shall the princes come out of Egypt : the Morians' land shall soon stretch out her hands unto God.

32 Sing unto God, O ye kingdoms of the earth : O sing prai the Lord ;

33 Who sitteth in the over all from the beginning doth send out His voice, that a mighty voice.

34 Ascribe ye the power to Israel : His worship, and st in the clouds.

35 O God, wonderful art Thy holy places : even the Israel ; He will give stren power unto His people ; bl God.

DAY 13. Evening Prayer. D

PSALM LXIX. *Salvum me fac.*

SAVE me, O God : for the waters are come in, even unto my soul.

2 I stick fast in the deep mire, where no ground is : I am come into deep waters, so that the floods run over me.

3 I am weary of crying ; my throat is dry : my sight faileth me for waiting so long upon my God.

4 They that hate me without a cause are more than the hairs of my head : they that are mine enemies, and would destroy me guiltless, are mighty.

5 I paid them the things that I never took : God, Thou knowest my simpleness, and my faults are not hid from Thee.

6 Let not them that trust in Thee, O Lord God of hosts, be ashamed for my cause : let not those that seek Thee be confounded through me, O Lord God of Israel.

7 And why ? for Thy sake have I suffered reproof : shame hath covered my face.

8 I am become a stranger unto my brethren : even an alien unto my mother's children.

9 For the zeal of Thine house hath even eaten me : and the rebukes of them that rebuked Thee are fallen upon me.

10 I wept, and chastened myself with fasting : and that was turned to my reproof.

11 I put on sackcloth als they jested upon me.

12 They that sit in the gat against me : and the drunkar songs upon me.

13 But, Lord, I make m er unto Thee ; in an ac time.

14 Hear me, O God, in t titude of Thy mercy : ever truth of Thy salvation.

15 Take me out of the m I sink not : O let me be d from them that hate me, an the deep waters.

16 Let not the water-flood me, neither let the deep swa up : and let not the pit s mouth upon me.

17 Hear me, O Lord, for T ing-kindness is comfortable Thee unto me according to t titude of Thy mercies.

18 And hide not Thy fa Thy servant, for I am in trou haste Thee, and hear me.

19 Draw nigh unto my s save it : O deliver me, bec mine enemies.

20 Thou hast known my my shame, and my dishonou adversaries are all in Thy sig

21 Thy rebuke hath brol heart ; I am full of heavin looked for some to have pity but there was no man, neithe I any to comfort me.

22 They gave me gall to

our out Thine indignation up-
m : and let Thy wrathful dis-
e take hold of them.
et their habitation be void :
man to dwell in their tents.
r they persecute him whom
ast smitten : and they talk
y may vex them whom Thou
anded.
them fall from one wicked-
another : and not come into
hteousness.
t them be wiped out of the
the living : and not be writ-
ng the righteous.
for me, when I am poor and
iness : Thy help, O God,
t me up.
will praise the Name of God
song : and magnify it with
giving.
s also shall please the Lord :
han a bullock that hath horns
ofs.
e humble shall consider this,

may dwell there, and have it in possession.

37 The posterity also of His servants shall inherit it : and they that love His Name shall dwell therein.

PSALM LXX. *Deus in adjutorium.*

HASTE Thee, O God, to deliver me : make haste to help me, O Lord.

2 Let them be ashamed and confounded that seek after my soul : let them be turned backward and put to confusion that wish me evil.

3 Let them for their reward be soon brought to shame : that cry over me, There, there.

4 But let all those that seek Thee be joyful and glad in Thee : and let all such as delight in Thy salvation say alway, The Lord be praised.

5 As for me, I am poor and in misery : haste Thee unto me, O God.

6 Thou art my helper, and my redeemer : O Lord, make no long tarrying.

LXXI. *In te, Domine, speravi.*

hee, O Lord, have I put my
, let me never be put to con-

5 Through Thee have I been holden up ever since I was born : Thou art He that took me out of my mother's

ing : God hath forsaken him ; persecute him, and take him, for there is none to deliver him.

10 Go not far from me, O God : my God, haste Thee to help me.

11 Let them be confounded and perish that are against my soul : let them be covered with shame and dishonour that seek to do me evil.

12 As for me, I will patiently abide alway : and will praise Thee more and more.

13 My mouth shall daily speak of Thy righteousness and salvation : for I know no end thereof.

14 I will go forth in the strength of the Lord God : and will make mention of Thy righteousness only.

15 Thou, O God, hast taught me from my youth up until now : therefore will I tell of Thy wondrous works.

16 Forsake me not, O God, in mine old age, when I am gray-headed : until I have shewed Thy strength unto this generation, and Thy power to all them that are yet for to come.

17 Thy righteousness, O God, is very high : and great things are they that Thou hast done ; O God, who is like unto Thee ?

18 O what great troubles and adversities hast Thou shewed me ! and yet didst Thou turn and refresh me : yea, and broughtest me from the deep of the earth again.

19 Thou hast brought me to great honour : and comforted me on every side.

20 Therefore will I praise Thee and Thy faithfulness, O God, playing upon an instrument of musick : unto Thee will I sing upon the harp, O Thou Holy One of Israel.

21 My lips will be fain when I sing unto Thee : and so will my soul whom Thou hast delivered.

22 My tongue also shall talk of Thy righteousness all the day long : for they are confounded and brought unto shame that seek to do me evil.

PSALM LXXII. *Deus, judicium.*

GIVE the king Thy judgements, *O God* : and Thy righteousness *unto the king's* son.

2 Then shall he judge Thy people according unto right : and defend the poor.

3 The mountains also shall bring peace : and the little hills righteousness unto the people.

4 He shall keep the simple folk by their right : defend the children of the poor, and punish the wrong doer.

5 They shall fear Thee, as long as the sun and moon endureth : from one generation to another.

6 He shall come down like the rain into a fleece of wool : even as the drops that water the earth.

7 In his time shall the righteous flourish : yea, and abundance of peace, so long as the moon endureth.

8 His dominion shall be also from the one sea to the other : and from the flood unto the world's end.

9 They that dwell in the wilderness shall kneel before him : his enemies shall lick the dust.

10 The kings of Tharsis and of the isles shall give presents : the kings of Arabia and Saba shall bring gifts.

11 All kings shall fall down before him : all nations shall do him service.

12 For he shall deliver the poor when he crieth : the needy also, and him that hath no helper.

13 He shall be favourable to the simple and needy : and shall preserve the souls of the poor.

14 He shall deliver their souls from falshood and wrong : and dear shall their blood be in his sight.

15 He shall live, and unto him shall be given of the gold of Arabia : prayer shall be made ever unto him, and daily shall he be praised.

16 There shall be an heap of corn in the earth, high upon the hills : his fruit shall shake like Libanus, and shall be green in the city like grass upon the earth.

17 His Name shall endure for ever : His Name shall remain under the sun among the posterities : which shall be blessed through Him ; and all the heathen shall praise Him.

18 Blessed be the Lord God, even

lipt.
d why? I was grieved at the
d: I do also see the ungodly
h prosperity.
r they are in no peril of death:
re lusty and strong.
hey come in no misfortune like
folk: neither are they plagued
ther men.
nd this is the cause that they
holden with pride: and over-
med with cruelty.
heir eyes swell with fatness:
hey do even what they lust.
hey corrupt other, and speak of
d blasphemy: their talking is
at the most High.
'or they stretch forth their
h unto the heaven: and their
e goeth through the world.
Therefore fall the people unto
: and thereout suck they no
advantage.
Tush, say they, how should God
ive it: is there knowledge in
ost High?
Lo, these are the ungodly, these
er in the world, and these have
e in possession: and I said,
have I cleansed my heart in
and washed mine hands in
nocency.

19 Yea, even like as a dream when one awaketh: so shalt Thou make their image to vanish out of the city.
20 Thus my heart was grieved: and it went even through my reins.
21 So foolish was I, and ignorant: even as it were a beast before Thee.
22 Nevertheless, I am alway by Thee: for Thou hast holden me by my right hand.
23 Thou shalt guide me with Thy counsel: and after that receive me with glory.
24 Whom have I in heaven but Thee: and there is none upon earth that I desire in comparison of Thee.
25 My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.
26 For lo, they that forsake Thee shall perish: Thou hast destroyed all them that commit fornication against Thee.
27 But it is good for me to hold me fast by God, to put my trust in the Lord God: and to speak of all Thy works in the gates of the daughter of Sion.

PSALM LXXIV. *Ut quid, Deus?*

O GOD, wherefore art Thou absent from us so long: why is Thy wrath so hot against the sheep

midst of Thy congregations : and set up their banners for tokens.

6 He that hewed timber afore out of the thick trees : was known to bring it to an excellent work.

7 But now they break down all the carved work thereof : with axes and hammers.

8 They have set fire upon Thy holy places : and have defiled the dwelling-place of Thy Name, even unto the ground.

9 Yea, they said in their hearts, Let us make havock of them altogether : thus have they burnt up all the houses of God in the land.

10 We see not our tokens, there is not one prophet more : no, not one is there among us, that understandeth any more.

11 O God, how long shall the adversary do this dishonour : how long shall the enemy blaspheme Thy Name, for ever?

12 Why withdrawest Thou Thy hand : why pluckest Thou not Thy right hand out of Thy bosom to consume the enemy?

13 For God is my King of old : the help that is done upon earth He doeth it Himself.

14 Thou didst divide the sea through Thy power : Thou brakest the heads of the dragons in the waters.

15 Thou smotest the he viathan in pieces : and g to be meat for the people derness.

16 Thou broughtest out and waters out of the ha Thou driedst up mighty w

17 The day is Thine, an is Thine : Thou hast pr light and the sun.

18 Thou hast set all the the earth : Thou hast ma and winter.

19 Remember this, O the enemy hath rebuked the foolish people hath b Thy Name.

20 O deliver not the s turtle-dove unto the multi enemies : and forget not t gation of the poor for eve

21 Look upon the cove all the earth is full of dar cruel habitations.

22 O let not the simpl ashamed : but let the needy give praise unto Th

23 Arise, O God, main own cause : remember ho ish man blasphemeth The

24 Forget not the voic enemies : the presumptio that hate Thee increaseth and more.

DAY 15. Morning Prayer.

PSALM LXXV. *Confitebimur tibi.*

UNTO Thee, O God, do we give thanks : yea, unto Thee do we give thanks.

2 Thy Name also is so nigh : and that do Thy wondrous works declare.

3 When I receive the congregation : I shall judge according unto right.

4 The earth is weak, and all the inhabiters thereof : I bear up the pillars of it.

5 I said unto the fools, Deal not *so madly* ; and to the ungodly, Set *not up your horn.*

6 Set not up your horn on high : and speak not with a stiff neck.

7 For promotion come from the east, nor from nor yet from the south.

8 And why? God is t He putteth down one, a up another.

9 For in the hand of the is a cup, and the wine is full mixed, and He pour the same.

10 As for the dregs th the ungodly of the earth them, and suck them out.

11 But I will talk of Jacob : and praise Him

12 All the horns of t also will I break : and the righteous shall be e

proud are robbed, they have
eir sleep : and all the men
ands were mighty have found

Thy rebuke, O God of Jacob :
chariot and horse are fallen.
, even Thou art to be fear-
d who may stand in Thy
n Thou art angry?
didst cause Thy judgement
rd from heaven : the earth
and was still,
God arose to judgement :
p all the meek upon earth.
erceness of man shall turn
ise : and the fierceness of
Thou refrain.
ise unto the Lord your
keep it, all ye that are
ut Him : bring presents
that ought to be feared.
hall refrain the spirit of
nd is wonderful among
f the earth.

LXXVII. *Voce mea ad Dominum.*

cry unto God with my
even unto God will I cry
ice, and He shall hearken

me of my trouble I sought
my sore ran, and ceased

ever? and is His promise come utterly to an end for evermore?

9 Hath God forgotten to be gracious : and will He shut up His loving-kindness in displeasure?

10 And I said, It is mine own infirmity : but I will remember the years of the right hand of the most Highest.

11 I will remember the works of the Lord : and call to mind Thy wonders of old time.

12 I will think also of all Thy works : and my talking shall be of Thy doings.

13 Thy way, O God, is holy : who is so great a God as our God?

14 Thou art the God that doeth wonders : and hast declared Thy power among the people.

15 Thou hast mightily delivered Thy people : even the sons of Jacob and Joseph.

16 The waters saw Thee, O God, the waters saw Thee, and were afraid : the depths also were troubled.

17 The clouds poured out water, the air thundered : and Thine arrows went abroad.

18 The voice of Thy thunder was heard round about : the lightnings shone upon the ground; the earth

and such as our fathers have told us;

4 That we should not hide them from the children of the generations to come : but to shew the honour of the Lord, His mighty and wonderful works that He hath done.

5 He made a covenant with Jacob, and gave Israel a law : which He commanded our forefathers to teach their children;

6 That their posterity might know it : and the children which were yet unborn;

7 To the intent that when they came up : they might shew their children the same;

8 That they might put their trust in God : and not to forget the works of God, but to keep His commandments;

9 And not to be as their forefathers, a faithless and stubborn generation : a generation that set not their heart aright, and whose spirit cleaveth not stedfastly unto God;

10 Like as the children of Ephraim : who being harnessed, and carrying bows, turned themselves back in the day of battle.

11 They kept not the covenant of God : and would not walk in His law;

12 But forgat what He had done : and the wonderful works that He had shewed for them.

13 Marvellous things did He in the sight of our forefathers, in the land of Egypt : even in the field of Zoan.

14 He divided the sea, and let them go through : He made the waters to stand on an heap.

15 In the day-time also He led them with a cloud : and all the night through with a light of fire.

16 He clave the hard rocks in the wilderness : and gave them drink thereof, as it had been out of the great depth.

17 He brought waters out of the stony rock : so that it gushed out *like the rivers.*

18 Yet for all this they sinned *more against Him :* and provoked *the most Highest in the* wilderness.

19 They tempted God
hearts : and required mea
lust.

20 They spake against
saying : Shall God prepar
in the wilderness?

21 He smote the stony ro
that the water gushed ou
streams flowed withal : b
give bread also, or provid
His people?

22 When the Lord hear
was wroth : so the fire wa
in Jacob, and there came
displeasure against Israel;

23 Because they believe
God : and put not their tr
help.

24 So He commanded t
above : and opened the
heaven.

25 He rained down m
upon them for to eat :
them food from heaven.

26 So man did eat ange
for He sent them meat eno

27 He caused the east-wi
under heaven : and thr
power He brought in t
west-wind.

28 He rained flesh upon
thick as dust : and feathe
like as the sand of the sea.

29 He let it fall am
tents : even round about t
tation.

30 So they did eat, and
filled; for He gave them
desire : they were not dis
of their lust.

31 But while the meat w
their mouths, the heavy
God came upon them, and
wealthiest of them : yea, a
down the chosen men tha
Israel.

32 But for all this they s
more : and believed not
drous works.

33 Therefore their day
consume in vanity : and t
in trouble.

34 When He slew them, t
Him : and turned them
enquired after God.

gave their misdeeds : and de-
d them not.
ca, many a time turned He
ath away : and would not
his whole displeasure to arise.
r He considered that they
d flesh : and that they were
wind that passeth away, and
not again.
ay a time did they provoke
the wilderness : and grieved
he desert.
y turned back, and tempted
nd moved the Holy One in

r thought not of His hand :
he day when He delivered
n the hand of the enemy ;
He had wrought His mi-
Egypt : and His wonders
d of Zoan.
turned their waters into
that they might not drink
rs.
ent lice among them, and
them up : and frogs to de-
n.
ave their fruit unto the
r : and their labour unto
opper.
estroyed their vines with
s : and their mulberry-

His mountain which He purchased with His right hand.

56 He cast out the heathen also before them : caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted, and displeased the most high God : and kept not His testimonies ;

58 But turned their backs, and fell away like their forefathers : starting aside like a broken bow.

59 For they grieved Him with their hill-altars : and provoked Him to displeasure with their images.

60 When God heard this, He was wroth : and took sore displeasure at Israel.

61 So that He forsook the tabernacle in Silo : even the tent that He had pitched among men.

62 He delivered their power into captivity : and their beauty into the enemy's hand.

63 He gave His people over also unto the sword : and was wroth with His inheritance.

64 The fire consumed their young men : and their maidens were not given to marriage.

65 Their priests were slain with

70 And there He built His temple on high : and laid the foundation of it like the ground which He hath made continually.

71 He chose David also His servant : and took him away from the sheep-folds.

72 As he was following the ew great with young ones He took hi that he might feed Jacob His p ple, and Israel His inheritance.

73 So he fed them with a faith and true heart : and ruled th prudently with all his power.

DAY 16. Morning Prayer. DAY

PSALM LXXIX. *Deus, venerunt.*

O GOD, the heathen are come into Thine inheritance : Thy holy temple have they defiled, and made Jerusalem an heap of stones.

2 The dead bodies of Thy servants have they given to be meat unto the fowls of the air : and the flesh of Thy saints unto the beasts of the land.

3 Their blood have they shed like water on every side of Jerusalem : and there was no man to bury them.

4 We are become an open shame to our enemies : a very scorn and derision unto them that are round about us.

5 Lord, how long wilt Thou be angry : shall Thy jealousy burn like fire for ever?

6 Pour out Thine indignation upon the heathen that have not known Thee : and upon the kingdoms that have not called upon Thy Name.

7 For they have devoured Jacob : and laid waste his dwelling-place.

8 O remember not our old sins, but have mercy upon us, and that soon : for we are come to great misery.

9 Help us, O God of our salvation, for the glory of Thy Name : O deliver us, and be merciful unto our sins, for Thy Name's sake.

10 Wherefore do the heathen say : Where is now their God?

11 O let the vengeance of Thy servants' blood that is shed : be openly shewed upon the heathen in our sight.

12 O let the sorrowful sighing of the prisoners come before Thee : according to the greatness of Thy power, preserve Thou those that are appointed to die.

13 And for the blasphemy wherewith [illegible] ours have blasphemed Thee : reward Thou them Lord, seven-fold into their bosom.

14 So we, that are Thy people, a sheep of Thy pasture, shall give T thanks for ever : and will alway shewing forth Thy praise from neration to generation.

PSALM LXXX. *Qui regis Israel.*

HEAR, O Thou Shepherd of rael, Thou that leadest Jose like a sheep : shew Thyself a Thou that sittest upon the cherubi

2 Before Ephraim, Benjamin, a Manasses : stir up Thy strength, a come, and help us.

3 Turn us again, O God : sh the light of Thy countenance, a we shall be whole.

4 O Lord God of hosts : how lo wilt Thou be angry with Thy p ple that prayeth?

5 Thou feedest them with the bre of tears : and givest them plenteo ness of tears to drink.

6 Thou hast made us a very str unto our neighbours : and our e mies laugh us to scorn.

7 Turn us again, Thou God hosts : shew the light of Thy co tenance, and we shall be whole.

8 Thou hast brought a vine out Egypt : Thou hast cast out the h then, and planted it.

9 Thou madest room for it : a when it had taken root it filled t land.

10 The hills were covered with t shadow of it : and the boughs there were like the goodly cedar-trees.

11 She stretched out her branch unto the sea : and her boughs un the river.

12 Why hast Thou then brok down her hedge : that all they th go by pluck off her grapes?

13 The wild boar out of the w

doth root it up : and the wild beasts of the field devour it.

14 Turn Thee again, Thou God of hosts, look down from heaven : behold, and visit this vine ;

15 And the place of the vineyard that Thy right hand hath planted : and the branch that Thou madest so strong for Thyself.

16 It is burnt with fire, and cut down : and they shall perish at the rebuke of Thy countenance.

17 Let Thy hand be upon the Man of Thy right hand : and upon the Son of man, Whom Thou madest so strong for Thine own self.

18 And so will not we go back from Thee : O let us live, and we shall call upon Thy Name.

19 Turn us again, O Lord God of hosts : shew the light of Thy countenance, and we shall be whole.

PSALM LXXXI. *Exultate Deo.*

SING we merrily unto God our strength : make a cheerful noise unto the God of Jacob.

2 Take the psalm, bring hither the tabret : the merry harp with the lute.

3 Blow up the trumpet in the newmoon : even in the time appointed, and upon our solemn feast-day.

4 For this was made a statute for Israel : and a law of the God of Jacob.

5 This He ordained in Joseph for a testimony : when he came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burden : and his hands were delivered from making the pots.

7 Thou calledst upon Me in troubles, and I delivered thee : and heard thee what time as the storm fell upon thee.

8 I proved thee also : at the waters of strife.

9 Hear, O My people, and I will assure thee, O Israel : if thou wilt hearken unto Me,

10 There shall no strange god be in thee : neither shalt thou worship any other god.

11 I am the Lord thy God, Who brought thee out of the land of Egypt : open thy mouth wide, and I shall fill it.

12 But My people would not hear My voice : and Israel would not obey Me.

13 So I gave them up unto their own hearts' lusts : and let them follow their own imaginations.

14 O that My people would have hearkened unto Me : for if Israel had walked in My ways,

15 I should soon have put down their enemies : and turned My hand against their adversaries.

16 The haters of the Lord should have been found liars : but their time should have endured for ever.

17 He should have fed them also with the finest wheat-flour : and with honey out of the stony rock should I have satisfied thee.

Day 16. Evening Prayer. Day 16.

PSALM LXXXII. *Deus stetit.*

GOD standeth in the congregation of princes : He is a Judge among gods.

2 How long will ye give wrong judgment : and accept the persons of the ungodly?

3 Defend the poor and fatherless : see that such as are in need and necessity have right.

4 Deliver the out-cast and poor : save them from the hand of the ungodly.

5 *They will not be learned nor understand, but walk on still in* darkness : all the foundations of the earth are out of course.

6 I have said, Ye are gods : and ye are all the children of the most Highest.

7 But ye shall die like men : and fall like one of the princes.

8 Arise, O God, and judge Thou the earth : for Thou shalt take all heathen to Thine inheritance.

PSALM LXXXIII. *Deus, quis similis?*

HOLD not Thy tongue, O God keep not still silence : refrain *not Thyself*, O God.

2 For lo, Thine enemies make

murmuring : and they that hate Thee have lift up their head.

3 They have imagined craftily against Thy people : and taken counsel against Thy secret ones.

4 They have said, Come, and let us root them out, that they be no more a people : and that the name of Israel may be no more in remembrance.

5 For they have cast their heads together with one consent : and are confederate against Thee;

6 The tabernacles of the Edomites, and the Ismaelites : the Moabites, and Hagarens;

7 Gebal, and Ammon, and Amalek : the Philistines, with them that dwell at Tyre.

8 Assur also is joined with them : and have holpen the children of Lot.

9 But do Thou to them as unto the Madianites : unto Sisera, and unto Jabin at the brook of Kison;

10 Who perished at Endor : and became as the dung of the earth.

11 Make them and their princes like Oreb and Zeb : yea, make all their princes like as Zeba and Salmana;

12 Who say, Let us take to ourselves : the houses of God in possession.

13 O my God, make them like unto a wheel : and as the stubble before the wind;

14 Like as the fire that burneth up the wood : and as the flame that consumeth the mountains.

15 Persecute them even so with Thy tempest : and make them afraid with Thy storm.

16 Make their faces ashamed, O Lord : that they may seek Thy Name.

17 Let them be confounded and vexed ever more and more : let them be put to shame, and perish.

18 And they shall know that Thou, Whose Name is Jehovah : art only the most Highest over all the earth.

PSALM LXXXIV. *Quam dilecta!*

O *HOW amiable* are Thy dwell-
ings : Thou Lord of hosts!
2 *My soul hath* a desire and long-
ing to enter into the c
Lord : my heart and r
joice in the living God.

3 Yea, the sparrow hat
an house, and the swa
where she may lay her y
Thy altars, O Lord of
King and my God.

4 Blessed are they th
Thy house : they will be
ing Thee.

5 Blessed is the man wh
is in Thee : in whose he
ways.

6 Who going through
misery use it for a we
pools are filled with wat

7 They will go from
strength : and unto the
appeareth every one of t

8 O Lord God of host
prayer : hearken, O God

9 Behold, O God our
and look upon the fac
anointed.

10 For one day in Th
better than a thousand.

11 I had rather be a
in the house of my Go
dwell in the tents of ung

12 For the Lord God i
defence : the Lord will
and worship, and no goo
He withhold from them
godly life.

13 O Lord God of ho
is the man that putteth
Thee.

PSALM LXXXV. *Benedix*

LORD, Thou art beco
unto Thy land : Tho
ed away the captivity of

2 Thou hast forgiven t
Thy people : and cover
sins.

3 Thou hast taken a
displeasure : and tur
from Thy wrathful indig

4 Turn us then, O God
and let Thine anger cea

5 Wilt Thou be displ
for ever : and wilt Thou
Thy wrath from one g
another?

6 Wilt Thou not tu

s us : that Thy people may
in Thee?
w us Thy mercy, O Lord :
nt us Thy salvation.
will hearken what the Lord
ll say concerning me : for He
peak peace unto His people,
His saints, that they turn not

His salvation is nigh them
r Him : that glory may dwell
and.

10 Mercy and truth are met together : righteousness and peace have kissed each other.

11 Truth shall flourish out of the earth : and righteousness hath looked down from heaven.

12 Yea, the Lord shall shew loving-kindness : and our land shall give her increase.

13 Righteousness shall go before Him : and He shall direct His going in the way.

M LXXXVI. *Inclina, Domine.*

V down Thine ear, O Lord,
d hear me : for I am poor,
misery.
serve Thou my soul, for I am
y God, save Thy servant that
his trust in Thee.
merciful unto me, O Lord :
ill call daily upon Thee.
afort the soul of Thy servant :
o Thee, O Lord, do I lift up
L.
Thou, Lord, art good and
a : and of great mercy unto
n that call upon Thee.
e ear, Lord, unto my prayer :
nder the voice of my humble

the time of my trouble I will
on Thee : for Thou hearest

mong the gods there is none
nto Thee, O Lord : there is
that can do as Thou doest.
nations whom Thou hast made
come and worship Thee, O
and shall glorify Thy Name.
er Thou art great, and doest
ous things : Thou art God

each me Thy way, O Lord,
will walk in Thy truth : O
y heart unto Thee, that I may
Thy Name.
will thank Thee, O Lord my
with all my heart : and will
Thy Name for *evermore.*
For great is Thy mercy toward
and Thou hast delivered my
the nethermost hell.

14 O God, the proud are risen against me : and the congregations of naughty men have sought after my soul, and have not set Thee before their eyes.

15 But Thou, O Lord God, art full of compassion and mercy : long-suffering, plenteous in goodness and truth.

16 O turn Thee then unto me, and have mercy upon me : give Thy strength unto Thy servant, and help the son of Thine handmaid.

17 Shew some token upon me for good, that they who hate me may see it, and be ashamed : because Thou, Lord, hast holpen me, and comforted me.

PSALM LXXXVII. *Fundamenta ejus.*

HER foundations are upon the holy hills : the Lord loveth the gates of Sion more than all the dwellings of Jacob.

2 Very excellent things are spoken of thee : thou city of God.

3 I will think upon Rahab and Babylon : with them that know me.

4 Behold ye the Philistines also : and they of Tyre, with the Morians; lo, there was he born.

5 And of Sion it shall be reported that he was born in her : and the Most High shall stablish her.

6 The Lord shall rehearse it when He *writeth up* the people : that he *was born there.*

7 *The singers* also and trumpeters *shall He* rehearse : All my fresh *springs* shall be in thee.

PSALM LXXXVIII. *Domine Deus.*

O LORD God of my salvation, I have cried day and night before Thee : O let my prayer enter into Thy presence, incline Thine ear unto my calling.

2 For my soul is full of trouble : and my life draweth nigh unto hell.

3 I am counted as one of them that go down into the pit : and I have been even as a man that hath no strength.

4 Free among the dead, like unto them that are wounded, and lie in the grave : who are out of remembrance, and are cut away from Thy hand.

5 Thou hast laid me in the lowest pit : in a place of darkness, and in the deep.

6 Thine indignation lieth hard upon me : and Thou hast vexed me with all Thy storms.

7 Thou hast put away mine acquaintance far from me : and made me to be abhorred of them.

8 I am so fast in prison : that I cannot get forth.

9 My sight faileth for very trouble : Lord, I have called daily upon Thee, I have stretch hands unto Thee.

10 Dost Thou shew w the dead : or shall the again, and praise Thee

11 Shall Thy loving shewed in the grave : fulness in destruction?

12 Shall Thy wondr known in the dark : a eousness in the land wh are forgotten?

13 Unto Thee have I c and early shall my pra fore Thee.

14 Lord, why abhorr soul : and hidest Th from me?

15 I am in misery, a him that is at the point from my youth up Thy I suffered with a troub

16 Thy wrathful disp over me : and the fear undone me.

17 They came round a like water : and comp gether on every side.

18 My lovers and frie put away from me : a acquaintance out of my

PSALM LXXXIX. *Misericordias Domini.*

MY song shall be alway of the loving-kindness of the Lord : with my mouth will I ever be shewing Thy truth from one generation to another.

2 For I have said, Mercy shall be set up for ever : Thy truth shalt Thou stablish in the heavens.

3 I have made a covenant with My chosen : I have sworn unto David My servant;

4 Thy seed will I stablish for ever : and set up thy throne from one generation to another.

5 O Lord, the very heavens shall *praise Thy wondrous works* : and *Thy truth in the congregation* of the *saints.*

6 For who is he amon that shall be compar Lord?

7 And what is he amo that shall be like unto

8 God is very greatly in the council of the s be had in reverence of are round about Him.

9 O Lord God of host unto Thee : Thy truth, Lord, is on every side.

10 Thou rulest the sea : Thou stillest the when they arise.

11 Thou hast subdue destroyed it : Thou h Thine enemies abroa mighty arm.

12 The heavens a earth also is Thine :

deliver his soul from the hand of hell?

48 Lord, where are Thy old loving-kindnesses: which Thou swarest unto David in Thy truth?

49 Remember, Lord, the rebuke that Thy servants have: and how I do bear in my bosom the rebukes of many people;

50 Wherewith Thine enemies have blasphemed Thee, and slandered the footsteps of Thine anointed: Praised be the Lord for evermore. Amen, and Amen.

DAY 18. Morning Prayer. DAY 18.

PSALM XC. *Domine, refugium.*

LORD, Thou hast been our refuge: from one generation to another.

2 Before the mountains were brought forth, or ever the earth and the world were made: Thou art God from everlasting, and world without end.

3 Thou turnest man to destruction: again Thou sayest, Come again, ye children of men.

4 For a thousand years in Thy sight are but as yesterday: seeing that is past as a watch in the night.

5 As soon as Thou scatterest them they are even as a sleep: and fade away suddenly like the grass.

6 In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

7 For we consume away in Thy displeasure: and are afraid at Thy wrathful indignation.

8 Thou hast set our misdeeds before Thee: and our secret sins in the light of Thy countenance.

9 For when Thou art angry all our days are gone: we bring our years to an end, as it were a tale that is told.

10 The days of our age are threescore years and ten; and though men be so strong that they come to fourscore years: yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

11 But who regardeth the power of Thy wrath: for even thereafter as a man feareth, so is Thy displeasure.

12 So teach us to number our days: that we may apply our hearts unto wisdom.

13 Turn Thee again, O Lord, at *the last: and be* gracious unto Thy *servants.*

14 O satisfy us with Thy mercy, and that soon: so shall we rejoice and be glad all the days of our life.

15 Comfort us again now after the time that Thou hast plagued us: and for the years wherein we have suffered adversity.

16 Shew Thy servants Thy work: and their children Thy glory.

17 And the glorious Majesty of the Lord our God be upon us: prosper Thou the work of our hands upon us, O prosper Thou our handy-work.

PSALM XCI. *Qui habitat.*

WHOSO dwelleth under the defence of the most High: shall abide under the shadow of the Almighty.

2 I will say unto the Lord, Thou art my hope, and my strong hold: my God, in Him will I trust.

3 For He shall deliver thee from the snare of the hunter: and from the noisome pestilence.

4 He shall defend thee under His wings, and thou shalt be safe under His feathers: His faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terror by night: nor for the arrow that flieth by day;

6 For the pestilence that walketh in darkness: nor for the sickness that destroyeth in the noon-day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold: and see the reward of the ungodly.

9 For Thou, Lord, art my hope: Thou hast set Thine house of defence very high.

10 There shall no evil happen unto

ll thou tread under thy feet.
ecause he hath set his love
dn, therefore will I deliver
will set him up, because he
nown My Name.
shall call upon Me, and I
r him: yea, I am with him
ble; I will deliver him, and
m to honour.
ith long life will I satisfy
d shew him My salvation.
XCII. *Bonum est confiteri.*
good thing to give thanks
the Lord: and to sing praises
Name, O most Highest;
ell of Thy loving-kindness
the morning: and of Thy
the night-season;
an instrument of ten strings,
the lute: upon a loud in-
and upon the harp.
Thou, Lord, hast made me
igh Thy works: and I will
giving praise for the ope-
Thy hands.

Thou, Lord, art the most Highest for evermore.

8 For lo, Thine enemies, O Lord, lo, Thine enemies shall perish: and all the workers of wickedness shall be destroyed.

9 But mine horn shall be exalted like the horn of an unicorn: for I am anointed with fresh oil.

10 Mine eye also shall see his lust of mine enemies: and mine ear shall hear his desire of the wicked that arise up against me.

11 The righteous shall flourish like a palm-tree: and shall spread abroad like a cedar in Libanus.

12 Such as are planted in the house of the Lord: shall flourish in the courts of the house of our God.

13 They also shall bring forth more fruit in their age: and shall be fat and well-liking.

14 That they may shew how true the Lord my strength is: and that there is no unrighteousness in Him.

XCIII. *Dominus regnavit.*
ord is King, and hath put
urious apparel: the Lord

sure: holiness becometh Thine house for ever.

PSALM XCIV. *Deus ultionum.*

5 They smite down Thy people, O Lord : and trouble Thine heritage.
6 They murder the widow, and the stranger : and put the fatherless to death.
7 And yet they say, Tush, the Lord shall not see : neither shall the God of Jacob regard it.
8 Take heed, ye unwise among the people : O ye fools, when will ye understand?
9 He that planted the ear, shall He not hear : or He that made the eye, shall He not see?
10 Or He that nurtureth the heathen : it is He that teacheth man knowledge, shall not He punish?
11 The Lord knoweth the thoughts of man : that they are but vain.
12 Blessed is the man whom Thou chastenest, O Lord : and teachest him in Thy law;
13 That Thou mayest give him patience in time of adversity : until the pit be digged up for the ungodly.
14 For the Lord will not fail His people : neither will He forsake His inheritance;
15 Until righteousness turn unto judgement : all such as a in heart shall follow it.
16 Who will rise up with gainst the wicked : or who wi my part against the evil-doers
17 If the Lord had not helpe it had not failed but my so been put to silence.
18 But when I said, My foo slipt : Thy mercy, O Lord, he up.
19 In the multitude of the s that I had in my heart : Th forts have refreshed my soul.
20 Wilt Thou have any thin with the stool of wickedness : imagineth mischief as a law?
21 They gather them toge gainst the soul of the righteou condemn the innocent blood.
22 But the Lord is my refug my God is the strength of m fidence.
23 He shall recompense the wickedness, and destroy th their own malice : yea, the Lo God shall destroy them.

DAY 19. Morning Prayer. DA

PSALM XCV. *Venite, exultemus.*

O COME, let us sing unto the Lord : let us heartily rejoice in the strength of our salvation.
2 Let us come before His presence with thanksgiving : and shew ourselves glad in Him with psalms.
3 For the Lord is a great God : and a great King above all gods.
4 In His hand are all the corners of the earth : and the strength of the hills is His also.
5 The sea is His, and He made it : and His hands prepared the dry land.
6 O come, let us worship and fall down : and kneel before the Lord our Maker.
7 For He is the Lord our God : and we are the people of His pasture, and the sheep of His hand.
8 *To-day if ye will hear His voice, harden not your hearts* : as in the *provocation*, and as in the day of *temptation* in the wilderness;
9 When your fathers tempte proved Me, and saw My work
10 Forty years long was I g with this generation, and sa is a people that do err in hearts, for they have not know ways;
11 Unto whom I sware i wrath : that they should not into My rest.

PSALM XCVI. *Cantate Dom*

O SING unto the Lord song : sing unto the Lo the whole earth.
2 Sing unto the Lord, and His Name : be telling of His tion from day to day.
3 Declare His honour un heathen : and His wonders u people.
4 For the Lord is great, an not worthily be praised : He to be feared than all gods.
5 As for all the gods of

ey are but idols : but it is
d that made the heavens.
y and worship are before
ower and honour are in His
y.
be unto the Lord, O ye kin-
f the people : ascribe unto
worship and power.
be unto the Lord the ho-
e unto His Name : bring
and come into His courts.
rship the Lord in the beauty
ss : let the whole earth
ve of Him.
it out among the heathen
Lord is King : and that it
ho hath made the round
st that it cannot be mov-
ow that He shall judge the
hteously.
e heavens rejoice, and let
e glad : let the sea make
d all that therein is.
e field be joyful, and all
: then shall all the trees
rejoice before the Lord.
e cometh, for He cometh
e earth : and with right-
judge the world, and the
His truth.

CVII. *Dominus regnavit.*

ed is King, the earth
e glad thereof : yea, the
f the isles may be glad

and darkness are round about Him : righteousness and judgement are the habitation of His seat.

3 There shall go a fire before Him : and burn up His enemies on every side.

4 His lightnings gave shine unto the world : the earth saw it, and was afraid.

5 The hills melted like wax at the presence of the Lord : at the presence of the Lord of the whole earth.

6 The heavens have declared His righteousness : and all the people have seen His glory.

7 Confounded be all they that worship carved images, and that delight in vain gods : worship Him, all ye gods.

8 Sion heard of it, and rejoiced : and the daughters of Judah were glad, because of Thy judgements, O Lord.

9 For Thou, Lord, art higher than all that are in the earth : Thou art exalted far above all gods.

10 O ye that love the Lord, see that ye hate the thing which is evil : the Lord preserveth the souls of His saints ; He shall deliver them from the hand of the ungodly.

11 There is sprung up a light for the righteous : and joyful gladness for such as are true-hearted.

12 Rejoice in the Lord, ye righteous : and give thanks for a remembrance of His holiness.

Evening Prayer. DAY 19.

CVIII. *Cantate Domino.*

unto the Lord a new
for He hath done mar-
s.
is own right hand, and
ly arm : hath He gotten
victory.
d declared His salvation :
ousness hath He openly
he sight of the heathen.
h remembered His mer-
th toward the house of
d all the *ends of the*
ness the salvation of our

ourselves joyful unto the Lord, all ye lands : sing, rejoice, and give thanks.

6 Praise the Lord upon the harp : sing to the harp with a psalm of thanksgiving.

7 With trumpets also, and shawms : O shew yourselves joyful before the Lord the King.

8 Let the sea make a noise, and all that therein is : the round world, and they that dwell therein.

9 Let the floods clap their hands, *and let the hills* be joyful together *before the* Lord : for He is come to *judge the* earth.

10 With righteousness shall He

judge the world : and the people with equity.

PSALM XCIX. *Dominus regnavit.*

THE Lord is King, be the people never so impatient : He sitteth between the cherubims, be the earth never so unquiet.

2 The Lord is great in Sion : and high above all people.

3 They shall give thanks unto Thy Name : which is great, wonderful, and holy.

4 The King's power loveth judgement ; Thou hast prepared equity : Thou hast executed judgement and righteousness in Jacob.

5 O magnify the Lord our God : and fall down before His footstool, for He is holy.

6 Moses and Aaron among His priests, and Samuel among such as call upon His Name : these called upon the Lord, and He heard them.

7 He spake unto them out of the cloudy pillar : for they kept His testimonies, and the law that He gave them.

8 Thou heardest them, O Lord our God : Thou forgavest them, O God, and punishedst their own inventions.

9 O magnify the Lord our God, and worship Him upon His holy hill : for the Lord our God is holy.

PSALM C. *Jubilate Deo.*

O BE joyful in the Lord, all ye lands : serve the Lord with gladness, and come before His presence with a song.

2 Be ye sure that the Lord He is God : it is He that hath made us, and not we ourselves ; we are His people, and the sheep of His pasture.

3 O go your way into His with thanksgiving, and into courts with praise : be thank fu to Him, and speak good of Name.

4 For the Lord is gracious mercy is everlasting : and His t endureth from generation to ration.

PSALM CI. *Misericordiam et judic*

MY song shall be of mercy judgement : unto Thee, O L will I sing.

2 O let me have understanding the way of godliness.

3 When wilt Thou come unto I will walk in my house with a fect heart.

4 I will take no wicked thing hand ; I hate the sins of unfa fulness : there shall no such cle unto me.

5 A froward heart shall dep from me : I will not know a wic person.

6 Whoso privily slandereth neighbour : him will I destroy.

7 Whoso hath also a proud lo and high stomach : I will not suf him.

8 Mine eyes look upon such as faithful in the land : that they m dwell with me.

9 Whoso leadeth a godly life : shall be my servant.

10 There shall no deceitful pers dwell in my house : he that tell lies shall not tarry in my sight.

11 I shall soon destroy all the godly that are in the land : tha may root out all wicked doers fr the city of the Lord.

DAY 20. Morning Prayer. DAY

PSALM CII. *Domine, exaudi.*

HEAR my prayer, O Lord : and let my crying come unto Thee.

2 Hide not Thy face from me in the time of my trouble : incline Thine ear unto me when I call ; O hear *me, and that right soon.*

3 For my days are consumed away like smoke : and my bones are burnt up as it were a fire-brand.

4 My heart is smitten down, withered like grass : so that I for to eat my bread.

5 For the voice of my groani my bones will scarce cleave to flesh.

6 I am become like a pelican in wilderness : and like an owl tha in the desert.

7 I have watched, and am ev

arrow : that sitteth alone
use-top.
emies revile me all the
and they that are mad
e sworn together against

ave eaten ashes as it
: and mingled my drink
g;
at because of Thine in-
d wrath : for Thou hast
, and cast me down.
ys are gone like a sha-
am withered like grass.
hou, O Lord, shalt en-
: and Thy remembrance
ll generations.
shalt arise, and have
Sion : for it is time that
ercy upon her, yea, the
.
y? Thy servants think
nes : and it pitieth them
the dust.
athen shall fear Thy
rd : and all the kings of
y Majesty;
he Lord shall build up
when His glory shall

le turneth Him unto the
e poor destitute : and
t their desire.
all be written for those
after : and the people
be born shall praise the

hath looked down from
ry : out of the heaven
behold the earth;
e might hear the mourn-
s are in captivity : and
hildren appointed unto

y may declare the Name
n Sion : and His wor-
alem;
he people are gathered
d the kingdoms also, to
rd.
ight down my strength
ey : and shortened my

ld, O my God, take
n the midst of mine

age : as for Thy years, they endure throughout all generations.

25 Thou, Lord, in the beginning hast laid the foundation of the earth : and the heavens are the work of Thy hands.

26 They shall perish, but Thou shalt endure : they all shall wax old as doth a garment;

27 And as a vesture shalt Thou change them, and they shall be changed : but Thou art the same, and Thy years shall not fail.

28 The children of Thy servants shall continue : and their seed shall stand fast in Thy sight.

PSALM CIII. *Benedic, anima mea.*

PRAISE the Lord, O my soul : and all that is within me praise His holy Name.

2 Praise the Lord, O my soul : and forget not all His benefits;

3 Who forgiveth all thy sin : and healeth all thine infirmities;

4 Who saveth thy life from destruction : and crowneth thee with mercy and loving-kindness;

5 Who satisfieth thy mouth with good things : making thee young and lusty as an eagle.

6 The Lord executeth righteousness and judgement : for all them that are oppressed with wrong.

7 He shewed His ways unto Moses : His works unto the children of Israel.

8 The Lord is full of compassion and mercy : long-suffering, and of great goodness.

9 He will not alway be chiding : neither keepeth He His anger for ever.

10 He hath not dealt with us after our sins : nor rewarded us according to our wickednesses.

11 For look how high the heaven is in comparison of the earth : so great is His mercy also toward them that fear Him.

12 Look how wide also the east is from the west : so far hath He set *our sins from us.*

13 Yea, like as a father pitieth his own children : even so is the Lord merciful unto them that fear Him.

14 For He knoweth whereof we

are made : He remembereth that we are but dust.

15 The days of man are but as grass : for he flourisheth as a flower of the field.

16 For as soon as the wind goeth over it, it is gone : and the place thereof shall know it no more.

17 But the merciful goodness of the Lord endureth for ever and ever upon them that fear Him : and His righteousness upon children's children ;

18 Even upon such as keep His covenant : and think upon His commandments to do them.

19 The Lord hath prepared seat in heaven : and His kin ruleth over all.

20 O praise the Lord, ye a of His, ye that excel in stre ye that fulfil His command and hearken unto the voice o words.

21 O praise the Lord, all y hosts : ye servants of His th His pleasure.

22 O speak good of the Lo ye works of His, in all places dominion : praise thou the Lo my soul.

DAY 20. Evening Prayer. DA

PSALM CIV. *Benedic, anima mea.*

PRAISE the Lord, O my soul : O Lord my God, Thou art become exceeding glorious ; Thou art clothed with majesty and honour.

2 Thou deckest Thyself with light as it were with a garment : and spreadest out the heavens like a curtain.

3 Who layeth the beams of His chambers in the waters : and maketh the clouds His chariot, and walketh upon the wings of the wind.

4 He maketh His angels spirits : and His ministers a flaming fire.

5 He laid the foundations of the earth : that it never should move at any time.

6 Thou coveredst it with the deep like as with a garment : the waters stand in the hills.

7 At Thy rebuke they flee : at the voice of Thy thunder they are afraid.

8 They go up as high as the hills, and down to the valleys beneath : even unto the place which Thou hast appointed for them.

9 Thou hast set them their bounds which they shall not pass : neither turn again to cover the earth.

10 He sendeth the springs into the rivers : which run among the hills.

11 All beasts of the field drink thereof : and the wild asses quench their thirst.

12 Beside them shall the fowls of the air have their habitatio sing among the branches.

13 He watereth the hills f bove : the earth is filled wi fruit of Thy works.

14 He bringeth forth grass f cattle : and green herb for t vice of men ;

15 That He may bring food the earth, and wine that make the heart of man : and oil to him a cheerful countenance bread to strengthen man's he

16 The trees of the Lord al full of sap : even the cedars banus which He hath planted

17 Wherein the birds make nests : and the fir-trees are a ing for the stork.

18 The high hills are a refu the wild goats : and so are the rocks for the conies.

19 He appointed the moon fo tain seasons : and the sun kn his going down.

20 Thou makest darkness t may be night : wherein all the of the forest do move.

21 The lions roaring after prey : do seek their meat from

22 The sun ariseth, and the them away together : and lay down in their dens.

23 Man goeth forth to his and to his labour : until the ev

24 O Lord, how manifold works : in wisdom hast Th

them all; the earth is full of Thy riches.

25 So is the great and wide sea also: wherein are things creeping innumerable, both small and great beasts.

26 There go the ships, and there is that Leviathan: whom Thou hast made to take his pastime therein.

27 These wait all upon Thee: that Thou mayest give them meat in due season.

28 When Thou givest it them they gather it: and when Thou openest Thy hand they are filled with good.

29 When Thou hidest Thy face they are troubled: when Thou takest away their breath they die, and are turned again to their dust.

30 When Thou lettest Thy breath go forth they shall be made: and Thou shalt renew the face of the earth.

31 The glorious Majesty of the Lord shall endure for ever: the Lord shall rejoice in His works.

32 The earth shall tremble at the look of Him: if He do but touch the hills, they shall smoke.

33 I will sing unto the Lord as long as I live: I will praise my God while I have my being.

34 And so shall my words please Him: my joy shall be in the Lord.

35 As for sinners, they shall be consumed out of the earth, and the ungodly shall come to an end: praise Thou the Lord, O my soul, praise the Lord.

Day 21. Morning Prayer. Day 21.

PSALM CV. *Confitemini Domino.*

O GIVE thanks unto the Lord, and call upon His Name: tell the people what things He hath done.

2 O let your songs be of Him, and praise Him: and let your talking be of all His wondrous works.

3 Rejoice in His holy Name: let the heart of them rejoice that seek the Lord.

4 Seek the Lord and His strength: seek His face evermore.

5 Remember the marvellous works that He hath done: His wonders, and the judgements of His mouth,

6 O ye seed of Abraham His servant: ye children of Jacob His chosen.

7 He is the Lord our God: His judgements are in all the world.

8 He hath been alway mindful of His covenant and promise: that He made to a thousand generations;

9 Even the covenant that He made with Abraham: and the oath that He sware unto Isaac;

10 And appointed the same unto Jacob for a law: and to Israel for an everlasting testament;

11 *Saying, Unto thee will I give land of Canaan: the lot of your inheritance;*

12 When there were yet but a few of them: and they strangers in the land;

13 What time as they went from one nation to another: from one kingdom to another people;

14 He suffered no man to do them wrong: but reproved even kings for their sakes;

15 Touch not Mine anointed: and do My prophets no harm.

16 Moreover, He called for a dearth upon the land: and destroyed all the provision of bread.

17 But He had sent a man before them: even Joseph, who was sold to be a bond-servant;

18 Whose feet they hurt in the stocks: the iron entered into his soul;

19 Until the time came that his cause was known: the word of the Lord tried him.

20 The king sent, and delivered him: the prince of the people let him go free.

21 He made him lord also of his house: and ruler of all his substance;

22 *That he might inform his princes after his will:* and teach his senators wisdom.

23 Israel also came into Egypt:

and Jacob was a stranger in the land of Ham.

24 And He increased His people exceedingly : and made them stronger than their enemies ;

25 Whose heart turned so, that they hated His people : and dealt untruly with His servants.

26 Then sent He Moses His servant : and Aaron whom He had chosen.

27 And these shewed His tokens among them : and wonders in the land of Ham.

28 He sent darkness, and it was dark : and they were not obedient unto His word.

29 He turned their waters into blood : and slew their fish.

30 Their land brought forth frogs : yea, even in their kings' chambers.

31 He spake the word, and there came all manner of flies : and lice in all their quarters.

32 He gave them hail-stones for rain : and flames of fire in their land.

33 He smote their vines also and fig-trees : and destroyed the trees that were in their coasts.

34 He spake the word, and the grasshoppers came, and caterpillars innumerable : and did eat up grass in their land, and devou fruit of their ground.

35 He smote all the first-l their land : even the chief of a strength.

36 He brought them forth al silver and gold : there was n feeble person among their tri

37 Egypt was glad at their ing : for they were afraid of t

38 He spread out a cloud covering : and fire to give l the night-season.

39 At their desire He b quails : and He filled them w bread of heaven.

40 He opened the rock of and the waters flowed out : rivers ran in the dry places.

41 For why? He remember holy promise : and Abraha servant.

42 And He brought forth H ple with joy : and His chose gladness ;

43 And gave them the land heathen : and they took the of the people in possession ;

44 That they might keep H tutes : and observe His laws.

DAY 21. Evening Prayer. D

PSALM CVI. *Confitemini Domino.*

O GIVE thanks unto the Lord, for He is gracious : and His mercy endureth for ever.

2 Who can express the noble acts of the Lord : or shew forth all His praise?

3 Blessed are they that alway keep judgement : and do righteousness.

4 Remember me, O Lord, according to the favour that Thou bearest unto Thy people : O visit me with Thy salvation ;

5 That I may see the felicity of Thy chosen : and rejoice in the gladness of Thy people, and give thanks *with Thine inheritance.*

6 We have sinned with our fa*thers : we have done* amiss, and *dealt wickedly.*

7 Our fathers regarded n wonders in Egypt, neither ke Thy great goodness in rememb but were disobedient at the se at the Red sea.

8 Nevertheless, He helped for His Name's sake : that He make His power to be known

9 He rebuked the Red se and it was dried up : so them through the deep, as t a wilderness.

10 And He saved them from versary's hand : and delivere from the hand of the enemy.

11 As for those that trouble the waters overwhelmed them was not one of them left.

12 Then believed they His and sang praise unto Him.

13 But within a while th

e the earth opened, and swal-
up Dathan : and covered the
ation of Abiram.
d the fire was kindled in
mpany : the flame burnt up
odly.
ey made a calf in Horeb :
shipped the molten image.
s they turned their glory :
similitude of a calf that eat-

d they forgat God their Sa-
Who had done so great things
t;
drous works in the land of
d fearful things by the Red

He said, He would have de-
them, had not Moses His
ood before Him in the gap :
away His wrathful indigna-
He should destroy them.
, they thought scorn of that
land : and gave no credence
word ;
murmured in their tents :
kened not unto the voice of

n lift He up His hand a-
em : to overthrow them in
ness :

35 But were mingled among the heathen : and learned their works.

36 Insomuch that they worshipped their idols, which turned to their own decay : yea, they offered their sons and their daughters unto devils ;

37 And shed innocent blood, even the blood of their sons and of their daughters : whom they offered unto the idols of Canaan ; and the land was defiled with blood.

38 Thus were they stained with their own works : and went a whoring with their own inventions.

39 Therefore was the wrath of the Lord kindled against His people : insomuch that He abhorred His own inheritance.

40 And He gave them over into the hand of the heathen : and they that hated them were lords over them.

41 Their enemies oppressed them : and had them in subjection.

42 Many a time did He deliver them : but they rebelled against Him with their own inventions, and were brought down in their wickedness.

43 Nevertheless, when He saw their adversity : He heard their complaint.

44 He thought upon His covenant,

PSALM CVII. *Confitemini Domino.*

O GIVE thanks unto the Lord, for He is gracious : and His mercy endureth for ever.

2 Let them give thanks whom the Lord hath redeemed : and delivered from the hand of the enemy ;

3 And gathered them out of the lands, from the east, and from the west : from the north, and from the south.

4 They went astray in the wilderness out of the way : and found no city to dwell in ;

5 Hungry and thirsty : their soul fainted in them.

6 So they cried unto the Lord in their trouble : and He delivered them from their distress.

7 He led them forth by the right way : that they might go to the city where they dwelt.

8 O that men would therefore praise the Lord for His goodness : and declare the wonders that He doeth for the children of men !

9 For He satisfieth the empty soul : and filleth the hungry soul with goodness.

10 Such as sit in darkness, and in the shadow of death : being fast bound in misery and iron ;

11 Because they rebelled against the words of the Lord : and lightly regarded the counsel of the most Highest ;

12 He also brought down their heart through heaviness : they fell down, and there was none to help them.

13 So when they cried unto the Lord in their trouble : He delivered them out of their distress.

14 For He brought them out of darkness, and out of the shadow of death : and brake their bonds in sunder.

15 O that men would therefore *praise the Lord for His goodness : and declare the wonders that He doeth for the children of men !*

16 For He hath broken the gates of brass : and smitten the bars iron in sunder.

17 Foolish men are plagued f their offence : and because of th wickedness.

18 Their soul abhorred all mann of meat : and they were even ha at death's door.

19 So when they cried unto t Lord in their trouble : He deliver them out of their distress.

20 He sent His word, and heal them : and they were saved fr their destruction.

21 O that men would therefo praise the Lord for His goodnes and declare the wonders that doeth for the children of men !

22 That they would offer unto H the sacrifice of thanksgiving : a tell out His works with gladness !

23 They that go down to the in ships : and occupy their busin in great waters ;

24 These men see the works the Lord : and His wonders in deep.

25 For at His word the stor wind ariseth : which lifteth up waves thereof.

26 They are carried up to the h ven, and down again to the dee their soul melteth away because the trouble.

27 They reel to and fro, and st ger like a drunken man : and are their wit's end.

28 So when they cry unto the L in their trouble : He delivereth th out of their distress.

29 For He maketh the storm cease : so that the waves thereof still.

30 Then are they glad, beca they are at rest : and so He bri eth them unto the haven where t would be.

31 O that men would theref praise the Lord for His goodne and declare the wonders that doeth for the children of men !

32 That they would exalt Hi

, He maketh the wilder-
anding water : and water-
a dry ground.
there He setteth the hun-
they may build them a city
n ;
they may sow their land,
vineyards : to yield them
ncrease.
lesseth them, so that they

the wilderness ;
41 Yet helpeth He the poor out of misery : and maketh him housholds like a flock of sheep.
42 The righteous will consider this, and rejoice : and the mouth of all wickedness shall be stopped.
43 Whoso is wise will ponder these things : and they shall understand the loving-kindness of the Lord.

CVIII. *Paratum cor meum.*
, my heart is ready, my
is ready : I will sing and
e with the best member
re.
e, thou lute, and harp : I
ll awake right early.
give thanks unto Thee, O
ong the people : I will sing
to Thee among the nations.
hy mercy is greater than
ns : and Thy truth reach-
the clouds.
Thyself, O God, above the
and Thy glory above all

Thy beloved may be de-
let Thy right hand save
hear Thou me.

11 Hast not Thou forsaken us, O God : and wilt not Thou, O God, go forth with our hosts?
12 O help us against the enemy : for vain is the help of man.
13 Through God we shall do great acts : and it is He that shall tread down our enemies.

PSALM CIX. *Deus laudum.*

HOLD not Thy tongue, O God of my praise : for the mouth of the ungodly, yea, the mouth of the deceitful is opened upon me.
2 And they have spoken against me with false tongues : they compassed me about also with words of hatred, and fought against me without a cause.

8 Let his children be fatherless : and his wife a widow.

9 Let his children be vagabonds, and beg their bread : let them seek it also out of desolate places.

10 Let the extortioner consume all that he hath : and let the stranger spoil his labour.

11 Let there be no man to pity him : nor to have compassion upon his fatherless children.

12 Let his posterity be destroyed : and in the next generation let his name be clean put out.

13 Let the wickedness of his fathers be had in remembrance in the sight of the Lord : and let not the sin of his mother be done away.

14 Let them alway be before the Lord : that He may root out the memorial of them from off the earth ;

15 And that, because his mind was not to do good : but persecuted the poor helpless man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen unto him : he loved not blessing, therefore shall it be far from him.

17 He clothed himself with cursing, like as with a raiment : and it shall come into his bowels like water, and like oil into his bones.

18 Let it be unto him as the cloke that he hath upon him : and as the girdle that he is alway girded withal.

19 Let it thus hap
Lord unto mine ene
those that speak evil ag
20 But deal Thou wi
God, according unto T
sweet is Thy mercy.
21 O deliver me, for
and poor : and my hea
within me.
22 I go hence like th
departeth : and am dr
the grasshopper.
23 My knees are v
fasting : my flesh is
want of fatness.
24 I became also a
them : they that lool
shaked their heads.
25 Help me, O Lord
save me according to T
26 And they shall kn
this is Thy hand ; an
Lord, hast done it.
27 Though they cur
Thou : and let them b
that rise up against me
servant rejoice.
28 Let mine adversa
ed with shame : and le
themselves with their o
as with a cloke.
29 As for me, I wi
thanks unto the Lo
mouth : and praise Hi
multitude ;
30 For He shall stan
hand of the poor : to
from unrighteous judge

DAY 23. Morning Prayer.

PSALM CX. *Dixit Dominus.*

THE Lord said unto my Lord : Sit Thou on My right hand, until I make Thine enemies Thy footstool.

2 The Lord shall send the rod of Thy power out of Sion : be Thou ruler, even in the midst among Thine enemies.

3 In the day of Thy power shall *the people offer Thee free-will offerings with an holy worship* : the dew *of Thy birth is of the* womb of the *morning.*

4 The Lord sware,
repent : Thou art a P
after the order of Melc
5 The Lord upon Thy
shall wound even king
of His wrath.
6 He shall judge am
then ; He shall fill the
the dead bodies : and
der the heads over
tries.
7 He shall drink of
the way ; therefore sl
His head.

PSALM CXI. *Confitebor tibi.*

I WILL give thanks unto the Lord with my whole heart : secretly among the faithful, and in the congregation.

2 The works of the Lord are great : sought out of all them that have pleasure therein.

3 His work is worthy to be praised, and had in honour : and His righteousness endureth for ever.

4 The merciful and gracious Lord hath so done His marvellous works : that they ought to be had in remembrance.

5 He hath given meat unto them that fear Him : He shall ever be mindful of His covenant.

6 He hath shewed His people the power of His works : that He may give them the heritage of the heathen.

7 The works of His hands are verity and judgement : all His commandments are true.

8 They stand fast for ever and ever : and are done in truth and equity.

9 He sent redemption unto His people : He hath commanded His covenant for ever ; holy and reverend is His Name.

10 The fear of the Lord is the beginning of wisdom : a good understanding have all they that do thereafter ; the praise of it endureth for ever.

PSALM CXII. *Beatus vir.*

BLESSED is the man that feareth the Lord : he hath great delight in His commandments.

2 His seed shall be mighty upon earth : the generation of the faithful shall be blessed.

3 Riches and plenteousness shall be in his house : and his righteousness endureth for ever.

4 Unto the godly there ariseth up light in the darkness : he is merciful, loving, and righteous.

5 A good man is merciful, and lendeth : and will guide his words with discretion.

6 For he shall never be moved : and the righteous shall be had in everlasting remembrance.

7 He will not be afraid of any evil tidings : for his heart standeth fast, and believeth in the Lord.

8 His heart is established, and will not shrink : until he see his desire upon his enemies.

9 He hath dispersed abroad, and given to the poor : and his righteousness remaineth for ever ; his horn shall be exalted with honour.

10 The ungodly shall see it, and it shall grieve him : he shall gnash with his teeth, and consume away ; the desire of the ungodly shall perish.

PSALM CXIII. *Laudate, pueri.*

PRAISE the Lord, ye servants : O praise the Name of the Lord.

2 Blessed be the Name of the Lord : from this time forth for evermore.

3 The Lord's Name is praised : from the rising up of the sun unto the going down of the same.

4 The Lord is high above all heathen : and His glory above the heavens.

5 Who is like unto the Lord our God, that hath His dwelling so high : and yet humbleth Himself to behold the things that are in heaven and earth?

6 He taketh up the simple out of the dust : and lifteth the poor out of the mire ;

7 That He may set him with the princes : even with the princes of His people.

8 He maketh the barren woman to keep house : and to be a joyful mother of children.

Day 23. Evening Prayer. Day 23.

PSALM CXIV. *In exitu Israel.*

WHEN Israel came out of Egypt : and the house of Jacob from among the strange people,

2 Judah was His sanctuary : and Israel His dominion.

3 The sea saw that, and fled : Jordan was driven back.

4 The mountains skipped like rams : and the little hills like young sheep.

5 What aileth thee, O thou sea, that thou fleddest : and thou Jordan, that thou wast driven back?

6 Ye mountains, that ye skipped like rams : and ye little hills, like young sheep?

7 Tremble, thou earth, at the presence of the Lord : at the presence of the God of Jacob;

8 Who turned the hard rock into a standing water : and the flint-stone into a springing well.

PSALM CXV. *Non nobis, Domine.*

NOT unto us, O Lord, not unto us, but unto Thy Name give the praise : for Thy loving mercy, and for Thy truth's sake.

2 Wherefore shall the heathen say : Where is now their God?

3 As for our God, He is in heaven : He hath done whatsoever pleased Him.

4 Their idols are silver and gold : even the work of men's hands.

5 They have mouths, and speak not : eyes have they, and see not.

6 They have ears, and hear not : noses have they, and smell not.

7 They have hands, and handle not; feet have they, and walk not : neither speak they through throat.

8 They that make them are unto them : and so are all su put their trust in them.

9 But thou, house of Israel, thou in the Lord : He is thei cour and defence.

10 Ye house of Aaron, put trust in the Lord : He is their h and defender.

11 Ye that fear the Lord, put trust in the Lord : He is their h and defender.

12 The Lord hath been mind us, and He shall bless us : eve shall bless the house of Israe shall bless the house of Aaron.

13 He shall bless them tha the Lord : both small and grea

14 The Lord shall increase more and more : you and your dren.

15 Ye are the blessed of the L Who made heaven and earth.

16 All the whole heavens ar Lord's : the earth hath He giv the children of men.

17 The dead praise not The Lord : neither all they that go into silence.

18 But we will praise the L from this time forth for ever Praise the Lord.

DAY 24. Morning Prayer. DAY

PSALM CXVI. *Dilexi, quoniam.*

I AM well pleased : that the Lord hath heard the voice of my prayer;

2 That He hath inclined His ear unto me : therefore will I call upon Him as long as I live.

3 The snares of death compassed me round about : and the pains of hell gat hold upon me.

4 I shall find trouble and heaviness, and I will call upon the Name of the Lord : O Lord, I beseech Thee, deliver my soul.

5 Gracious is the Lord, and righteous : yea, our God is merciful.

6 The Lord preserveth the simple : I was in misery, and He helped me.

7 Turn again then unto thy O my soul : for the Lord hat warded thee.

8 And why? Thou hast deli my soul from death : mine eyes tears, and my feet from falling.

9 I will walk before the Lor the land of the living.

10 I believed, and therefore speak; but I was sore trouble said in my haste, All men are l

11 What reward shall I give the Lord : for all the benefits He hath done unto me?

12 I will receive the cup of s tion : and call upon the Name Lord.

13 I will pay my vows now

presence of all His people : right dear in the sight of the Lord is the death of His saints.

16 Behold, O Lord, how that I am Thy servant : I am Thy servant, and the son of Thine handmaid ; Thou hast broken my bonds in sunder.

17 I will offer to Thee the sacrifice of thanksgiving : and will call upon the Name of the Lord.

18 I will pay my vows unto the Lord, in the sight of all His people : in the courts of the Lord's house, even in the midst of Thee, O Jerusalem. Praise the Lord.

PSALM CXVII. *Laudate Dominum.*

O PRAISE the Lord, all ye heathen : praise Him, all ye nations.

2 For His merciful kindness is ever more and more towards us : and the truth of the Lord endureth for ever. Praise the Lord.

PSALM CXVIII. *Confitemini Domino.*

O GIVE thanks unto the Lord, for He is gracious : because His mercy endureth for ever.

2 Let Israel now confess, that He is gracious : and that His mercy endureth for ever.

3 Let the house of Aaron now confess : that His mercy endureth for ever.

4 Yea, let them now that fear the Lord confess : that His mercy endureth for ever.

5 I called upon the Lord in trouble : and the Lord heard me at large.

6 The Lord is on my side : I will not fear what man doeth unto me.

7 The Lord taketh my part with them that help me : therefore shall I see my desire upon mine enemies.

8 It is better to trust in the Lord : than to put any confidence in man.

9 It is better to trust in the Lord : than to put any confidence in princes.

10 All nations compassed me round : but in the Name of the Lord I will destroy them.

11 They kept me *in on every side,* they kept me in, *I say, on every side in the Name of the Lord* I will destroy them.

12 They came about me like bees, and are extinct even as the fire among the thorns : for in the Name of the Lord I will destroy them.

13 Thou hast thrust sore at me, that I might fall : but the Lord was my help.

14 The Lord is my strength, and my song : and is become my salvation.

15 The voice of joy and health is in the dwellings of the righteous : the right hand of the Lord bringeth mighty things to pass.

16 The right hand of the Lord hath the pre-eminence : the right hand of the Lord bringeth mighty things to pass.

17 I shall not die, but live : and declare the works of the Lord.

18 The Lord hath chastened and corrected me : but He hath not given me over unto death.

19 Open me the gates of righteousness : that I may go into them, and give thanks unto the Lord.

20 This is the gate of the Lord : the righteous shall enter into it.

21 I will thank Thee, for Thou hast heard me : and art become my salvation.

22 The same stone which the builders refused : is become the headstone in the corner.

23 This is the Lord's doing : and it is marvellous in our eyes.

24 This is the day which the Lord hath made : we will rejoice and be glad in it.

25 Help me now, O Lord : O Lord, send us now prosperity.

26 Blessed be he that cometh in the Name of the Lord : we have wished you good luck, ye that are of the house of the Lord.

27 God is the Lord Who hath shewed us light : bind the sacrifice with cords, yea, even unto the horns of the altar.

28 Thou art my God, and I will *thank Thee :* Thou art my God, and *I will praise Thee.*

29 *O give thanks* unto the Lord, *for He is gracious :* and His mercy *endureth for* ever.

Day 24. Evening Prayer. Day 2

PSALM CXIX. *Beati immaculati.*

BLESSED are those that are undefiled in the way : and walk in the law of the Lord.

2 Blessed are they that keep His testimonies : and seek Him with their whole heart.

3 For they who do no wickedness : walk in His ways.

4 Thou hast charged : that we shall diligently keep Thy commandments.

5 O that my ways were made so direct : that I might keep Thy statutes !

6 So shall I not be confounded : while I have respect unto all Thy commandments.

7 I will thank Thee with an unfeigned heart : when I shall have learned the judgements of Thy righteousness.

8 I will keep Thy ceremonies : O forsake me not utterly.

In quo corriget?

WHEREWITHAL shall a young man cleanse his way : even by ruling himself after Thy word.

10 With my whole heart have I sought Thee : O let me not go wrong out of Thy commandments.

11 Thy words have I hid within my heart : that I should not sin against Thee.

12 Blessed art Thou, O Lord : O teach me Thy statutes.

13 With my lips have I been telling : of all the judgements of Thy mouth.

14 I have had as great delight in the way of Thy testimonies : as in all manner of riches.

15 I will talk of Thy commandments : and have respect unto Thy ways.

16 My delight shall be in Thy statutes: and I will not forget Thy word.

Retribue servo tuo.

O DO well unto Thy servan that I may live, and keep T word.

18 Open Thou mine eyes : tha may see the wondrous things of T law.

19 I am a stranger upon earth : hide not Thy commandments from

20 My soul breaketh out for very fervent desire : that it h alway unto Thy judgements.

21 Thou hast rebuked the prou and cursed are they that do err fr Thy commandments.

22 O turn from me shame and buke : for I have kept Thy tes monies.

23 Princes also did sit and spe against me : but Thy servant is cupied in Thy statutes.

24 For Thy testimonies are delight : and my counsellors.

Adhæsit pavimento.

MY soul cleaveth to the dust : quicken Thou me, according Thy word.

26 I have acknowledged my wa and Thou heardest me : O teach Thy statutes.

27 Make me to understand way of Thy commandments : and shall I talk of Thy wondrous wo

28 My soul melteth away for heaviness : comfort Thou me cording unto Thy word.

29 Take from me the way of lyi and cause Thou me to make m of Thy law.

30 I have chosen the way of tru and Thy judgements have I laid fore me.

31 I have stuck unto Thy testi nies : O Lord, confound me not.

32 I will run the way of Thy c mandments : when Thou hast my heart at liberty.

Day 25. Morning Prayer. Day

Legem pone.

TEACH me, O Lord, the way of Thy statutes : and I shall keep it unto the end.

34 Give me understanding, an shall keep Thy law : yea, I s keep it with my whole heart.

35 Make me to go in the pa

away the rebuke that I
l of : for Thy judgements

ld, my delight is in Thy
ments : O quicken me in
eousness.

Et veniat super me.

hy loving mercy come also
me, O Lord : even Thy
according unto Thy word.
hall I make answer unto
hemers : for my trust is in
.
ke not the word of Thy
rly out of my mouth : for
s in Thy judgements.
all I alway keep Thy law :
er and ever.
I will walk at liberty : for
y commandments.
I speak of Thy testimonies
before kings : and will
amed.
my delight shall be in
andments : which I have

hands also will I lift up
commandments, which I

commandments.

Portio mea, Domine.

THOU art my portion, O Lord : I have promised to keep Thy law.

58 I made my humble petition in Thy presence with my whole heart : O be merciful unto me, according to Thy word.

59 I called mine own ways to remembrance : and turned my feet unto Thy testimonies.

60 I made haste, and prolonged not the time : to keep Thy commandments.

61 The congregations of the ungodly have robbed me : but I have not forgotten Thy law.

62 At midnight I will rise to give thanks unto Thee : because of Thy righteous judgements.

63 I am a companion of all them that fear Thee : and keep Thy commandments.

64 The earth, O Lord, is full of Thy mercy : O teach me Thy statutes.

Bonitatem fecisti.

71 It is good for me that I have been in trouble : that I may learn Thy statutes.

72 The law of Thy mouth is d unto me : than thousands of and silver.

DAY 25. Evening Prayer. DAY

Manus tuæ fecerunt me.

THY hands have made me and fashioned me : O give me understanding, that I may learn Thy commandments.

74 They that fear Thee will be glad when They see me : because I have put my trust in Thy word.

75 I know, O Lord, that Thy judgements are right : and that Thou of very faithfulness hast caused me to be troubled.

76 O let Thy merciful kindness be my comfort : according to Thy word unto Thy servant.

77 O let Thy loving mercies come unto me, that I may live : for Thy law is my delight.

78 Let the proud be confounded, for they go wickedly about to destroy me : but I will be occupied in Thy commandments.

79 Let such as fear Thee, and have known Thy testimonies : be turned unto me.

80 O let my heart be sound in Thy statutes : that I be not ashamed.

Defecit anima mea.

MY soul hath longed for Thy salvation : and I have a good hope because of Thy word.

82 Mine eyes long sore for Thy word : saying, O when wilt Thou comfort me?

83 For I am become like a bottle in the smoke : yet do I not forget Thy statutes.

84 How many are the days of Thy servant : when wilt Thou be avenged of them that persecute me?

85 The proud have digged pits for me : which are not after Thy law.

86 All Thy commandments are true : they persecute me falsly ; O be Thou my help.

87 They had almost made an end of me upon earth : but I forsook not Thy commandments.

88 O quicken me after Thy loving-

kindness : and so shall I keep testimonies of Thy mouth.

In æternum, Domine.

O LORD, Thy word : endu for ever in heaven.

90 Thy truth also remaineth one generation to another : T hast laid the foundation of the e and it abideth.

91 They continue this day acc ing to Thine ordinance : for all th serve Thee.

92 If my delight had not bee Thy law : I should have perish my trouble.

93 I will never forget Thy mandments : for with them T hast quickened me.

94 I am Thine, O save me : have sought Thy commandment

95 The ungodly laid wait fo to destroy me : but I will con Thy testimonies.

96 I see that all things come end : but Thy commandment i ceeding broad.

Quomodo dilexi!

LORD, what love have I Thy law : all the day lo my study in it.

98 Thou through Thy comm ments hast made me wiser mine enemies : for they are with me.

99 I have more understanding my teachers : for Thy testim are my study.

100 I am wiser than the aged cause I keep Thy commandme

101 I have refrained my feet every evil way : that I may Thy word.

102 I have not shrunk from judgements : for Thou teachest

103 O how sweet are Thy unto my throat : yea, sweeter honey unto my mouth.

104 Through Thy command I get understanding : there hate all evil ways.

a troubled above measure :
me, O Lord, according to
d.
the free-will offerings of
h please Thee, O Lord :
me Thy judgements.
soul is alway in my hand :
not forget Thy law.
ungodly have laid a snare
but yet I swerved not from
mandments.
testimonies have I claim-
e heritage for ever : and
y are the very joy of my

e applied my heart to ful-
atutes alway : even unto

Iniquos odio habui.

them that imagine evil
but Thy law do I love.
u art my defence and
and my trust is in Thy

y from me, ye wicked : I
the commandments of my

stablish me according to
that I may live : and let
disappointed of my hope.
Thou me up, and I shall
yea, my delight shall be

124 O deal with Thy servant according unto Thy loving mercy : and teach me Thy statutes.

125 I am Thy servant, O grant me understanding : that I may know Thy testimonies.

126 It is time for Thee, Lord, to lay to Thine hand : for they have destroyed Thy law.

127 For I love Thy commandments : above gold and precious stone.

128 Therefore hold I straight all Thy commandments : and all false ways I utterly abhor.

Mirabilia.

THY testimonies are wonderful : therefore doth my soul keep them.

130 When Thy word goeth forth : it giveth light and understanding unto the simple.

131 I opened my mouth, and drew in my breath : for my delight was in Thy commandments.

132 O look Thou upon me, and be merciful unto me : as Thou usest to do unto those that love Thy Name.

133 Order my steps in Thy word : and so shall no wickedness have dominion over me.

134 O deliver me from the wrong-

139 My zeal hath even consumed me : because mine enemies have forgotten Thy words.

140 Thy word is tried to the uttermost : and Thy servant loveth it.

141 I am small, and of no reputation : yet do I not forget Thy commandments.

142 Thy righteousness is an e lasting righteousness : and Thy is the truth.

143 Trouble and heaviness h taken hold upon me : yet is my light in Thy commandments.

144 The righteousness of Thy t timonies is everlasting : O grant understanding, and I shall live.

DAY 26. Evening Prayer. DAY

Clamavi in toto corde meo.

I CALL with my whole heart : hear me, O Lord, I will keep Thy statutes.

146 Yea, even unto Thee do I call : help me, and I shall keep Thy testimonies.

147 Early in the morning do I cry unto Thee : for in Thy word is my trust.

148 Mine eyes prevent the night-watches : that I might be occupied in Thy words.

149 Hear my voice, O Lord, according unto Thy loving-kindness : quicken me, according as Thou art wont.

150 They draw nigh that of malice persecute me : and are far from Thy law.

151 Be Thou nigh at hand, O Lord : for all Thy commandments are true.

152 As concerning Thy testimonies, I have known long since : that Thou hast grounded them for ever.

Vide humilitatem.

O CONSIDER mine adversity, and deliver me : for I do not forget Thy law.

154 Avenge Thou my cause, and deliver me : quicken me, according to Thy word.

155 Health is far from the ungodly : for they regard not Thy statutes.

156 Great is Thy mercy, O Lord : quicken me, as Thou art wont.

157 Many there are that trouble *me, and persecute me* : yet do I not *swerve from Thy* testimonies.

158 It grieveth me when I see the transgressors : because they k not Thy law.

159 Consider, O Lord, how I l Thy commandments : O quicken according to Thy loving-kindnes

160 Thy word is true from e lasting : all the judgements of righteousness endure for evermo

Principes persecuti sunt.

PRINCES have persecuted without a cause : but my h standeth in awe of Thy word.

162 I am as glad of Thy wo as one that findeth great spoils.

163 As for lies, I hate and a them : but Thy law do I love.

164 Seven times a day do I p Thee : because of Thy right judgements.

165 Great is the peace that have who love Thy law : and are not offended at it.

166 Lord, I have looked for saving health : and done after commandments.

167 My soul hath kept Thy t monies : and loved them exc ingly.

168 I have kept Thy comm ments and testimonies : for al ways are before Thee.

Appropinquet deprecatio.

LET my complaint come b Thee, O Lord : give me u standing, according to Thy wor

170 Let my supplication com fore Thee : deliver me, acco to Thy word.

171 My lips shall speak of praise : when Thou hast taug Thy statutes.

172 Yea, my tongue shall

d : for all Thy command-
righteous.
Thine hand help me : for
sen Thy commandments.
ve longed for Thy saving
Lord : and in Thy law is
t.

175 O let my soul live, and it shall praise Thee : and Thy judgements shall help me.

176 I have gone astray like a sheep that is lost : O seek Thy servant, for I do not forget Thy commandments.

Morning Prayer. DAY 27.

M CXX. *Ad Dominum.*

N I was in trouble I call-
upon the Lord : and He

r my soul, O Lord, from
: and from a deceitful

reward shall be given or
thee, thou false tongue :
y and sharp arrows, with
g coals.
me, that I am constrained
ith Mesech : and to have
tion among the tents of

l hath long dwelt among
t are enemies unto peace.
r for peace, but when I
them thereof : they make
r to battle.

M CXXI. *Levavi oculos.*

lift up mine eyes unto
: from whence cometh

lp cometh even from the
o hath made heaven and

not suffer thy foot to be
d He that keepeth thee
eep.
, He that keepeth Israel :
r slumber nor sleep.
rd Himself is thy keeper :
is thy defence upon thy
;
the sun shall not burn
y : neither the moon by

Lord shall preserve thee
vil : yea, it is even He
keep thy *soul.*
rd shall preserve thy go-
f thy coming in : from
h for evermore.

PSALM CXXII. *Lætatus sum.*

I WAS glad when they said unto me : We will go into the house of the Lord.

2 Our feet shall stand in Thy gates : O Jerusalem.

3 Jerusalem is built as a city : that is at unity in itself.

4 For thither the tribes go up, even the tribes of the Lord : to testify unto Israel, to give thanks unto the Name of the Lord.

5 For there is the seat of judgement : even the seat of the house of David.

6 O pray for the peace of Jerusalem : they shall prosper that love thee.

7 Peace be within thy walls : and plenteousness within thy palaces.

8 For my brethren and companions' sakes : I will wish thee prosperity.

9 Yea, because of the house of the Lord our God : I will seek to do thee good.

PSALM CXXIII. *Ad te levavi oculos meos.*

UNTO Thee lift I up mine eyes : O Thou that dwellest in the heavens.

2 Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress : even so our eyes wait upon the Lord our God, until He have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us : for we are utterly despised.

4 Our soul is filled with the scorn*ful reproof of* the wealthy : and *with the despitefulness* of the proud.

PSALM CXXIV. *Nisi quia Dominus.*

IF the Lord Himself had not been *on our side,* now may Israel say :

if the Lord Himself had not been on our side, when men rose up against us;

2 They had swallowed us up quick: when they were so wrathfully displeased at us.

3 Yea, the waters had drowned us: and the stream had gone over our soul.

4 The deep waters of the proud: had gone even over our soul.

5 But praised be the Lord: Who hath not given us over for a prey unto their teeth.

6 Our soul is escaped even as a bird out of the snare of the fowler: the snare is broken, and we are delivered.

7 Our help standeth in the Name of the Lord: Who hath made heaven and earth.

PSALM CXXV. *Qui confidunt*

THEY that put their trust in Lord shall be even as the m Sion: which may not be remo but standeth fast for ever.

2 The hills stand about Jerusal even so standeth the Lord ro about His people, from this forth for evermore.

3 For the rod of the ungodly c eth not into the lot of the righteo lest the righteous put their h unto wickedness.

4 Do well, O Lord: unto t that are good and true of heart.

5 As for such as turn back their own wickedness: the L shall lead them forth with the doers; but peace shall be upon rael.

DAY 27. Evening Prayer. DAY

PSALM CXXVI. *In convertendo.*

WHEN the Lord turned again the captivity of Sion: then were we like unto them that dream.

2 Then was our mouth filled with laughter: and our tongue with joy.

3 Then said they among the heathen: The Lord hath done great things for them.

4 Yea, the Lord hath done great things for us already: whereof we rejoice.

5 Turn our captivity, O Lord: as the rivers in the south.

6 They that sow in tears: shall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good seed: shall doubtless come again with joy, and bring his sheaves with him.

PSALM CXXVII. *Nisi Dominus.*

EXCEPT the Lord build the house: their labour is but lost that build it.

2 Except the Lord keep the city: the watchman waketh but in vain.

3 It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness: for so He giveth His belo sleep.

4 Lo, children and the fruit of womb: are an heritage and that cometh of the Lord.

5 Like as the arrows in the h of the giant: even so are the yo children.

6 Happy is the man that hath quiver full of them: they shall be ashamed when they speak their enemies in the gate.

PSALM CXXVIII. *Beati omnes*

BLESSED are all they that the Lord: and walk in ways.

2 For thou shalt eat the labour thine hands: O well is thee, happy shalt thou be.

3 Thy wife shall be as the fru vine: upon the walls of thine ho

4 Thy children like the o branches: round about thy tabl

5 Lo, thus shall the man be bl ed: that feareth the Lord.

6 The Lord from out of Sion so bless thee: that thou shalt Jerusalem in prosperity all thy long.

7 Yea, that thou shalt see thy dren's children: and peace Israel.

15 This shall be My rest for ever : here will I dwell, for I have a delight therein.

16 I will bless her victuals with increase : and will satisfy her poor with bread.

17 I will deck her priests with health : and her saints shall rejoice and sing.

18 There shall I make the horn of David to flourish : I have ordained a lantern for Mine anointed.

19 As for his enemies, I shall clothe them with shame : but upon himself shall his crown flourish.

PSALM CXXXIII. *Ecce, quam bonum!*

BEHOLD, how good and joyful a thing it is : brethren, to dwell together in unity!

2 It is like the precious ointment upon the head, that ran down unto the beard : even unto Aaron's beard, and went down to the skirts of his clothing.

3 Like as the dew of Hermon : which fell upon the hill of Sion.

4 For there the Lord promised His blessing : and life for evermore.

PSALM CXXXIV. *Ecce nunc.*

BEHOLD now, praise the Lord : all ye servants of the Lord;

2 Ye that by night stand in the house of the Lord : even in the courts of the house of our God.

3 Lift up your hands in the sanctuary : and praise the Lord.

4 The Lord that made heaven and earth : give thee blessing out of Sion.

PSALM CXXXV. *Laudate Nomen.*

O PRAISE the Lord, laud ye the Name of the Lord : praise it, O ye servants of the Lord;

2 Ye that stand in the house of the Lord : in the courts of the house of our God.

3 O praise the Lord, for the Lord *is gracious : O sing* praises unto His *Name, for it is lovely.*

4 For why? the Lord hath chosen Jacob unto Himself : and Isra His own possession.

5 For I know that the L great : and that our Lord is all gods.

6 Whatsoever the Lord pl that did He in heaven, and in e and in the sea, and in all deep p

7 He bringeth forth the from the ends of the world sendeth forth lightnings wit rain, bringing the winds out treasures.

8 He smote the first-born gypt : both of man and beast.

9 He hath sent tokens and ders into the midst of thee, land of Egypt : upon Pharao all his servants.

10 He smote divers nations slew mighty kings;

11 Sehon king of the Am and Og the king of Basan : a the kingdoms of Canaan;

12 And gave their land to heritage : even an heritage un rael His people.

13 Thy Name, O Lord, end for ever : so doth Thy memor Lord, from one generation t other.

14 For the Lord will aveng people : and be gracious unt servants.

15 As for the images of the then, they are but silver and the work of men's hands.

16 They have mouths, and not : eyes have they, but the not.

17 They have ears, and yet hear not : neither is there breath in their mouths.

18 They that make them ar unto them : and so are all that put their trust in them.

19 Praise the Lord, ye ho Israel : praise the Lord, ye of Aaron.

20 Praise the Lord, ye ho Levi : ye that fear the Lord, the Lord.

21 Praised be the Lord Sion : Who dwelleth at Jeru

CXXXVI. *Confitemini.*
E thanks unto the Lord,
e is gracious : and His
ireth for ever.
thanks unto the God of
for His mercy endureth

k the Lord of all lords :
rcy endureth for ever.
aly doeth great wonders :
rcy endureth for ever.
y His excellent wisdom
heavens : for His mercy
or ever.
aid out the earth above
: for His mercy endureth

ath made great lights : for
endureth for ever ;
n to rule the day : for His
lureth for ever ;
noon and the stars to go-
night : for His mercy en-
r ever.
o smote Egypt with their
: for His mercy endureth

d brought out Israel from
em : for His mercy endur-
ver ;
ith a mighty hand, and
d out arm : for His mercy
for ever.
o divided the Red sea in
to : for His mercy endureth

d made Israel to go through
st of it : for His mercy en-
or ever.
it as for Pharaoh and his
e overthrew them in the
: for His mercy endureth

o led His people through
ernness : for His mercy en-
or ever.
o smote great kings : for
y endureth for ever ;
, and slew *mighty kings :*
ercy endureth for ever ;
king of the Amorites :
y endureth for ever ;

20 And Og the king of Basan : for His mercy endureth for ever ;
21 And gave away their land for an heritage : for His mercy endureth for ever ;
22 Even for an heritage unto Israel His servant : for His mercy endureth for ever.
23 Who remembered us when we were in trouble : for His mercy endureth for ever ;
24 And hath delivered us from our enemies : for His mercy endureth for ever.
25 Who giveth food to all flesh : for His mercy endureth for ever.
26 O give thanks unto the God of heaven : for His mercy endureth for ever.
27 O give thanks unto the Lord of lords : for His mercy endureth for ever.

PSALM CXXXVII. *Super flumina.*

BY the waters of Babylon we sat down and wept : when we remembered thee, O Sion.
2 As for our harps, we hanged them up : upon the trees that are therein.
3 For they that led us away captive required of us then a song, and melody, in our heaviness : Sing us one of the songs of Sion.
4 How shall we sing the Lord's song : in a strange land?
5 If I forget thee, O Jerusalem : let my right hand forget her cunning.
6 If I do not remember thee, let my tongue cleave to the roof of my mouth : yea, if I prefer not Jerusalem in my mirth.
7 Remember the children of Edom, O Lord, in the day of Jerusalem : how they said, Down with it, down with it, even to the ground.
8 O daughter of Babylon, wasted with misery : yea, happy shall he be that rewardeth thee, as thou hast served us.
9 Blessed shall he be that taketh

thy children : and throweth them against the stones.

PSALM CXXXVIII. *Confitebor tibi.*

I WILL give thanks unto Thee, O Lord, with my whole heart : even before the gods will I sing praise unto Thee.

2 I will worship toward Thy holy temple, and praise Thy Name, because of Thy loving-kindness and truth : for Thou hast magnified Thy Name, and Thy word, above all things.

3 When I called upon Thee, Thou heardest me : and enduedst my soul with much strength.

4 All the kings of the earth shall praise Thee, O Lord : for they have heard the words of Thy mouth.

5 Yea, they shall sing in th of the Lord : that great is th of the Lord.

6 For though the Lord b yet hath He respect unto the as for the proud, He beholdet afar off.

7 Though I walk in the m trouble, yet shalt Thou refres Thou shalt stretch forth Th upon the furiousness of min mies, and Thy right hand sha me.

8 The Lord shall make goo loving-kindness toward me : Thy mercy, O Lord, endure ever ; despise not then the of Thine own hands.

Day 29. Morning Prayer. Day

PSALM CXXXIX. *Domine, probasti.*

O LORD, Thou hast searched me out, and known me : Thou knowest my down-sitting, and mine up-rising ; Thou understandest my thoughts long before.

2 Thou art about my path, and about my bed : and spiest out all my ways.

3 For lo, there is not a word in my tongue : but Thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behind and before : and laid Thine hand upon me.

5 Such knowledge is too wonderful and excellent for me : I cannot attain unto it.

6 Whither shall I go then from Thy Spirit : or whither shall I go then from Thy presence?

7 If I climb up into heaven, Thou art there : if I go down to hell, Thou art there also.

8 If I take the wings of the morning : and remain in the uttermost parts of the sea ;

9 Even there also shall Thy hand lead me : and Thy right hand shall hold me.

10 If I say, Peradventure the darkness shall cover me : then shall my *night be turned to day.*

11 Yea, the darkness is no dar with Thee, but the night is as as the day : the darkness and to Thee are both alike.

12 For my reins are Thine : hast covered me in my mo womb.

13 I will give thanks unto for I am fearfully and wonde made : marvellous are Thy w and that my soul knoweth right

14 My bones are not hid Thee : though I be made sec and fashioned beneath in the e

15 Thine eyes did see my stance, yet being imperfect in Thy book were all my me written ;

16 Which day by day were fa ed : when as yet there was n them.

17 How dear are Thy co unto me, O God : O how gr the sum of them !

18 If I tell them, they are in number than the sand : w wake up I am present with Th

19 Wilt Thou not slay the w O God : depart from me, ye thirsty men.

20 For they speak unright against Thee : and Thine e take Thy Name in vain.

21 Do not I hate them, O Lord, that hate Thee : and am not I grieved with those that rise up against Thee ?

22 Yea, I hate them right sore : even as though they were mine enemies.

23 Try me, O God, and seek the ground of my heart : prove me, and examine my thoughts.

24 Look well if there be any way of wickedness in me : and lead me in the way everlasting.

PSALM CXL. *Eripe me, Domine.*

DELIVER me, O Lord, from the evil man : and preserve me from the wicked man.

2 Who imagine mischief in their hearts : and stir up strife all the day long.

3 They have sharpened their tongues like a serpent : adder's poison is under their lips.

4 Keep me, O Lord, from the hands of the ungodly : preserve me from the wicked men, who are purposed to overthrow my goings.

5 The proud have laid a snare for me, and spread a net abroad with cords : yea, and set traps in my way.

6 I said unto the Lord, Thou art my God : hear the voice of my prayers, O Lord.

7 O Lord God, Thou strength of my health : Thou hast covered my head in the day of battle.

8 Let not the ungodly have his desire, O Lord : let not his mischievous imagination prosper, lest they be too proud.

9 Let the mischief of their own lips fall upon the head of them : that compass me about.

10 Let hot burning coals fall upon them : let them be cast into the fire, and into the pit, that they never rise up again.

11 A man full of words shall not prosper upon the earth : evil shall hunt the wicked person to overthrow him.

12 Sure I am that the Lord will avenge the poor : and maintain the cause of the helpless.

13 The righteous also shall give thanks unto Thy Name : and the just shall continue in Thy sight.

PSALM CXLI. *Domine, clamavi.*

LORD, I call upon Thee, haste Thee unto me : and consider my voice when I cry unto Thee.

2 Let my prayer be set forth in Thy sight as the incense : and let the lifting up of my hands be an evening sacrifice.

3 Set a watch, O Lord, before my mouth : and keep the door of my lips.

4 O let not mine heart be inclined to any evil thing : let me not be occupied in ungodly works with the men that work wickedness, lest I eat of such things as please them.

5 Let the righteous rather smite me friendly : and reprove me.

6 But let not their precious balms break my head : yea, I will pray yet against their wickedness.

7 Let their judges be overthrown in stony places : that they may hear my words, for they are sweet.

8 Our bones lie scattered before the pit : like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto Thee, O Lord God : in Thee is my trust, O cast not out my soul.

10 Keep me from the snare that they have laid for me : and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together : and let me ever escape them.

Day 29. Evening Prayer. Day 29.

PSALM CXLII. *Voce mea ad Dominum.*

CRIED unto the Lord with my voice : yea, even unto the Lord make my supplication.

2 *I poured out my complaints before Him : and shewed Him of my*

3 When my spirit was in heaviness Thou knewest my path : in the way *wherein I walked have they privily laid a snare for me.*

4 *I looked also upon my right hand : and saw there was no man that would know me.*

5 I had no place to flee unto : and no man cared for my soul.

6 I cried unto Thee, O Lord, and said : Thou art my hope, and my portion in the land of the living.

7 Consider my complaint : for I am brought very low.

8 O deliver me from my persecutors : for they are too strong for me.

9 Bring my soul out of prison, that I may give thanks unto Thy Name : which thing if Thou wilt grant me, then shall the righteous resort unto my company.

PSALM CXLIII. *Domine, exaudi.*

HEAR my prayer, O Lord, and consider my desire : hearken unto me for Thy truth and righteousness' sake.

2 And enter not into judgement with Thy servant : for in Thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul; he hath smitten my life down to the ground : he hath laid me in the darkness, as the men that have been long dead.

4 Therefore is my spirit vexed within me : and my heart within me is desolate.

5 Yet do I remember the time I muse upon all Thy works : exercise myself in the works o hands.

6 I stretch forth my hands Thee : my soul gaspeth unto as a thirsty land.

7 Hear me, O Lord, and that for my spirit waxeth faint : hi Thy face from me, lest I be lik them that go down into the pit

8 O let me hear Thy loving-ness betimes in the morning, Thee is my trust : shew Thou m way that I should walk in, for up my soul unto Thee.

9 Deliver me, O Lord, from enemies : for I flee unto Thee t me.

10 Teach me to do the thing pleaseth Thee, for Thou art my let Thy loving Spirit lead me into the land of righteousness.

11 Quicken me, O Lord, fo Name's sake : and for Thy r ousness' sake bring my soul trouble.

12 And of Thy goodness slay enemies : and destroy all then vex my soul; for I am Thy serv

DAY 30. Morning Prayer. DA

PSALM CXLIV. *Benedictus Dominus.*

BLESSED be the Lord my strength : Who teacheth my hands to war, and my fingers to fight;

2 My hope and my fortress, my castle and deliverer, my defender in Whom I trust : Who subdueth my people that is under me.

3 Lord, what is man, that Thou hast such respect unto him : or the son of man, that Thou so regardest him?

4 Man is like a thing of nought : his time passeth away like a shadow.

5 Bow Thy heavens, O Lord, and come down : touch the mountains, and they shall smoke.

6 Cast forth Thy lightning, and *tear them : shoot out* Thine arrows, *and consume them.*

7 Send down Thine hand from *above : deliver me,* and take me out of the great waters, from the of strange children;

8 Whose mouth talketh of va and their right hand is a right of wickedness.

9 I will sing a new song unto O God : and sing praises unto upon a ten-stringed lute.

10 Thou hast given victory kings : and hast delivered Davi servant from the peril of the s

11 Save me, and deliver me the hand of strange children : mouth talketh of vanity, and right hand is a right hand of ini

12 That our sons may grow the young plants : and tha daughters may be as the po corners of the temple.

13 That our garners may b and plenteous with all man store : that our sheep may bri

LM CXLV. *Exaltabo te, Deus.*

LL magnify Thee, O God, my
g : and I will praise Thy
or ever and ever.
y day will I give thanks un-
: and praise Thy Name for
l ever.
it is the Lord, and marvel-
rthy to be praised : there is
f His greatness.
generation shall praise Thy
nto another : and declare
er.
or me, I will be talking of
ship : Thy glory, Thy praise,
drous works ;
at men shall speak of the
Thy marvellous acts : and
s tell of Thy greatness.
memorial of Thine abundant
shall be shewed : and men
of Thy righteousness.
Lord is gracious, and mer-
ng-suffering, and of great
.
Lord is loving unto every
d His mercy is over all His

that fear Him : He also will hear their cry, and will help them.

20 The Lord preserveth all them that love Him : but scattereth abroad all the ungodly.

21 My mouth shall speak the praise of the Lord : and let all flesh give thanks unto His holy Name for ever and ever.

PSALM CXLVI. *Lauda, anima mea.*

PRAISE the Lord, O my soul; while I live will I praise the Lord : yea, as long as I have any being, I will sing praises unto my God.

2 O put not your trust in princes, nor in any child of man : for there is no help in them.

3 For when the breath of man goeth forth he shall turn again to his earth : and then all his thoughts perish.

4 Blessed is he that hath the God of Jacob for his help : and whose hope is in the Lord his God ;

5 Who made heaven and earth, the sea, and all that therein is : Who keepeth His promise for ever ;

PSALM CXLVII. *Laudate Dominum.*

O PRAISE the Lord, for it is a good thing to sing praises unto our God : yea, a joyful and pleasant thing it is to be thankful.

2 The Lord doth build up Jerusalem : and gather together the outcasts of Israel.

3 He healeth those that are broken in heart : and giveth medicine to heal their sickness.

4 He telleth the number of the stars : and calleth them all by their names.

5 Great is our Lord, and great is His power : yea, and His wisdom is infinite.

6 The Lord setteth up the meek : and bringeth the ungodly down to the ground.

7 O sing unto the Lord with thanksgiving : sing praises upon the harp unto our God;

8 Who covereth the heaven with clouds, and prepareth rain for the earth : and maketh the grass to grow upon the mountains, and herb for the use of men;

9 Who giveth fodder unto the cattle : and feedeth the young ravens that call upon Him.

10 He hath no pleasure in the strength of an horse : neither delighteth He in any man's legs.

11 But the Lord's delight is in them that fear Him : and put their trust in His mercy.

12 Praise the Lord, O Jerusalem : praise thy God, O Sion.

13 For He hath made fast the bars of thy gates : and hath blessed thy children within thee.

14 He maketh peace in thy borders : and filleth thee with the flour of wheat.

15 He sendeth forth His commandment upon earth : and His word runneth very swiftly.

16 He giveth snow like wool : and scattereth the hoar-frost like ashes.

17 He casteth forth His ice like mor*sels : who is able to* abide His frost?

18 He sendeth out His word, and melteth them : He bloweth with His wind, and the waters flow.

19 He sheweth His word unto Jacob : His statutes and ordinances unto Israel.

20 He hath not dealt so with any nation : neither have the heathen knowledge of His laws.

PSALM CXLVIII. *Laudate Dominum.*

O PRAISE the Lord of heaven : praise Him in the height.

2 Praise Him, all ye angels of His : praise Him, all His host.

3 Praise Him, sun and moon : praise Him, all ye stars and light.

4 Praise Him, all ye heavens : and ye waters that are above the heavens.

5 Let them praise the Name of the Lord : for He spake the word, and they were made; He commanded, and they were created.

6 He hath made them fast for ever and ever : He hath given them a law which shall not be broken.

7 Praise the Lord upon earth : ye dragons, and all deeps;

8 Fire and hail, snow and vapours : wind and storm, fulfilling His word:

9 Mountains and all hills : fruitful trees and all cedars;

10 Beasts and all cattle : worms and feathered fowls;

11 Kings of the earth and all people : princes and all judges of the world;

12 Young men and maidens, old men and children, praise the Name of the Lord : for His Name only is excellent, and His praise above heaven and earth.

13 He shall exalt the horn of His people; all His saints shall praise Him : even the children of Israel, even the people that serveth Him.

PSALM CXLIX. *Cantate Domino.*

O SING unto the Lord a new song : let the congregation of saints praise Him.

el rejoice in Him that
and let the children of
l in their King.
praise His Name in the
them sing praises unto
bret and harp.
Lord hath pleasure in
: and helpeth the meek-

saints be joyful with
them rejoice in their

praises of God be in their
d a two-edged sword in
;
venged of the heathen :
ke the people ;
their kings in chains :
nobles with links of

ey may be avenged of
them, as it is written : Such honour have all His saints.

PSALM CL. *Laudate Dominum.*

O PRAISE God in His holiness : praise Him in the firmament of His power.

2 Praise Him in His noble acts : praise Him according to His excellent greatness.

3 Praise Him in the sound of the trumpet : praise Him upon the lute and harp.

4 Praise Him in the cymbals and dances : praise Him upon the strings and pipe.

5 Praise Him upon the well-tuned cymbals : praise Him upon the loud cymbals.

6 Let every thing that hath breath : praise the Lord.

THE NAMES AND ORDER

OF THE

BOOKS OF THE OLD AND NEW TESTAMENT,

WITH THE NUMBER OF THEIR CHAPTERS
APPOINTED TO BE READ.

The Books of the Old Testament.

	Chaps.
GENESIS	47
Exodus	27
Leviticus	4
Numbers	18
Deuteronomy	33
Joshua	12
Judges	21
Ruth	4
I. Samuel	31
II. Samuel	24
I. Kings	22
II. Kings	25
Ezra	7
Nehemiah	9
Esther	9
Job	42
Psalms	150
Proverbs	30
Ecclesiastes	12
Isaiah	66
Jeremiah	52
Lamentations	5
Ezekiel	11
Daniel	12
Hosea	14
Joel	3
Amos	9
Obadiah	1
Jonah	4
Micah	7
Nahum	3
Habakkuk	3
Zephaniah	3
Haggai	2
Zechariah	14
Malachi	4

The Books called Apocrypha.

TOBIT	13
Judith	16
Wisdom	19
Ecclesiasticus	50
Baruch, with the Epistle of Jeremiah	6
The Story of Susanna.	
The Idol Bel, and the Dragon.	

The Books of the New Testament.

MATTHEW	28
Mark	16
Luke	24
John	21
The Acts	28
The Epistle to the Romans	16
I. Corinthians	16
II. Corinthians	13
Galatians	6
Ephesians	6
Philippians	4
Colossians	4
I. Thessalonians	5
II. Thessalonians	3
I. Timothy	6
II. Timothy	4
Titus	3
Philemon	1
To the Hebrews	13
The Epistle of James	5
I. Peter	5
II. Peter	3
I. John	5
II. John	1
III. John	1
Jude	1
Revelation	22

DAILY LESSONS.

beginning God created the
en and the earth. And the
as without form, and void;
kness *was* upon the face of
p. And the Spirit of God
pon the face of the waters.
d said, Let there be light:
re was light. And God saw
, that *it was* good: and God
the light from the darkness.
d called the light Day, and
ness He called Night. And
ing and the morning were
day. And God said, Let
a firmament in the midst
aters, and let it divide the
from the waters. And God
firmament, and divided the
which *were* under the firma-
om the waters which *were*
e firmament: and it was so.
d called the firmament Hea-
d the evening and the morn-
the second day. And God
the waters under the hea-
gathered together unto one
d let the dry *land* appear:
as so. And God called the
Earth; and the gathering
of the waters called He
d God saw that *it was* good.
d said, Let the earth bring
ass, the herb yielding seed,
fruit tree yielding fruit after
, whose seed *is* in itself, upon
h: and it was so. And the
ought forth grass, *and* herb
seed after his kind, and the
ding fruit, whose seed *was*
, after his kind: and God
it was good. And the even-
the morning were the third
d God said, Let there be
the firmament of the hea-
vide the day from *the night;*
them be for signs, and for
nd for days, and years: and
e for lights in the firma-

ment of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good. And the evening and the morning were the fourth day. And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day. And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good. And God said, Let Us make man in Our image, after Our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. *So God* created man in His *own* image, in the image of God created He *him;* male and female created He *them.* And God blessed them, and

God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for meat. An every beast of the earth, and every fowl of the air, and to e thing that creepeth upon the ea wherein *there is* life, *I have gi* every green herb for meat: an was so. And God saw every th that He had made, and, behold *was* very good. And the eve and the morning were the si day.

JANUARY 2. Evening, GENESIS II. JANUAR

THUS the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made. These *are* the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and *there was* not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground. And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the LORD God planted a garden eastward in Eden; and there He put the man whom He had formed. And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from *thence it was* parted, and became *into four heads. The* name of the *first is Pison: that is* it which com*passeth the whole* land of Havilah, where *there is* gold; and the of that land *is* good: there *is* b lium and the onyx stone. And name of the second river *is* Gil the same *is* it that compasseth whole land of Ethiopia. And name of the third river *is* Hidde that *is* it which goeth toward east of Assyria. And the fo river *is* Euphrates. And the L God took the man, and put him the garden of Eden to dress it to keep it. And the LORD God c manded the man, saying, Of e tree of the garden thou ma freely eat: but of the tree of knowledge of good and evil, shalt not eat of it: for in the that thou eatest thereof thou s surely die. And the LORD God *It is* not good that the man sh be alone; I will make him an meet for him. And out of ground the LORD God formed e beast of the field, and every of the air; and brought *them* Adam to see what he would them: and whatsoever Adam c every living creature, that *wa* name thereof. And Adam names to all cattle, and to the of the air, and to every beast o field; but for Adam there wa found an help meet for him. the LORD God caused a deep to fall upon Adam, and he s and He took one of his ribs, closed up the flesh instead the and the rib, which the LORD had taken from man, made woman, and brought her u

nd Adam said, This *is* now my bones, and flesh of my ie shall be called Woman, she was taken out of Man. re shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed.

AY 3. **Morning, GENESIS III.** JANUARY 3.

the serpent was more sub- than any beast of the field he LORD God had made. said unto the woman, Yea, d said, Ye shall not eat of e of the garden? And the said unto the serpent, We of the fruit of the trees of en: but of the fruit of the ch *is* in the midst of the God hath said, Ye shall not neither shall ye touch it, lie. And the serpent said woman, Ye shall not surely God doth know that in ye eat thereof, then your l be opened, and ye shall is, knowing good and evil. n the woman saw that the good for food, and that it eant to the eyes, and a tree ired to make *one* wise, she the fruit thereof, and did gave also unto her hus- h her; and he did eat. eyes of them both were and they knew that they ed; and they sewed fig gether, and made them- rons. And they heard the the LORD God walking in n in the cool of the day: n and his wife hid them- m the presence of the LORD ngst the trees of the gar- d the LORD God called m, and said unto him, rt thou? And he said, I y voice in the garden, and aid, because I *was* naked; d myself. And He said, thee that thou *wast* na- st thou eaten of the tree, commanded thee *that thou not eat? And the man woman whom Thou gavest me, she gave me of the* tree, and I did eat. And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Unto the woman He said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall rule over thee. And unto Adam He said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return. And Adam called his wife's name Eve; because she was the mother of all living. Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them. And the LORD God said, Behold, the man is become as one of Us, to know good *and evil*: and now, lest he put forth *his hand*, and take also of the tree *of life*, and eat, and live for ever: *therefore* the LORD God sent him

forth from the garden of Eden, to till the ground from whence he was taken. So He drove out the man; and He placed at the east of the garden of Eden Cherubims, an flaming sword which turned ev way, to keep the way of the of life.

JANUARY 3. Evening, GENESIS IV. JANUARY

AND Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. And Abel, he also brought of the first-lings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: but unto Cain and to his offering He had not respect. And Cain was very wroth, and his countenance fell. And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee *shall be* his desire, and thou shalt rule over him. And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: *Am* I my brother's keeper? And He said, What hast thou done? the voice of thy brother's blood crieth unto Me from the ground. And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; when thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. And Cain said unto the LORD, My punishment *is* greater than I can bear. Behold, Thou hast driven me *out this day from* the face of the *earth; and from* Thy face shall I be *hid; and I shall* be a fugitive and a vagabond in the earth; an shall come to pass, *that* every that findeth me shall slay me. the LORD said unto him, There whosoever slayeth Cain, venge shall be taken on him sevenf And the LORD set a mark u Cain, lest any finding him sh kill him. And Cain went out f the presence of the LORD, and d in the land of Nod, on the eas Eden. And Cain knew his w and she conceived, and bare Eno and he builded a city, and ca the name of the city, after the n of his son, Enoch. And unto E was born Irad: and Irad begat hujael: and Mehujael begat Me sael: and Methusael begat Lam And Lamech took unto him wives: the name of the one Adah, and the name of the o Zillah. And Adah bare Jabal was the father of such as dwel tents, and *of such as have* ca And his brother's name *was* Ju he was the father of all such handle the harp and organ. Zillah, she also bare Tubal-cain instructer of every artificer in b and iron: and the sister of Tu cain *was* Naamah. And Lam said unto his wives, Adah and lah, Hear my voice; ye wive Lamech, hearken unto my spe for I have slain a man to my wo ing, and a young man to my b If Cain shall be avenged seven truly Lamech seventy and seven And Adam knew his wife ag and she bare a son, and called name Seth: For God, *said she,* appointed me another seed ins of Abel, whom Cain slew. An Seth, to him also there was bo son; and he called his name E then began men to call upo name of the LORD.

NUARY 4. **Morning, Genesis V.** JANUARY 4.

THIS is the book of the genera-
tions of Adam. In the day that
d created man, in the likeness of
d made He him; male and female
ated He them; and blessed them,
d called their name Adam, in the
when they were created. And
dam lived an hundred and thirty
rs, and begat *a son* in his own
ness, after his image; and called
name Seth: and the days of
dam after he had begotten Seth
eight hundred years: and he
gat sons and daughters: and all
days that Adam lived were nine
ndred and thirty years: and he
d. And Seth lived an hundred
d five years, and begat Enos: and
th lived after he begat Enos eight
ndred and seven years, and begat
s and daughters: and all the
s of Seth were nine hundred and
elve years: and he died. And
os lived ninety years, and begat
nan: and Enos lived after he be-
Cainan eight hundred and fifteen
rs, and begat sons and daugh-
s: and all the days of Enos were
hundred and five years: and
died. And Cainan lived seventy
rs, and begat Mahalaleel: and
nan lived after he begat Mahala-
eight hundred and forty years,
begat sons and daughters: and
the days of Cainan were nine
dred and ten years: and he died.
Mahalaleel lived sixty and five
rs, and begat Jared: and Ma-
leel lived after he begat Jared
hundred and thirty years, and
sons and daughters: and all
the days of Mahalaleel were eight hundred ninety and five years: and he died. And Jared lived an hundred sixty and two years, and he begat Enoch: and Jared lived after he begat Enoch eight hundred years, and begat sons and daughters: and all the days of Jared were nine hundred sixty and two years: and he died. And Enoch lived sixty and five years, and begat Methuselah: and Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: and all the days of Enoch were three hundred sixty and five years: and Enoch walked with God: and he *was* not; for God took him. And Methuselah lived an hundred eighty and seven years, and begat Lamech: and Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters: and all the days of Methuselah were nine hundred sixty and nine years: and he died. And Lamech lived an hundred eighty and two years, and begat a son: and he called his name Noah, saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed. And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters: and all the days of Lamech were seven hundred seventy and seven years: and he died. And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

NUARY 4. **Evening, Genesis VI.** JANUARY 4.

AND it came to pass, when men
began to multiply on the face
the earth, and daughters were
unto them, that the sons of
saw the daughters of men that
were fair; and they took them
of all which they chose. And
LORD said, My spirit shall not
always strive with man, for that he also *is* flesh: yet his days shall be an hundred and twenty years. There *were giants* in the earth in those *days; and* also after that, when the *sons of God* came in unto the daughters of men, and they bare *children* to them, the same *became* mighty

men which *were* of old, men of renown. And GOD saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually. And it repented the LORD that He had made man on the earth, and it grieved Him at His heart. And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth Me that I have made them. But Noah found grace in the eyes of the LORD. These *are* the generations of Noah: Noah was a just man *and* perfect in his generations, *and* Noah walked with God. And Noah begat three sons, Shem, Ham, and Japheth. The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this *is the fashion* which thou shalt make it *of:* The length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; *with* lower, second, and third *stories* shalt thou make it. And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven; *and* every thing that *is* in the earth shall die. But with thee will I establish My covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every *sort* shalt thou bring into the ark, to keep *them* alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every *sort* shall come unto thee, to keep *them* alive. And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee, and for them. Thus did Noah; according to all that God commanded him, so did he.

JANUARY 5. Morning, GENESIS VII. JANUARY 5.

AND the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before Me in this generation. Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that *are* not clean by two, the male and his female. Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth. For yet seven days, and I will cause it to rain *upon the earth* forty days and forty *nights; and every living* substance *that I have made* will I destroy from off the face of the earth. And Noah did according unto all that the LORD commanded him. And Noah *was* six hundred years old when the flood of waters was upon the earth. And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. Of clean beasts, and of beasts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth, there went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah. And it came to pass after

s, that the waters of the
upon the earth. In the
eth year of Noah's life,
cond month, the seven-
of the month, the same
all the fountains of the
broken up, and the win-
aven were opened. And
as upon the earth forty
orty nights. In the self-
ntered Noah, and Shem,
and Japheth, the sons
nd Noah's wife, and the
of his sons with them,
k; they, and every beast
kind, and all the cattle
kind, and every creeping
creepeth upon the earth
nd, and every fowl after
very bird of every sort.
went in unto Noah into
o and two of all flesh,
the breath of life. And
went in, went in male
of all flesh, as God had
him: and the LORD
n. And the flood was
upon the earth; and the
eased, and bare up the
ark, and it was lift up above the earth. And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills, that *were* under the whole heaven, were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils *was* the breath of life, of all that *was* in the dry *land*, died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained *alive*, and they that *were* with him in the ark. And the waters prevailed upon the earth an hundred and fifty days.

5. **Evening, GENESIS VIII.** JANUARY 5.

od remembered Noah,
ery living thing, and all
hat *was* with him in the
od made a wind to pass
rth, and the waters as-
e fountains also of the
he windows of heaven
ed, and the rain from
s restrained; and the
rned from off the earth
: and after the end of
l and fifty days the wa-
abated. And the ark
e seventh month, on the
day of the month, upon
ins of Ararat. And the
eased continually until
onth: in the tenth *month*,
day of the month, were
he mountains seen. And
as at the end of forty
h opened the window
of the ark which he had made: and he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; but the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters *were* on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark. And he stayed yet other seven days; and again he sent forth the dove out of the ark; and the dove came in to him in the *evening; and*, lo, in her mouth was *an olive leaf* pluckt off: so Noah *knew that the waters were abated from off the earth. And he stayed yet other seven days; and sent*

forth the dove; which returned not again unto him any more. And it came to pass in the six hundredth and first year, in the first *month*, the first *day* of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry. And in the second month, on the seven and twentieth day of the month, was the earth dried. And God spake unto Noah, saying, Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that *is* with thee, of all flesh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth. And Noah went fo and his sons, and his wife, and sons' wives with him: every be every creeping thing, and every f *and* whatsoever creepeth upon earth, after their kinds, went f out of the ark. And Noah bui an altar unto the LORD; and of every clean beast, and of e clean fowl, and offered burnt o ings on the altar. And the L smelled a sweet savour; and LORD said in His heart, I will again curse the ground any m for man's sake; for the imag tion of man's heart *is* evil from youth; neither will I again s any more every thing living, have done. While the earth rem eth, seedtime and harvest, and and heat, and summer and wi and day and night shall not cea

JANUARY 7. Morning, GENESIS IX. JANUAR

AND God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth *upon* the earth, and upon all the fishes of the sea; into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, *which is* the blood thereof, shall ye not eat. And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made He man. And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein. And *God spake unto Noah*, and to his *sons with him*, saying, And I, *behold, I establish* My covenant with you, and with your seed after and with every living creature *is* with you, of the fowl, of the tle, and of every beast of the with you; from all that go o the ark, to every beast of the e And I will establish My cove with you; neither shall all fles cut off any more by the waters flood; neither shall there any be a flood to destroy the earth. God said, This *is* the token o covenant which I make bet Me and you and every living ture that *is* with you, for perp generations: I do set My bow i cloud, and it shall be for a t of a covenant between Me and earth. And it shall come to when I bring a cloud over the e that the bow shall be seen i cloud: and I will remember M venant, which *is* between Me you and every living creature flesh; and the waters shall no become a flood to destroy all And the bow shall be in the c and I will look upon it, that remember the everlasting co

n God and every living crea-
f all flesh that *is* upon the
And God said unto Noah,
the token of the covenant,
I have established between
d all flesh that *is* upon the
And the sons of Noah, that
rth of the ark, were Shem,
m, and Japheth: and Ham
ather of Canaan. These *are*
e sons of Noah: and of them
e whole earth overspread.
ah began *to be* an husband-
nd he planted a vineyard:
drank of the wine, and was
; and he was uncovered
his tent. And Ham, the
of Canaan, saw the naked-
his father, and told his two
n without. And Shem and
Japheth took a garment, and laid *it* upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces *were* backward, and they saw not their father's nakedness. And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, Cursed *be* Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed *be* the LORD God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant. And Noah lived after the flood three hundred and fifty years. And all the days of Noah were nine hundred and fifty years: and he died.

RY 7. **Evening, GENESIS XII.** JANUARY 7.

W the LORD had said unto
bram, Get thee out of thy
, and from thy kindred, and
y father's house, unto a land
will shew thee: and I will
f thee a great nation, and I
s thee, and make thy name
and thou shalt be a blessing:
will bless them that bless
d curse him that curseth
d in thee shall all families
arth be blessed. So Abram
d, as the LORD had spoken
m; and Lot went with him:
ram *was* seventy and five
d when he departed out of
And Abram took Sarai his
d Lot his brother's son, and
r substance that they had
d, and the souls that they
tten in Haran; and they
rth to go into the land of
; and into the land of Ca-
ey came. And Abram pass-
gh the land unto the place
em, unto the plain of Moreh.
e Canaanite *was* then in the
And the LORD *appeared unto*
, and said, Unto thy seed will
is land: and there builded
r unto the LORD, Who ap-
peared unto him. And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, *having* Beth-el on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD. And Abram journeyed, going on still toward the south. And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine *was* grievous in the land. And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou *art* a fair woman to look upon: therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This *is* his wife: and they will kill me, but they will save thee alive. Say, I pray thee, thou *art* my sister: that it may be well with me for thy sake; and my soul shall live because of thee. And it came to pass, that, when Abram was come into Egypt, the Egyptians *beheld the* woman that she *was* very *fair. The* princes also of Pharaoh *saw her*, and commended her before *Pharaoh:* and the woman was taken

into Pharaoh's house. And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels. And the LORD plagued Pharaoh and his house with great plagues because of Sarai Abram's wife. And Pharaoh called Abram, and said, What *is* this *that* thou hast done unto me? why didst thou no me that she *was* thy wife? saidst thou, She *is* my sister I might have taken her to n wife: now therefore behold wife, take *her*, and go thy And Pharaoh commanded *his* concerning him: and they sent away, and his wife, and all th had.

JANUARY 8. Morning, GENESIS XIII. JANUAR

AND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south. And Abram *was* very rich in cattle, in silver, and in gold. And he went on his journeys from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai; unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD. And Lot also, which went with Abram, had flocks, and herds, and tents. And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together. And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land. And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we *be* brethren. *Is* not the whole land before thee? separate thyself, I pray thee, from me: if *thou wilt take* the left hand, then I will go to the right; or if *thou depart* to the right hand, then I will go to the left. And Lot lifted up his eyes, and beheld all the plain of Jordan, it *was* well watered every w before the LORD destroyed S and Gomorrah, *even* as the ga of the LORD, like the land of E as thou comest unto Zoar. Lot chose him all the plain of dan; and Lot journeyed east: they separated themselves the from the other. Abram dwell the land of Canaan, and Lot dw in the cities of the plain, and p ed *his* tent toward Sodom. Bu men of Sodom *were* wicked and ners before the LORD exceedi And the LORD said unto Ab after that Lot was separated him, Lift up now thine eyes, look from the place where tho northward, and southward, and ward, and westward: for al land which thou seest, to thee I give it, and to thy seed for And I will make thy seed a dust of the earth: so that if a can number the dust of the e *then* shall thy seed also be nu ed. Arise, walk through the la the length of it and in the br of it; for I will give it unto Then Abram removed *his* tent came and dwelt in the pla Mamre, which *is* in Hebron, built there an altar unto the L

JANUARY 8. Evening, GENESIS XIV. JANUAR

AND it came to pass in the days *of Amraphel* king of Shinar, *Arioch king of Ellasar*, Chedorlaomer *king of Elam*, and Tidal king *of nations; that these* made war with Bera king of Sodom, and Birsha king of Gomorrah, S king of Admah, and Shemeber of Zeboïim, and the king of which is Zoar. All these we

which *is* by the wilderness.
ey returned, and came to
pat, which *is* Kadesh, and
ll the country of the Ama-
and also the Amorites, that
Hazezon-tamar. And there
at the king of Sodom, and
of Gomorrah, and the king
h, and the king of Zeboiim,
king of Bela (the same *is*
and they joined battle with
the vale of Siddim; with
omer the king of Elam, and
dal king of nations, and Am-
king of Shinar, and Arioch
Ellasar; four kings with five.
vale of Siddim *was full of*
; and the kings of Sodom
morrah fled, and fell there;
y that remained fled to the
n. And they took all the
f Sodom and Gomorrah, and
victuals, and went their
nd they took Lot, Abram's
son, who dwelt in Sodom,
goods, and departed. And
me one that had escaped,
Abram the Hebrew; for
in the plain of Mamre the

and his goods, and the women also,
and the people. And the king of So-
dom went out to meet him after his
return from the slaughter of Che-
dorlaomer, and of the kings that
were with him, at the valley of Sha-
veh, which *is* the king's dale. And
Melchizedek king of Salem brought
forth bread and wine: and he *was*
the priest of the most high God.
And he blessed him, and said, Bless-
ed *be* Abram of the most high God,
possessor of heaven and earth: and
blessed be the most high God, Which
hath delivered thine enemies into
thy hand. And he gave him tithes
of all. And the king of Sodom said
unto Abram, Give me the persons,
and take the goods to thyself. And
Abram said to the king of Sodom,
I have lift up mine hand unto the
LORD, the most high God, the pos-
sessor of heaven and earth, that I
will not *take* from a thread even to
a shoelatchet, and that I will not
take any thing that *is* thine, lest
thou shouldest say, I have made
Abram rich: save only that which
the young men have eaten, and the

He brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and He said unto him, So shall thy seed be. And he believed in the LORD; and He counted it to him for righteousness. And He said unto him, I *am* the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said, Lord GOD, whereby shall I know that I shall inherit it? And He said unto him, Take Me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. And when the fowls came down upon the carcases, Abram drove them away. And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. And He said unto Abram, Know of a surety that thy seed shall be a strang a land *that is* not their's, and serve them; and they shall them four hundred years; and that nation, whom they shall will I judge: and afterward they come out with great subst And thou shalt go to thy fa in peace; thou shalt be buri a good old age. But in the fo generation they shall come h again: for the iniquity of the A ites *is* not yet full. And it ca pass, that, when the sun went d and it was dark, behold a sm furnace, and a burning lamp passed between those pieces. I same day the LORD made venant with Abram, saying, thy seed have I given this from the river of Egypt unt great river, the river Euphrates Kenites, and the Kenizzites, an Kadmonites, and the Hittites, the Perizzites, and the Reph and the Amorites, and the Ca ites, and the Girgashites, and Jebusites.

JANUARY 9. **Evening, GENESIS XVI.** JANUAR

NOW Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name *was* Hagar. And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai. And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife. And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes. And Sarai said unto Abram, My wrong *be* upon thee: I have given *my maid into thy bosom*; and when *she saw that she had* conceived, I *was despised in her eyes*: the LORD judge between me and thee. Abram said unto Sarai, Behold maid *is* in thy hand; do to her pleaseth thee. And when Sarai hardly with her, she fled fro face. And the angel of the L found her by a fountain of wa the wilderness, by the founta the way to Shur. And he said gar, Sarai's maid, whence c thou? and whither wilt thou And she said, I flee from the of my mistress Sarai. And the of the LORD said unto her, R to thy mistress, and submit t under her hands. And the an the LORD said unto her, I will tiply thy seed exceedingly, t shall not be numbered for multi And the angel of the LORD sai to her, Behold, thou art with and shalt bear a son, and sh his name Ishmael; because th

ard thy affliction. And he
a wild man; his hand *will*
inst every man, and every
hand against him; and he
vell in the presence of all his
s. And she called the name
LORD that spake unto her,
God seest me: for she said,
also here looked after Him
that seeth me? Wherefore the well
was called Beer-lahai-roi; behold, *it*
is between Kadesh and Bered. And
Hagar bare Abram a son: and A-
bram called his son's name, which
Hagar bare, Ishmael. And Abram
was fourscore and six years old,
when Hagar bare Ishmael to A-
bram.

ARY 10. Morning, GENESIS XVII. JANUARY 10.

) when Abram was ninety
ars old and nine, the LORD
d to Abram, and said unto
m the Almighty God; walk
fe, and be thou perfect. And
make My covenant between
thee, and will multiply thee
ngly. And Abram fell on
: and God talked with him,
As for Me, behold, My cove-
with thee, and thou shalt be
r of many nations. Neither
y name any more be called
but thy name shall be Abra-
or a father of many nations
made thee. And I will make
ceeding fruitful, and I will
ations of thee, and kings shall
t of thee. And I will esta-
y covenant between Me and
d thy seed after thee in their
ions for an everlasting cove-
be a God unto thee, and to
d after thee. And I will give
hee, and to thy seed after
the land wherein thou art a
r, all the land of Canaan,
everlasting possession; and
be their God. And God said
braham, Thou shalt keep My
t therefore, thou, and thy
her thee in their generations.
My covenant, which ye shall
between Me and you and thy
after thee; Every man child
you shall be circumcised.
e shall circumcise the flesh
r foreskin; and it shall be a
of the covenant betwixt Me
u. And he that is eight days
ll be circumcised among you,
ery child in your genera-
tions, he that is born in the house,
or bought with money of any stran-
ger, which *is* not of thy seed. He
that is born in thy house, and he
that is bought with thy money, must
needs be circumcised: and My cove-
nant shall be in your flesh for an
everlasting covenant. And the un-
circumcised man child whose flesh
of his foreskin is not circumcised,
that soul shall be cut off from his
people; he hath broken My cove-
nant. And God said unto Abraham,
As for Sarai thy wife, thou shalt not
call her name Sarai, but Sarah *shall*
her name *be*. And I will bless her,
and give thee a son also of her: yea,
I will bless her, and she shall be *a*
mother of nations; kings of people
shall be of her. Then Abraham fell
upon his face, and laughed, and said
in his heart, Shall *a child* be born
unto him that is an hundred years
old? and shall Sarah, that is ninety
years old, bear? And Abraham said
unto God, O that Ishmael might live
before Thee! And God said, Sarah
thy wife shall bear thee a son in-
deed; and thou shalt call his name
Isaac: and I will establish My co-
venant with him for an everlasting
covenant, *and* with his seed after
him. And as for Ishmael, I have
heard thee: Behold, I have blessed
him, and will make him fruitful,
and will multiply him exceedingly;
twelve princes shall he beget, and I
will make him a great nation. But
My covenant will I establish with
Isaac, which Sarah shall bear unto
thee at this set time in the next
year. And He left off talking with

him, and God went up from Abraham. And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him. And Abraham *was* ninety years old and nine, when he was circumcised in the his foreskin. And Ishmae *was* thirteen years old, whe circumcised in the flesh of skin. In the selfsame day braham circumcised, and his son. And all the me house, born in the house, an with money of the strang circumcised with him.

JANUARY 10. Evening, GENESIS XVIII. JANU

AND the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; and he lift up his eyes and looked, and, lo, three men stood by him: and when he saw *them*, he ran to meet them from the tent door, and bowed himself toward the ground, and said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: and I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said. And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead *it*, and make cakes upon the hearth. And Abraham ran unto the herd, and fetcht a calf tender and good, and gave *it* unto a young man; and he hasted to dress it. And he took butter, and milk, and the calf which he had dressed, and set *it* before them; and he stood by them under the tree, and they did eat. And they said unto him, Where *is* Sarah thy wife? And he said, Behold, in the tent. And He said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a *son. And Sarah* heard *it* in the tent *door, which was* behind him. Now *Abraham* and Sarah *were* old *and well stricken in* age; *and* it ceased to be with Sarah after th of women. Therefore Sara within herself, saying, Af waxed old shall I have my lord being old also? LORD said unto Abraham fore did Sarah laugh, say I of a surety bear a child, old? Is any thing too har LORD? At the time appoin return unto thee, accordi time of life, and Sarah sha son. Then Sarah denied, laughed not; for she wa And He said, Nay; but t laugh. And the men rose thence, and looked toward and Abraham went with bring them on the way. LORD said, Shall I hide fr ham that thing which I d that Abraham shall surel a great and mighty natio the nations of the earth blessed in him? for I k that he will command his and his household after they shall keep the wa LORD, to do justice and j that the LORD may bring braham that which He ha of him. And the LORD cause the cry of Sodom an rah is great, and because is very grievous; I will now, and see whether they altogether according to the which is come unto Me; a I will know. And the m their faces from thence, toward Sodom: but Abr

[illegible] before the Lord. And Abra-
[illegible]m drew near, and said, Wilt Thou
[illegible] destroy the righteous with the
[illegible]cked? Peradventure there be fifty
[illegible]hteous within the city: wilt Thou
[illegible] destroy and not spare the place
[illegible] the fifty righteous that *are* there-
[illegible]? that be far from Thee to do after
[illegible] manner, to slay the righteous
[illegible] the wicked: and that the righ-
[illegible] should be as the wicked, that
[illegible] far from Thee: Shall not the
[illegible]dge of all the earth do right?
[illegible] the Lord said, If I find in
[illegible] fifty righteous within the
[illegible], then I will spare all the place
[illegible] their sakes. And Abraham an-
[illegible]wered and said, Behold now, I have
[illegible]en upon me to speak unto the
[illegible]rd, which *am but* dust and ashes:
[illegible]adventure there shall lack five
[illegible] the fifty righteous: wilt thou de-
[illegible] all the city for *lack of* five?
[illegible] He said, If I find there forty
and five, I will not destroy *it*. And he spake unto Him yet again, and said, Peradventure there shall be forty found there. And He said, I will not do *it* for forty's sake. And he said *unto Him*, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And He said, I will not do *it*, if I find thirty there. And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And He said, I will not destroy *it* for twenty's sake. And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And He said, I will not destroy *it* for ten's sake. And the Lord went His way, as soon as He had left communing with Abraham: and Abraham returned unto his place.

January 11. **Morning, Genesis XIX.** January 11.

And there came two angels to
Sodom at even; and Lot sat in
gate of Sodom: and Lot seeing
[illegible] rose up to meet them; and he
[illegible]ed himself with his face toward
ground; and he said, Behold
[illegible], my lords, turn in, I pray you,
[illegible] your servant's house, and tarry
[illegible] night, and wash your feet, and
[illegible] shall rise up early, and go on
[illegible]r ways. And they said, Nay;
[illegible] we will abide in the street all
[illegible]ht. And he pressed upon them
[illegible]ly; and they turned in unto
[illegible], and entered into his house;
[illegible] he made them a feast, and did
[illegible] unleavened bread, and they
[illegible]at. But before they lay down,
[illegible] men of the city, *even* the men of
[illegible]dom, compassed the house round,
[illegible] old and young, all the people
[illegible] every quarter: and they called
Lot, and said unto him, Where
[illegible] men which *came in to thee*
[illegible]*ght? bring them out unto us,*
[illegible] *we may know them. And Lot*
[illegible]*out at the door unto them, and*
shut the door after him, and said, I pray you, brethren, do not so wickedly. Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as *is* good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof. And they said, Stand back. And they said *again*, This one *fellow* came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door. But the men put forth their hand, and pulled Lot into the house to them, and shut to the door. And they smote the men that *were* at the door of the house with blindness, both small and great: *so that they* wearied themselves to *find the door*. And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast

in the city, bring *them* out of this place: for we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it. And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law. And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city. And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed. And Lot said unto them, Oh, not so, my Lord: behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die: behold now, this city *is* near to flee unto, and it *is* a little one: Oh, let me escape thither, (*is* it not a little one?) and my soul shall live. And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar. The sun was risen upon the earth when Lot entered into Zoar. Then the LORD rained *upon* Sodom and upon Gomorrah *brimstone and fire from* the LORD *out of heaven; and* He overthrew *those cities, and all* the plain, and

all the inhabitants of the cities, that which grew upon the gro But his wife looked back from hind him, and she became a p of salt. And Abraham gat up e in the morning to the place w he stood before the LORD: an looked toward Sodom and Go rah, and toward all the land o plain, and beheld, and, lo, the sm of the country went up as the sm of a furnace. And it came to p when God destroyed the citie the plain, that God remembere braham, and sent Lot out of midst of the overthrow, when overthrew the cities in the w Lot dwelt. And Lot went up o Zoar, and dwelt in the mount and his two daughters with h for he feared to dwell in Zoar: he dwelt in a cave, he and his daughters. And the firstborn unto the younger, Our father *is* and *there is* not a man in the e to come in unto us after the ma of all the earth: come, let us m our father drink wine, and we lie with him, that we may pres seed of our father. And they m their father drink wine that ni and the firstborn went in, and with her father; and he perce not when she lay down, nor w she arose. And it came to pas the morrow, that the firstborn unto the younger, Behold, I lay ternight with my father: le make him drink wine this also; and go thou in, *and* lie him, that we may preserve se our father. And they made father drink wine that night and the younger arose, and lay him; and he perceived not she lay down, nor when she Thus were both the daughte Lot with child by their father. the firstborn bare a son, and c his name Moab: the same *is* th ther of the Moabites unto this And the younger, she also b son, and called his name Ben-a the same is the father of the dren of Ammon unto this da

11. **Evening,** GENESIS XX. JANUARY 11.

raham journeyed from
toward the south coun-
elled between Kadesh
nd sojourned in Gerar.
m said of Sarah his
my sister: and Abime-
Gerar sent, and took
God came to Abimelech
by night, and said to
thou *art but* a dead
e woman which thou
or she *is* a man's wife.
ch had not come near
said, Lord, wilt thou
ighteous nation? Said
me, She *is* my sister?
a she herself said, He
r: in the integrity of
nd innocency of my
done this. And God
a in a dream, Yea, I
ou didst this in the in-
heart; for I also with-
n sinning against Me:
red I thee not to touch
refore restore the man
e *is* a prophet, and he
r thee, and thou shalt
thou restore *her* not,
hat thou shalt surely
d all that *are* thine.
imelech rose early in
and called all his ser-
ld all these things in
nd the men were sore
Abimelech called A-
said unto him, What
e unto us? and what
d thee, that thou hast
brought on me and on my kingdom
a great sin? thou hast done deeds
unto me that ought not to be done.
And Abimelech said unto Abra-
ham, What sawest thou, that thou
hast done this thing? And Abraham
said, Because I thought, Surely the
fear of God *is* not in this place; and
they will slay me for my wife's
sake. And yet indeed *she is* my
sister; she *is* the daughter of my
father, but not the daughter of my
mother; and she became my wife.
And it came to pass, when God
caused me to wander from my fa-
ther's house, that I said unto her,
This *is* thy kindness which thou
shalt shew unto me; at every place
whither we shall come, say of me,
He *is* my brother. And Abimelech
took sheep, and oxen, and menser-
vants, and womenservants, and gave
them unto Abraham, and restored
him Sarah his wife. And Abime-
lech said, Behold, my land *is* before
thee: dwell where it pleaseth thee.
And unto Sarah he said, Behold, I
have given thy brother a thousand
pieces of silver: behold, he *is* to
thee a covering of the eyes, unto
all that *are* with thee, and with
all *other:* thus she was reproved.
So Abraham prayed unto God: and
God healed Abimelech, and his wife,
and his maidservants; and they bare
children. For the LORD had fast
closed up all the wombs of the house
of Abimelech, because of Sarah A-
braham's wife.

2. **Morning,** GENESIS XXI. JANUARY 12.

ORD visited Sarah as
said, and the LORD did
He had spoken. For
ved, and bare Abraham
ld age, at the set time
d had spoken to him.
m called *the name of*
was born unto him,
bare to him, Isaac.
circumcised his son
Isaac being eight days old, as God
had commanded him. And Abraham
was an hundred years old, when his
son Isaac was born unto him. And
Sarah said, God hath made me to
laugh, *so that* all that hear will
laugh with me. And she said, Who
would have said unto Abraham, that
Sarah should have given children
suck? for I have born *him* a son

in his old age. And the child grew, and was weaned: and Abraham made a great feast the *same* day that Isaac was weaned. And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, *even* with Isaac. And the thing was very grievous in Abraham's sight because of his son. And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. And also of the son of the bondwoman will I make a nation, because he *is* thy seed. And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar, putting *it* on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba. And the water was spent in the bottle, and she cast the child under one of the shrubs. And she went, and sat her down over against *him* a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against *him*, and lift up her voice, and wept. And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he *is*. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation. And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. And God was with the lad; a
and dwelt in the wild
became an archer. An
in the wilderness of Par
mother took him a wife
land of Egypt. And it c
at that time, that Abi
Phichol the chief cap
host spake unto Abrah
God *is* with thee in al
doest: now therefore
me here by God that th
deal falsely with me, n
son, nor with my son'
according to the kindn
have done unto thee, th
unto me, and to the la
thou hast sojourned. An
said, I will swear. An
reproved Abimelech be
well of water, which
servants had violently t
And Abimelech said, I w
hath done this thing: n
thou tell me, neither yet h
but to day. And Abraha
and oxen, and gave them u
lech; and both of them m
nant. And Abraham set
lambs of the flock by
And Abimelech said
ham, What *mean* these
lambs which thou hast s
selves? And he said, For
ewe lambs shalt thou t
hand, that they may be a
to me, that I have digge
Wherefore he called that
sheba; because there they
of them. Thus they made
at Beer-sheba: then Abi
up, and Phichol the chie
his host, and they return
land of the Philistines.
ham planted a grove in
and called there on the
LORD, the everlasting G
braham sojourned in the
land many days.

est, and get thee into the
Moriah; and offer him there
rnt offering upon one of the
ns which I will tell thee of.
raham rose up early in the
, and saddled his ass, and
s of his young men with
d Isaac his son, and clave
d for the burnt offering, and
and went unto the place
God had told him. Then
third day Abraham lifted
es, and saw the place afar
d Abraham said unto his
en, Abide ye here with the
I and the lad will go yon-
worship, and come again to
d Abraham took the wood
rnt offering, and laid *it* up-
his son; and he took the fire
nd, and a knife; and they
h of them together. And
ake unto Abraham his fa-
said, My father: and he
e *am* I, my son. And he
old the fire and the wood:
e is the lamb for a burnt
And Abraham said, My
d will provide Himself a
a burnt offering: so they
h of them together. And
e to the place which God

lifted up his eyes, and looked, and
behold behind *him* a ram caught in
a thicket by his horns: and Abraham
went and took the ram, and offered
him up for a burnt offering in the
stead of his son. And Abraham
called the name of that place Je-
hovah-jireh: as it is said *to* this day,
In the mount of the LORD it shall be
seen. And the angel of the LORD
called unto Abraham out of heaven
the second time, and said, By My-
self have I sworn, saith the LORD,
for because thou hast done this
thing, and hast not withheld thy
son, thine only *son:* that in bless-
ing I will bless thee, and in multi-
plying I will multiply thy seed as
the stars of the heaven, and as the
sand which *is* upon the sea shore;
and thy seed shall possess the gate
of his enemies; and in thy seed
shall all the nations of the earth be
blessed; because thou hast obeyed
My voice. So Abraham returned
unto his young men, and they rose
up and went together to Beer-
sheba; and Abraham dwelt at
Beer-sheba. And it came to pass
after these things, that it was told
Abraham, saying, Behold, Milcah,
she hath also born children unto
thy brother Nahor: Huz his first-

JANUARY 13. Morning, GENESIS XXIII. JANUAR

AND Sarah was an hundred and seven and twenty years old: *these were* the years of the life of Sarah. And Sarah died in Kirjath-arba; the same *is* Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her. And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, I *am* a stranger and a sojourner with you: give me a possession of a buryingplace with you, that I may bury my dead out of my sight. And the children of Heth answered Abraham, saying unto him, Hear us, my lord: thou *art* a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead. And Abraham stood up, and bowed himself to the people of the land, *even* to the children of Heth. And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and intreat for me to Ephron the son of Zohar, that he may give me the cave of Machpelah, which he hath, which *is* in the end of his field; for as much money as it is worth he shall give it me for a possession of a buryingplace amongst you. And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, *even* of all that went in at the gate of his city, saying, Nay, my lord, hear me: the field give I thee, and the cave that *is* therein, I g thee; in the presence of the s my people give I it thee: bur dead. And Abraham bowed himself before the people o land. And he spake unto E in the audience of the people land, saying, But if thou *wi it*, I pray thee, hear me: I wi thee money for the field; tak me, and I will bury my dead And Ephron answered Abr saying unto him, My lord, he unto me: the land *is worth* hundred shekels of silver; w that betwixt me and thee? therefore thy dead. And Ab hearkened unto Ephron; and ham weighed to Ephron the which he had named in the ence of the sons of Heth, fou dred shekels of silver, current with the merchant. And th of Ephron, which *was* in M lah, which *was* before Mamr field, and the cave which *was* in, and all the trees that *were* field, that *were* in all the b round about, were made sur Abraham for a possession i presence of the children of before all that went in at th of his city. And after this, ham buried Sarah his wife cave of the field of Machpel fore Mamre: the same *is* Heb the land of Canaan. And th and the cave that *is* therein made sure unto Abraham for session of a buryingplace b sons of Heth.

JANUARY 13. Evening, GENESIS XXIV. JANUAR

AND Abraham was old, *and* well stricken in age: and the LORD had blessed Abraham in all things. And Abraham said unto his eldest *servant of his house*, that ruled over *all that he had*, Put, I pray thee, *thy hand under my thigh*: and I *will make thee swear* by the LORD, the God of heaven, and the G the earth, that thou shalt not wife unto my son of the dau of the Canaanites, among w dwell: but thou shalt go un country, and to my kindred take a wife unto my son Isaa the servant said unto him.

ly kindred, and which spake
e, and that sware unto me,
Unto thy seed will I give
d; He shall send His angel
thee, and thou shalt take a
e my son from thence. And
woman will not be willing to
hee, then thou shalt be clear
is my oath: only bring not
thither again. And the ser-
t his hand under the thigh
ham his master, and sware
ncerning that matter. And
ant took ten camels of the
of his master, and depart-
all the goods of his master
his hand: and he arose, and
Mesopotamia, unto the city
r. And he made his camels
down without the city by
f water at the time of the
even the time that women
draw *water*. And he said,
God of my master Abra-
pray Thee, send me good
is day, and shew kindness
master Abraham. Behold,
here by the well of water;
daughters of the men of the

gave him drink. And when she had done giving him drink, she said, I will draw *water* for thy camels also, until they have done drinking. And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels. And the man wondering at her held his peace, to wit whether the LORD had made his journey prosperous or not. And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten *shekels* weight of gold; and said, Whose daughter *art* thou? tell me, I pray thee: is there room *in* thy father's house for us to lodge in? And she said unto him, I *am* the daughter of Bethuel the son of Milcah, which she bare unto Nahor. She said moreover unto him, We have both straw and provender enough, and room to lodge in. And the man bowed down his head, and worshipped the LORD. And he said, Blessed *be* the LORD God of my master Abraham, Who hath not left

of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels. And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that *were* with him. And there was set *meat* before him to eat: but he said, I will not eat, until I have told mine errand. And he said, Speak on. And he said, I *am* Abraham's servant. And the LORD hath blessed my master greatly; and he is become great: and He hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses. And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath. And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell: but thou shalt go unto my father's house, and to my kindred, and take a wife unto my son. And I said unto my master, Peradventure the woman will not follow me. And he said unto me, The LORD, before Whom I walk, will send His angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house: then shalt thou be clear from *this* my oath, when thou comest to my kindred; and if they give not thee *one*, thou shalt be clear from my oath. And I came this day unto the well, and said, O LORD God of my master Abraham, if now Thou do prosper my way which I go: behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink; and she say to me, Both drink thou, and *I will also draw* for thy camels: *let the same be* the woman whom *the* LORD *hath* appointed out for *my master's son.* And before I had done speaking in mine hea hold, Rebekah came forth w pitcher on her shoulder; a went down unto the well, an *water:* and I said unto her, drink, I pray thee. And sh haste, and let down her from her *shoulder*, and said, and I will give thy camels also: so I drank, and she m camels drink also. And I her, and said, Whose daugh thou? And she said, The d of Bethuel, Nahor's son, whc cah bare unto him: and I earring upon her face, a bracelets upon her hands. bowed down my head, an shipped the LORD, and bles LORD God of my master A which had led me in the rig to take my master's brother's ter unto his son. And no will deal kindly and truly w master, tell me: and if n me; that I may turn to th hand, or to the left. Then and Bethuel answered and s thing proceedeth from the we cannot speak unto thee good. Behold, Rebekah *is* thee, take *her*, and go, and be thy master's son's wife, LORD hath spoken. And it pass, that, when Abraham's heard their words, he wor the LORD, *bowing himself* earth. And the servant forth jewels of silver, and of gold, and raiment, and ga to Rebekah: he gave also brother and to her mother things. And they did eat an he and the men that *were* w and tarried all night; and t up in the morning, and he sai me away unto my master. brother and her mother said, damsel abide with us *a fe* at the least ten; after that s go. And he said unto them, me not, seeing the LORD ha pered my way; send me aw I may go to my master. said, We will call the da

m. And Rebekah arose, and
mels, and they rode upon
mels, and followed the man:
servant took Rebekah, and
way. And Isaac came from
of the well Lahai-roi; for
in the south country. And

ed herself. And the servant told
Isaac all things that he had done.
And Isaac brought her into his mo-
ther Sarah's tent, and took Rebe-
kah, and she became his wife; and
he loved her: and Isaac was com-
forted after his mother's *death*.

N again Abraham took a
e, and her name *was* Ke-
And she bare him Zimran,
shan, and Medan, and Mi-
d Ishbak, and Shuah. And
begat Sheba, and Dedan.
sons of Dedan were As-
and Letushim, and Leum-
And the sons of Midian;
and Epher, and Hanoch,
dah, and Eldaah. All these
children of Keturah. And
m gave all that he had unto
But unto the sons of the
ms, which Abraham had,
m gave gifts, and sent them
om Isaac his son, while he
d, eastward, unto the east

to pass after the death of Abra-
ham, that God blessed his son Isaac;
and Isaac dwelt by the well Lahai-
roi. Now these *are* the generations
of Ishmael, Abraham's son, whom
Hagar the Egyptian, Sarah's hand-
maid, bare unto Abraham: and
these *are* the names of the sons of
Ishmael, by their names, according
to their generations: the firstborn
of Ishmael, Nebajoth; and Kedar,
and Adbeel, and Mibsam, and Mish-
ma, and Dumah, and Massa, Hadar,
and Tema, Jetur, Naphish, and Ke-
demah: these *are* the sons of Ish-
mael, and these *are* their names, by
their towns, and by their castles;
twelve princes according to their

the Syrian. And Isaac intreated the LORD for his wife, because she *was* barren: and the LORD was intreated of him, and Rebekah his wife conceived. And the children struggled together within her; and she said, If *it be* so, why *am* I thus? And she went to enquire of the LORD. And the LORD said unto her, Two nations *are* in thy womb, and two manner of people shall be separated from thy bowels; and *the one* people shall be stronger than *the other* people; and the elder shall serve the younger. And when her days to be delivered were fulfilled, behold, *there were* twins in her womb. And the first came out red, all over like an hairy garment; and they called his name Esau. And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac *was* threescore years old when she bare them. And the grew: and Esau was a cunning er, a man of the field; and *was* a plain man, dwelling in And Isaac loved Esau, becau did eat of *his* venison: but Re loved Jacob. And Jacob sod tage: and Esau came from the and he *was* faint: and Esau to Jacob, Feed me, I pray thee, that same red *pottage;* for faint: therefore was his name Edom. And Jacob said, Sell m day thy birthright. And Esau Behold, I *am* at the point to and what profit shall this birth do to me? And Jacob said, S to me this day; and he sware him: and he sold his birthright Jacob. Then Jacob gave Esau and pottage of lentiles; and h eat and drink, and rose up, went his way: thus Esau des *his* birthright.

JANUARY 14. Evening, GENESIS XXVI. JANUAR

AND there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar. And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of: sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; because that Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws. And Isaac dwelt in Gerar: and the men of the place asked *him of his wife; and he said, She is my sister: for he feared to say, She is my wife; lest, said he,* the men of the place should kill m Rebekah; because she *was* fa look upon. And it came to when he had been there a time, that Abimelech king o Philistines looked out at a wi and saw, and, behold, Isaac sporting with Rebekah his And Abimelech called Isaac said, Behold, of a surety she wife: and how saidst thou, She sister? And Isaac said unto hi cause I said, Lest I die for her. Abimelech said, What *is* this hast done unto us? one of the p might lightly have lien with thy and thou shouldest have br guiltiness upon us. And Abim charged all *his* people, saying that toucheth this man or his shall surely be put to death. Isaac sowed in that land, an ceived in the same year an hun fold: and the LORD blessed And the man waxed great, went forward, and grew un became very great: for

ier than we. And Isaac
nce, and pitched his tent
y of Gerar, and dwelt
Isaac digged again the
r, which they had digged
of Abraham his father;
stines had stopped them
th of Abraham: and he
names after the names
father had called them.
servants digged in the
found there a well of
ter. And the herdmen of
rive with Isaac's herd-
The water *is* our's: and
name of the well Esek;
strove with him. And
another well, and strove
and he called the name
And he removed from
igged another well; and
strove not: and he call-
of it Rehoboth; and
now the LORD hath
for us, and we shall be
he land. And he went
nce to Beer-sheba. And
appeared unto him the
and said, I am the God

unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you? And they said, We saw certainly that the LORD was with thee: and we said, Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee; that thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou *art* now the blessed of the LORD. And he made them a feast, and they did eat and drink. And they rose up betimes in the morning, and sware one to another: and Isaac sent them away, and they departed from him in peace. And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water. And he called it Shebah: therefore the name of the city *is* Beer-sheba unto this day. And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite:

son, and make me savoury meat, that I may eat, and bless thee before the LORD before my death. Now therefore, my son, obey my voice according to that which I command thee. Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth: and thou shalt bring *it* to thy father, that he may eat, and that he may bless thee before his death. And Jacob said to Rebekah his mother, Behold, Esau my brother *is* a hairy man, and I *am* a smooth man: my father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing. And his mother said unto him, Upon me *be* thy curse, my son: only obey my voice, and go fetch me *them*. And he went, and fetched, and brought *them* to his mother: and his mother made savoury meat, such as his father loved. And Rebekah took goodly raiment of her eldest son Esau, which *were* with her in the house, and put them upon Jacob her younger son: and she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck: and she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob. And he came unto his father, and said, My father: and he said, Here *am* I; who *art* thou, my son? And Jacob said unto his father, I *am* Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me. And Isaac said unto his son, How *is it* that thou hast found *it* so quickly, my son? And he said, Because the LORD thy God brought *it* to me. And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou *be* my very son Esau or not. And Jacob went near unto *Isaac his father;* and he felt him, and *said, The voice is* Jacob's voice, but *the hands are* the hands of Esau. *And he discerned* him not, because his hands were hairy, as his br Esau's hands: so he blessed And he said, *Art* thou my very Esau? And he said, I *am*. An said, Bring *it* near to me, and I eat of my son's venison, that my may bless thee. And he broug near to him, and he did eat: an brought him wine, and he dr And his father Isaac said unto Come near now, and kiss me, son. And he came near, and ki him: and he smelled the smell o raiment, and blessed him, and See, the smell of my son *is* as smell of a field which the LORD blessed: therefore God give the the dew of heaven, and the fat of the earth, and plenty of corn wine: let people serve thee, and tions bow down to thee: be lord thy brethren, and let thy moth sons bow down to thee: curse every one that curseth thee, blessed *be* he that blesseth t And it came to pass, as soon Isaac had made an end of bles Jacob, and Jacob was yet sc gone out from the presence of I his father, that Esau his bro came in from his hunting. An also had made savoury meat, brought it unto his father, and unto his father, Let my father a and eat of his son's venison, that soul may bless me. And Isaac father said unto him, Who *art* th And he said, I *am* thy son, thy born Esau. And Isaac trembled exceedingly, and said, Who? w *is* he that hath taken venison, brought *it* me, and I have eate all before thou camest, and blessed him? yea, *and* he shal blessed. And when Esau heard words of his father, he cried w great and exceeding bitter cry, said unto his father, Bless me, me also, O my father. And he Thy brother came with subtilty, hath taken away thy blessing. he said, Is not he rightly na Jacob? for he hath supplanted these two times: he took awa birthright; and, behold, now h

ng, my father? bless me,
also, O my father. And
d up his voice, and wept.
his father answered and
him, Behold, thy dwelling
e fatness of the earth, and
r of heaven from above;
y sword shalt thou live,
serve thy brother; and it
to pass when thou shalt
dominion, that thou shalt
yoke from off thy neck.
hated Jacob because of
g wherewith his father
n: and Esau said in his
voice; and arise, flee thou to Laban
my brother to Haran; and tarry
with him a few days, until thy bro-
ther's fury turn away; until thy bro-
ther's anger turn away from thee,
and he forget *that* which thou hast
done to him: then I will send, and
fetch thee from thence: why should
I be deprived also of you both in one
day? And Rebekah said to Isaac, I
am weary of my life because of the
daughters of Heth: if Jacob take a
wife of the daughters of Heth, such as
these *which are* of the daughters of the
land, what good shall my life do me?

15. **Evening, Genesis XXVIII. January 15.**

Isaac called Jacob, and
d him, and charged him,
nto him, Thou shalt not
of the daughters of Ca-
go to Padan-aram, to
of Bethuel thy mother's
d take thee a wife from
the daughters of Laban
's brother. And God Al-
ss thee, and make thee
a charge, saying, Thou shalt not take
a wife of the daughters of Canaan;
and that Jacob obeyed his father
and his mother, and was gone to
Padan-aram; and Esau seeing that
the daughters of Canaan pleased not
Isaac his father; then went Esau
unto Ishmael, and took unto the
wives which he had Mahalath the
daughter of Ishmael Abraham's son,

the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I *am* with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done *that* which I have spoken to thee of. And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew *it* not. And he was afraid, and said, How dreadful *is* this place! this *is* none other but the house of God, and this *is* the gate of heaven. Jacob rose up early in the mor and took the stone that he had *for* his pillows, and set it up pillar, and poured oil upon the of it. And he called the nam that place Beth-el: but the nam that city *was called* Luz at the And Jacob vowed a vow, sayin God will be with me, and will me in this way that I go, and give me bread to eat, and rai to put on, so that I come to my father's house in pe then shall the LORD be my and this stone, which I have *for* a pillar, shall be God's ho and of all that Thou shalt giv I will surely give the tenth Thee.

JANUARY 16. Morning, GENESIS XXIX. JANUARY

THEN Jacob went on his journey, and came into the land of the people of the east. And he looked, and behold a well in the field, and, lo, there *were* three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone *was* upon the well's mouth. And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place. And Jacob said unto them, My brethren, whence *be* ye? And they said, Of Haran *are* we. And he said unto them, Know ye Laban the son of Nahor? And they said, We know *him*. And he said unto them, *Is* he well? And they said, *He is* well: and, behold, Rachel his daughter cometh with the sheep. And he said, Lo, *it is* yet high day, neither *is it* time that the cattle should be gathered together: water ye the sheep, and go *and* feed *them*. And they said, We cannot, *until all the* flocks be gathered together, *and till they* roll the stone from *the well's mouth*; then we water the *sheep*. *And* while he yet spake with them, Rachel came with her fat sheep: for she kept them. An came to pass, when Jacob saw chel the daughter of Laban his ther's brother, and the sheep of ban his mother's brother, that Ja went near, and rolled the stone f the well's mouth, and watered flock of Laban his mother's brot And Jacob kissed Rachel, and li up his voice, and wept. And Ja told Rachel that he *was* her fat brother, and that he *was* Rebek son: and she ran and told her fa And it came to pass, when La heard the tidings of Jacob his ter's son, that he ran to meet and embraced him, and kissed and brought him to his house. he told Laban all these things. Laban said to him, Surely thou my bone and my flesh. And he al with him the space of a month. Laban said unto Jacob, Because *art* my brother, shouldest thou th fore serve me for nought? tell what *shall* thy wages *be*? And ban had two daughters: the nam the elder was Leah, and the nam the younger was Rachel. Leah tender eyed; but Rachel was

nd Jacob said unto Laban,
e my wife, for my days are
, that I may go in unto her.
aban gathered together all the
the place, and made a feast.
came to pass in the evening,
took Leah his daughter, and
her to him; and he went in
. And Laban gave unto his
r Leah Zilpah his maid *for*
maid. And it came to pass,
the morning, behold, it *was*
nd he said to Laban, What
you hast done unto me? did
rve with thee for Rachel?
y then hast thou beguiled
d Laban said, It must not
e in our country, to give the
before the firstborn. Fulfil
, and we will give thee this
the service which thou shalt

Leah *was* hated, He opened her
womb: but Rachel *was* barren. And
Leah conceived, and bare a son, and
she called his name Reuben: for she
said, Surely the LORD hath looked
upon my affliction; now therefore
my husband will love me. And she
conceived again, and bare a son; and
said, Because the LORD hath heard
that I *was* hated, He hath therefore
given me this *son* also: and she call-
ed his name Simeon. And she con-
ceived again, and bare a son; and
said, Now this time will my husband
be joined unto me, because I have
born him three sons: therefore was
his name called Levi. And she con-
ceived again, and bare a son: and
she said, Now will I praise the
LORD: therefore she called his name
Judah; and left bearing.

When Rachel saw that she
e Jacob no children, Rachel
her sister; and said unto
give me children, or else I

son. And Rachel said, With great
wrestlings have I wrestled with my
sister, and I have prevailed: and
she called his name Naphtali. When

thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to night for thy son's mandrakes. And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night. And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son. And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name Issachar. And Leah conceived again, and bare Jacob the sixth son. And Leah said, God hath endued me *with* a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name Zebulun. And afterwards she bare a daughter, and called her name Dinah. And God remembered Rachel, and God hearkened to her, and opened her womb. And she conceived, and bare a son; and said, God hath taken away my reproach: and she called his name Joseph; and said, The LORD shall add to me another son. And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country. Give *me* my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee. And Laban said unto him, I pray thee, if I have found favour in thine eyes, *tarry: for* I have learned by experience that the LORD hath blessed me for thy sake. And he said, Appoint me thy wages, and I will give *it*. And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me. For *it was* little which thou hadst before I *came*, and it is *now* increased *unto a* multitude; and the *LORD hath blessed* thee since my *coming: and now* when shall I provide for mine own house also? A he said, What shall I give th And Jacob said, Thou shalt not g me any thing: if thou wilt do t thing for me, I will again feed keep thy flock. I will pass thro all thy flock to day, removing fr thence all the speckled and spot cattle, and all the brown cattle mong the sheep, and the spot and speckled among the goats: *of such* shall be my hire. So sh my righteousness answer for me time to come, when it shall co for my hire before thy face: ev one that *is* not speckled and spot among the goats, and brown am the sheep, that shall be coun stolen with me. And Laban sa Behold, I would it might be acco ing to thy word. And he remo that day the he goats that w ringstraked and spotted, and all she goats that were speckled spotted, *and* every one that h *some* white in it, and all the bro among the sheep, and gave th into the hand of his sons. And set three days' journey betwixt hi self and Jacob: and Jacob fed rest of Laban's flocks. And Ja took him rods of green poplar, of the hazel and chesnut tree; pilled white strakes in them, made the white appear which in the rods. And he set the which he had pilled before flocks in the gutters in the wat ing troughs when the flocks c to drink, that they should conc when they came to drink. And flocks conceived before the r and brought forth cattle ringstr ed, speckled, and spotted. And Ja did separate the lambs, and set faces of the flocks toward the r straked, and all the brown in flock of Laban; and he put his flocks by themselves, and put t not unto Laban's cattle. And it c to pass, whensoever the stro cattle did conceive, that Jacob the rods before the eyes of the c in the gutters, that they might ceive among the rods. But whe

ar he gotten all this glory.
beheld the countenance
and, behold, it *was* not
n as before. And the
unto Jacob, Return unto
f thy fathers, and to thy
and I will be with thee.
sent and called Rachel
o the field unto his flock,
nto them, I see your fa-
ntenance, that it *is* not
as before; but the God
her hath been with me.
know that with all my
ave served your father.
father hath deceived me,
d my wages ten times;
uffered him not to hurt
said thus, The speckled
y wages; then all the
speckled: and if he said
ringstraked shall be thy
bare all the cattle ring-
hus God hath taken away
f your father, and given
e. And it came to pass
that the cattle conceived,
d up mine eyes, and saw
, and, behold, the rams

hath quite devoured also our money.
For all the riches which God hath
taken from our father, that *is* our's,
and our children's: now then, what-
soever God hath said unto thee, do.
Then Jacob rose up, and set his
sons and his wives upon camels;
and he carried away all his cattle,
and all his goods which he had got-
ten, the cattle of his getting, which
he had gotten in Padan-aram, for
to go to Isaac his father in the land
of Canaan. And Laban went to
shear his sheep: and Rachel had
stolen the images that *were* her fa-
ther's. And Jacob stole away una-
wares to Laban the Syrian, in that
he told him not that he fled. So he
fled with all that he had; and he
rose up, and passed over the river,
and set his face *toward* the mount
Gilead. And it was told Laban on
the third day that Jacob was fled.
And he took his brethren with him,
and pursued after him seven days'
journey; and they overtook him in
the mount Gilead. And God came
to Laban the Syrian in a dream by
night, and said unto him, Take heed

me to kiss my sons and my daughters? thou hast now done foolishly in *so* doing. It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad. And now, *though* thou wouldest needs be gone, because thou sore longedst after thy father's house, *yet* wherefore hast thou stolen my gods? And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me. With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what *is* thine with me, and take *it* to thee. For Jacob knew not that Rachel had stolen them. And Laban went into Jacob's tent, and into Leah's tent, and into the two maidservants' tents; but he found *them* not. Then went he out of Leah's tent, and entered into Rachel's tent. Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban searched all the tent, but found *them* not. And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women *is* upon me. And he searched, but found not the images. And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What *is* my trespass? what *is* my sin, that thou hast so hotly pursued after me? Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set *it* here before my brethren and thy brethren, that they may judge betwixt us both. This twenty years *have* I *been* with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten. That which was torn *of beasts* I brought *not* unto thee; I bare the loss of it; *of my hand didst* thou require it, *whether* stolen by day, or stolen by *night. Thus* I was; in the day the drought consumed me, and the by night; and my sleep dep from mine eyes. Thus have I twenty years in thy house; I ed thee fourteen years for thy daughters, and six years fo cattle: and thou hast change wages ten times. Except the of my father, the God of Abra and the fear of Isaac, had been me, surely thou hadst sent me now empty. God hath seen mi fliction and the labour of my h and rebuked *thee* yesternight. Laban answered and said unt cob, *These* daughters *are* my d ters, and *these* children *are* my dren, and *these* cattle *are* my c and all that thou seest *is* mine what can I do this day unto my daughters, or unto their ch which they have born? Now t fore come thou, let us make a nant, I and thou; and let it be witness between me and thee. Jacob took a stone, and set *for* a pillar. And Jacob said un brethren, Gather stones; and took stones, and made an heap: they did eat there upon the And Laban called it Jegar- dutha: but Jacob called it Ga And Laban said, This heap witness between me and thee day. Therefore was the name called Galeed; and Mizpah; f said, The LORD watch betwee and thee, when we are absen from another. If thou shalt my daughters, or if thou shalt *other* wives beside my daug no man *is* with us; see, God i ness betwixt me and thee. An ban said to Jacob, Behold this and behold *this* pillar, which I cast betwixt me and thee; this *be* witness, and *this* pillar be ness, that I will not pass ove heap to thee, and that thou not pass over this heap and th lar unto me, for harm. The G Abraham, and the God of N the God of their father, judg twixt us. And Jacob sware fear of his father Isaac. The

offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount. And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place.

January 17. Evening, Genesis XXXII. January 17.

AND Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim. And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom. And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now: and I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that I may find grace in thy sight. And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him. Then Jacob was greatly afraid and distressed: and he divided the people that *was* with him, and the flocks, and herds, and the camels, into two bands; and said, If Esau come to the one company, and smite it, then the other company which is left shall escape. And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: I am not worthy of the least of all the mercies, and of all the truth, which Thou hast shewed unto Thy servant; for with my staff I passed over this Jordan; and now I am become two bands. Deliver me, I pray Thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, *and* the mother with the children. And Thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, *which* cannot be numbered *for multitude.* And he lodged there that same night; and took of that which came to his hand a present for Esau his brother; two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams, thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals. And he delivered *them* into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove. And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose *art* thou? and whither goest thou? and whose *are* these before thee? Then thou shalt say, *They be* thy servant Jacob's; it *is* a present sent unto my lord Esau: and, behold, also he *is* behind us. And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him. And say ye moreover, Behold, thy servant Jacob *is* behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me. So went the present over before him: and himself lodged that night in the company. And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jabbok. And he took them, and sent them over the brook, and sent over that he had. And Jacob was left alone; and there wrestled A Man with him until the breaking of the day. And when he saw that He prevailed not against him, He touched the hollow of his thigh; and *the hollow* of Jacob's thigh was out *of joint,* as he wrestled with Him.

And He said, Let Me go, for the day breaketh. And he said, I will not let Thee go, except Thou bless me. And He said unto him, What *is* thy name? And he said, Jacob. And He said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked *Him*, and said, Tell *me*, I pray Thee, Thy name. And He said, Wherefore *is* it *that* thou dost ask after My name? And He ble him there. And Jacob called name of the place Peniel: for I seen God face to face, and my is preserved. And as he passed Penuel the sun rose upon him, he halted upon his thigh. There the children of Israel eat not o sinew which shrank, which *is* the hollow of the thigh, unto this because He touched the hollow o cob's thigh in the sinew that sh

JANUARY 18. Morning, GENESIS XXXIII. JANUARY

AND Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost. And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother. And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept. And he lifted up his eyes, and saw the women and the children; and said, Who *are* those with thee? And he said, The children which God hath graciously given thy servant. Then the handmaidens came near, they and their children, and they bowed themselves. And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves. And he said, What *meanest* thou by all this drove which I met? And he said, *These are* to find grace in the sight of my lord. And Esau said, I have enough, my brother; keep that thou hast unto thyself. And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as *though I had seen the* face of God, *and thou wast* pleased with me. Take, I pray thee, my blessing is brought to thee; because hath dealt graciously with me, because I have enough. And urged him, and he took *it*. And said, Let us take our journey, let us go, and I will go before t And he said unto him, My knoweth that the children *are* der, and the flocks and herds young *are* with me: and if should overdrive them one day, the flock will die. Let my lord pray thee, pass over before his vant: and I will lead on softly, cording as the cattle that goeth fore me and the children be able endure, until I come unto my unto Seir. And Esau said, Let now leave with thee *some* of the that *are* with me. And he said, W needeth it? let me find grace in sight of my lord. So Esau retur that day on his way unto Seir. Jacob journeyed to Succoth, built him an house, and made bo for his cattle: therefore the nam the place is called Succoth. Jacob came to Shalem, a city Shechem, which *is* in the land of naan, when he came from Pad aram; and pitched his tent be the city. And he bought a parc a field, where he had spread tent, at the hand of the childre Hamor, Shechem's father, for hundred pieces of money. And erected there an altar, and calle El-elohe-Israel.

and he loved the damsel,
kindly unto the damsel.
hem spake unto his father
ying, Get me this damsel
And Jacob heard that he
Dinah his daughter: now
ere with his cattle in the
Jacob held his peace until
come. And Hamor the
Shechem went out unto
ommune with him. And
f Jacob came out of the
they heard *it:* and the
grieved, and they were
, because he had wrought
ael in lying with Jacob's
which thing ought not to
nd Hamor communed with
g, The soul of my son She-
th for your daughter: I
ive her him to wife. And
arriages with us, *and* give
ters unto us, and take our
unto you. And ye shall
us: and the land shall be
dwell and trade ye there-
you possessions therein.
em said unto her father
er brethren, Let me find

son. And the young man deferred
not to do the thing, because he had
delight in Jacob's daughter: and
he *was* more honourable than all
the house of his father. And Hamor
and Shechem his son came unto the
gate of their city, and communed
with the men of their city, saying,
These men *are* peaceable with us;
therefore let them dwell in the land,
and trade therein; for the land, be-
hold, *it is* large enough for them;
let us take their daughters to us for
wives, and let us give them our
daughters. Only herein will the men
consent unto us for to dwell with us,
to be one people, if every male a-
mong us be circumcised, as they *are*
circumcised. *Shall* not their cattle
and their substance and every beast
of their's *be* our's? only let us con-
sent unto them, and they will dwell
with us. And unto Hamor and unto
Shechem his son hearkened all that
went out of the gate of his city; and
every male was circumcised, all that
went out of the gate of his city. And
it came to pass on the third day, when
they were sore, that two of the sons

captive, and spoiled even all that *was* in the house. And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and I *being* few in number, t shall gather themselves togethe gainst me, and slay me; and I s be destroyed, I and my house. they said, Should he deal with sister as with an harlot?

JANUARY 19. Morning, GENESIS XXXV. JANUARY

AND God said unto Jacob, Arise, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother. Then Jacob said unto his household, and to all that *were* with him, Put away the strange gods that *are* among you, and be clean, and change your garments: and let us arise, and go up to Beth-el; and I will make there an altar unto God, Who answered me in the day of my distress, and was with me in the way which I went. And they gave unto Jacob all the strange gods which *were* in their hand, and *all their* earrings which *were* in their ears; and Jacob hid them under the oak which *was* by Shechem. And they journeyed: and the terror of God was upon the cities that *were* round about them, and they did not pursue after the sons of Jacob. So Jacob came to Luz, which *is* in the land of Canaan, that *is*, Beth-el, he and all the people that *were* with him. And he built there an altar, and called the place El-beth-el: because there God appeared unto him, when he fled from the face of his brother. But Deborah Rebekah's nurse died, and she was buried beneath Beth-el under an oak: and the name of it was called Allon-bachuth. And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him. And God said unto him, Thy name *is* Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and He called his name Israel. And God said unto him, I *am* God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; and the land which I gave Abra and Isaac, to thee I will give it, to thy seed after thee will I give land. And God went up from in the place where He talked him. And Jacob set up a pill the place where He talked with *even* a pillar of stone: and he pou a drink offering thereon, and he p ed oil thereon. And Jacob ca the name of the place where G spake with him, Beth-el. And t journeyed from Beth-el; and th was but a little way to come Ephrath: and Rachel travailed, she had hard labour. And it ca to pass, when she was in hard bour, that the midwife said u her, Fear not; thou shalt have t son also. And it came to pass, her soul was in departing, (for s died) that she called his name B oni: but his father called him B jamin. And Rachel died, and w buried in the way to Ephrath, wh *is* Beth-lehem. And Jacob set a lar upon her grave: that *is* the pi of Rachel's grave unto this day. A Israel journeyed, and spread his t beyond the tower of Edar. An came to pass, when Israel dwel that land, that Reuben went and with Bilhah his father's concubi and Israel heard *it*. Now the s of Jacob were twelve: The sons Leah; Reuben, Jacob's firstboru, Simeon, and Levi, and Judah, Issachar, and Zebulun: the sons Rachel; Joseph, and Benjamin: the sons of Bilhah, Rachel's ha maid; Dan, and Naphtali: and sons of Zilpah, Leah's handma Gad, and Asher: these *are* the s of Jacob, which were born to hi Padan-aram. And Jacob came u Isaac his father unto Mamre, w

generations of Jacob. Jo-
ng seventeen years old, was
the flock with his brethren;
had *was* with the sons of
and with the sons of Zil-
father's wives: and Joseph
unto his father their evil
Now Israel loved Joseph
n all his children, because
e son of his old age: and
him a coat of *many* colours.
en his brethren saw that
er loved him more than all
ren, they hated him, and
speak peaceably unto him.
eph dreamed a dream, and
d his brethren: and they
n yet the more. And he
them, Hear, I pray you,
m which I have dreamed:
d, we *were* binding sheaves
dd, and, lo, my sheaf arose,
stood upright; and, behold,
aves stood round about, and
eisance to my sheaf. And
ren said to him, Shalt thou
eign over us? or shalt thou
ave dominion over us? And
ed him yet the more for his
and for his words. And he
yet another dream, and
his brethren, and said, Be-

chem? come, and I will send thee unto them. And he said to him, Here *am I*. And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem. And a certain man found him, and, behold, *he was* wandering in the field: and the man asked him, saying, What seekest thou? And he said, I seek my brethren: tell me, I pray thee, where they feed *their flocks*. And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan. And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. And they said one to another, Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams. And Reuben heard *it*, and he delivered him out of their hands; and said, Let us not kill him. And Reuben said unto

and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry *it* down to Egypt. And Judah said unto his brethren, What profit *is it* if we slay our brother, and conceal his blood? come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he *is* our brother *and* our flesh. And his brethren were content. Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty *pieces* of silver: and they brought Joseph into Egypt. And Reuben returned unto the pit; and, behold, Joseph *was* not in the pit; and he rent his clothes. And he returned unto his brethren, and said, The child *is* not; and I, whither shall I go? And they tool seph's coat, and killed a kid o goats, and dipped the coat i blood; and they sent the co *many* colours, and they broug to their father; and said, This we found: know now whether thy son's coat or no. And he it, and said, *It is* my son's coa evil beast hath devoured him seph is without doubt rent in p And Jacob rent his clothes, put sackcloth upon his loins mourned for his son many And all his sons and all his d ters rose up to comfort him; b refused to be comforted; an said, For I will go down int grave unto my son mourning. his father wept for him. And Midianites sold him into Egyp to Potiphar, an officer of Phara *and* captain of the guard.

JANUARY 20. Morning, GENESIS XXXVIII. JANUARY

AND it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name *was* Hirah. And Judah saw there a daughter of a certain Canaanite, whose name *was* Shuah; and he took her, and went in unto her. And she conceived, and bare a son; and he called his name Er. And she conceived again, and bare a son; and she called his name Onan. And she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib, when she bare him. And Judah took a wife for Er his firstborn, whose name *was* Tamar. And Er, Judah's firstborn, was wicked in the sight of the LORD; and the LORD slew him. And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother. And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled *it* on the ground, lest that he should give seed to his brother. And the thing which he did displeased the LORD: w fore He slew him also. Then Judah to Tamar his daught law, Remain a widow at thy fat house, till Shelah my son be gr for he said, Lest peradventur die also, as his brethren *did*. Tamar went and dwelt in he ther's house. And in process of the daughter of Shuah Judah's died; and Judah was comforted went up unto his sheepsheare Timnath, he and his friend the Adullamite. And it was Tamar, saying, Behold thy in law goeth up to Timnath to his sheep. And she put her wi garments off from her, and co her with a vail, and wrapped self, and sat in an open place, *is* by the way to Timnath; fo saw that Shelah was grown she was not given unto him to When Judah saw her, he th her *to be* an harlot; because sh covered her face. And he t unto her by the way, and sai to, I pray thee, let me come in thee; (for he knew not that sh

e in unto her, and she con-
y him. And she arose, and
ay, and laid by her vail from
put on the garments of her
od. And Judah sent the
e hand of his friend the A-
, to receive *his* pledge from
n's hand: but he found her
n he asked the men of that
ing, Where *is* the harlot,
openly by the way side?
said, There was no harlot
ace. And he returned to
d said, I cannot find her;
the men of the place said,
was no harlot in this *place*.
h said, Let her take *it* to
we be shamed: behold, I
id, and thou hast not found
it came to pass about three
ter, that it was told Judah,

and bracelets, and staff. And Judah acknowledged *them*, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more. And it came to pass in the time of her travail, that, behold, twins *were* in her womb. And it came to pass, when she travailed, that *the one* put out *his* hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first. And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? *this* breach *be* upon thee: therefore his name was called Pharez. And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.

Joseph was brought down
Egypt; and Potiphar, an
Pharaoh, captain of the
Egyptian, bought him of
of the Ishmeelites, which
ht him down thither. And
was with Joseph, and he
sperous man; and he was

sake; and the blessing of the Lord was upon all that he had in the house, and in the field. And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was *a* goodly *person*, and well favoured. And it came to pass

God? And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, *or* to be with her. And it came to pass about this time, that *Joseph* went into the house to do his business; and *there was* none of the men of the house there within. And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out. And it came to pass, when she saw that he had left his garment in her hand, and was fled forth, that she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice: and it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out. And she laid up his garment by her, until his lord came home. And she spake unto him according to these words, saying, The Hebrew servant, w thou hast brought unto us, cam unto me to mock me: and it c to pass, as I lifted up my voice cried, that he left his garment me, and fled out. And it cam pass, when his master heard words of his wife, which she sp unto him, saying, After this m ner did thy servant to me; that wrath was kindled. And Josep master took him, and put him i the prison, a place where the kin prisoners *were* bound: and he w there in the prison. But the Lo was with Joseph, and shewed h mercy, and gave him favour in sight of the keeper of the pris And the keeper of the prison co mitted to Joseph's hand all the p soners that *were* in the prison; whatsoever they did there, he the doer *of it*. The keeper of prison looked not to any thing *was* under his hand; because LORD was with him, and *that* w he did, the LORD made *it* to pros

JANUARY 21. **Morning, GENESIS XL.** JANUARY

AND it came to pass after these things, *that* the butler of the king of Egypt and *his* baker had offended their lord the king of Egypt. And Pharaoh was wroth against two *of* his officers, against the chief of the butlers, and against the chief of the bakers. And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph *was* bound. And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward. And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which *were* bound in the prison. And Joseph came in unto them in the morning, and looked upon them, and, behold, they *were* sad. And he asked Pharaoh's officers that *were* with him in the ward of his lord's house, saying, Wherefore look y sadly to day? And they said him, We have dreamed a dream, *there is* no interpreter of it. Joseph said unto them, *Do* not terpretations *belong* to God? me *them*, I pray you. And the butler told his dream to Joseph, said to him, In my dream, beho vine *was* before me; and in the *were* three branches: and it *w* though it budded, *and* her blos shot forth; and the clusters th brought forth ripe grapes: and raoh's cup *was* in my hand: a took the grapes, and pressed into Pharaoh's cup, and I gav cup into Pharaoh's hand. An seph said unto him, This *is* the i pretation of it: The three bra *are* three days: yet within days shall Pharaoh lift up thine and restore thee unto thy p and thou shalt deliver Phar cup into his hand, after the fo

od, he said unto Joseph, in my dream, and, behold, three white baskets on and in the uppermost *was* of all manner of for Pharaoh; and the t them out of the basket ad. And Joseph answer-

the chief baker among his servants. And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand: but he hanged the chief baker: as Joseph had interpreted to them. Yet did not the chief butler remember Joseph, but forgat him.

came to pass at the end full years, that Pharaoh ad, behold, he stood by And, behold, there came river seven well favour- fatfleshed; and they fed w. And, behold, seven came up after them out ill favoured and lean- stood by the *other* kine nk of the river. And the and leanfleshed kine did seven well favoured and Pharaoh awoke. And he eamed the second time: seven ears of corn came e stalk, rank and good. d, seven thin ears and the east wind sprung m. And the seven thin ed the seven rank and

vants, and put me in ward in the captain of the guard's house, *both* me and the chief baker: and we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. And *there was* there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged. Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved *himself*, and changed his raiment, and came in unto Pharaoh. And Pharaoh said unto Joseph, I

voured; and they fed in a meadow: and, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness: and the lean and the ill favoured kine did eat up the first seven fat kine: and when they had eaten them up, it could not be known that they had eaten them; but they *were* still ill favoured, as at the beginning. So I awoke. And I saw in my dream, and, behold, seven ears came up in one stalk, full and good: and, behold, seven ears, withered, thin, *and* blasted with the east wind, sprung up after them: and the thin ears devoured the seven good ears: and I told *this* unto the magicians; but *there was* none that could declare *it* to me. And Joseph said unto Pharaoh, The dream of Pharaoh *is* one: God hath shewed Pharaoh what He *is* about to do. The seven good kine *are* seven years; and the seven good ears *are* seven years: the dream *is* one. And the seven thin and ill favoured kine that came up after them *are* seven years; and the seven empty ears blasted with the east wind shall be seven years of famine. This *is* the thing which I have spoken unto Pharaoh: What God *is* about to do He sheweth unto Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt: and there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; and the plenty shall not be known in the land by reason of that famine following; for it *shall be* very grievous. And for that the dream was doubled unto Pharaoh twice; *it is* because the thing *is* established by God, and God will shortly bring it to pass. Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do *this*, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. And let them gather all the food of those good years th come, and lay up corn under t hand of Pharaoh, and let them ke food in the cities. And that fo shall be for store to the land agai the seven years of famine, wh shall be in the land of Egypt; t the land perish not through the mine. And the thing was good the eyes of Pharaoh, and in the e of all his servants. And Phar said unto his servants, Can we f *such a one* as this *is*, a man in wh the Spirit of God *is*? And Phar said unto Joseph, Forasmuch as G hath shewed thee all this, *there* none so discreet and wise as t *art:* thou shalt be over my ho and according unto thy word s all my people be ruled: only in throne will I be greater than t And Pharaoh said unto Joseph, I have set thee over all the lan Egypt. And Pharaoh took off ring from his hand, and put it u Joseph's hand, and arrayed hi vestures of fine linen, and put a chain about his neck; and he m him to ride in the second cha which he had; and they cried be him, Bow the knee: and he m him *ruler* over all the land of Eg And Pharaoh said unto Josep *am* Pharaoh, and without thee s no man lift up his hand or foo all the land of Egypt. And Phar called Joseph's name Zaphn paaneah; and he gave him to Asenath the daughter of Poti-p rah priest of On. And Joseph w out over *all* the land of Egypt. Joseph *was* thirty years old w he stood before Pharaoh king Egypt. And Joseph went out f the presence of Pharaoh, and w throughout all the land of Eg And in the seven plenteous y the earth brought forth by hand And he gathered up all the foo the seven years, which were in land of Egypt, and laid up the in the cities: the food of the which *was* round about every laid he up in the same. And Jo gathered corn as the sand of the

hath caused me to be
land of my affliction.
n years of plenteous-
in the land of Egypt,
And the seven years of

unto the Egyptians; and the famine
waxed sore in the land of Egypt.
And all countries came into Egypt to
Joseph for to buy *corn*; because that
the famine was *so* sore in all lands.

Jacob saw that there
in Egypt, Jacob said
Why do ye look one
And he said, Behold,
that there is corn in
ou down thither, and
om thence; that we
not die. And Joseph's
ent down to buy corn
t Benjamin, Joseph's
b sent not with his
he said, Lest perad-
ief befall him. And
rael came to buy *corn*
hat came: for the fa-
the land of Canaan.
was the governor over
he *it was* that sold
ple of the land: and
ren came, and bowed
ves before him *with*
the earth. And Jo-
brethren, and he knew

food are thy servants come. We
are all one man's sons; we *are* true
men, thy servants are no spies. And
he said unto them, Nay, but to see
the nakedness of the land ye are
come. And they said, Thy servants
are twelve brethren, the sons of
one man in the land of Canaan;
and, behold, the youngest *is* this
day with our father, and one *is* not.
And Joseph said unto them, That
is it that I spake unto you, saying,
Ye *are* spies: hereby ye shall be
proved: By the life of Pharaoh ye
shall not go forth hence, except
your youngest brother come hither.
Send one of you, and let him fetch
your brother, and ye shall be kept
in prison, that your words may be
proved, whether *there be any* truth
in you: or else by the life of Pha-
raoh surely ye *are* spies. And he
put them all together into ward

that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required. And they knew not that Joseph understood *them;* for he spake unto them by an interpreter. And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes. Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them. And they laded their asses with the corn, and departed thence. And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it *was* in his sack's mouth. And he said unto his brethren, My money is restored; and, lo, *it is* even in my sack: and their heart failed *them*, and they were afraid, saying one to another, What *is* this *that* God hath done unto us? And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying, The man, *who is* the lord of the land, spake roughly to us, and took us for spies of the country. And we said unto h We *are* true *men;* we are no sp we *be* twelve brethren, sons of father; one *is* not, and the young *is* this day with our father in land of Canaan. And the man, lord of the country, said unto Hereby shall I know that ye true *men;* leave one of your b thren *here* with me, and take *f for* the famine of your househo and be gone: and bring your you est brother unto me: then shal know that ye *are* no spies, but ye *are* true *men: so* will I deli you your brother, and ye shall t fick in the land. And it came pass as they emptied their sa that, behold, every man's bundl money *was* in his sack: and w *both* they and their father saw bundles of money, they were afr And Jacob their father said them, Me have ye bereaved *of children:* Joseph *is* not, and Sim *is* not, and ye will take Benja *away:* all these things are aga me. And Reuben spake unto father, saying, Slay my two s if I bring him not to thee: del him into my hand, and I will b him to thee again. And he said, son shall not go down with for his brother is dead, and h left alone: if mischief befall by the way in the which ye go, shall ye bring down my gray h with sorrow to the grave.

JANUARY 22. Evening, GENESIS XLIII. JANUARY

AND the famine *was* sore in the land. And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food. And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother *be* with you. If thou wilt send our brother with us, we will go down and buy thee food: but if thou wilt not send *him*, we will not go down: for the said unto us, Ye shall not see face, except your brother *be* you. And Israel said, Where dealt ye *so* ill with me, *as* to the man whether ye had yet a ther? And they said, The man a us straitly of our state, and of kindred, saying, *Is* your father alive? have ye *another* broth and we told him according to tenor of these words: could certainly know that he would

eturned this second time.
r father Israel said unto
t must be so now, do this;
e best fruits in the land
ssels, and carry down the
esent, a little balm, and
oney, spices, and myrrh,
almonds: and take double
your hand; and the mo-
was brought again in the
your sacks, carry *it* again
nd; peradventure it *was*
ht: take also your bro-
arise, go again unto the
God Almighty give you
re the man, that he may
your other brother, and
If I be bereaved *of my*
I am bereaved. And the
that present, and they
le money in their hand,
amin; and rose up, and
to Egypt, and stood be-
h. And when Joseph saw
with them, he said to the
s house, Bring *these* men
d slay, and make ready;
men shall dine with me
And the man did as Jo-
; and the man brought
into Joseph's house. And
were afraid, because they

God of your father, hath given you
treasure in your sacks: I had your
money. And he brought Simeon out
unto them. And the man brought
the men into Joseph's house, and
gave *them* water, and they washed
their feet; and he gave their asses
provender. And they made ready
the present against Joseph came at
noon: for they heard that they
should eat bread there. And when
Joseph came home, they brought
him the present which *was* in their
hand into the house, and bowed
themselves to him to the earth.
And he asked them of *their* wel-
fare, and said, *Is* your father well,
the old man of whom ye spake?
Is he yet alive? And they answer-
ed, Thy servant our father *is* in
good health, he *is* yet alive. And
they bowed down their heads, and
made obeisance. And he lifted up
his eyes, and saw his brother Ben-
jamin, his mother's son, and said,
Is this your younger brother, of
whom ye spake unto me? And he
said, God be gracious unto thee,
my son. And Joseph made haste;
for his bowels did yearn upon his
brother: and he sought *where* to
weep; and he entered into *his*

birthright, and the youngest according to his youth: and the men marvelled one at another. And he took *and sent* messes unto them from before him: but Benjam was five times so much their's. And they drank, merry with him.

JANUARY 23. Morning, GENESIS XLIV. JANU

AND he commanded the steward of his house, saying, Fill the men's sacks *with* food, as much as they can carry, and put every man's money in his sack's mouth. And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken. As soon as the morning was light, the men were sent away, they and their asses. *And* when they were gone out of the city, *and* not *yet* far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? *Is* not this *it* in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing. And he overtook them, and he spake unto them these same words. And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing: behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold? With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen. And he said, Now also *let* it *be* according unto your words: he with whom it is found shall be my servant; and ye shall be blameless. Then they speedily took down every man his sack to the ground, and opened every man his sack. And he searched, *and* began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack. Then they rent their clothes, and laded every man his ass, and returned to the city. And Judah and his breth to Joseph's house; for h there: and they fell befo the ground. And Joseph them, What deed *is* thi have done? wot ye not t man as I can certainly di Judah said, What shall w my lord? what shall we how shall we clear oursel hath found out the iniqu servants: behold, we *are* servants, both we, and *he* whom the cup is found. said, God forbid that I so: *but* the man in whose cup is found, he shall b vant; and as for you, get peace unto your father. dah came near unto him, Oh my lord, let thy serva thee, speak a word in ears, and let not thine a against thy servant: for even as Pharaoh. My l his servants, saying, Hav ther, or a brother? An unto my lord, We have an old man, and a child age, a little one; and h is dead, and he alone is mother, and his father l And thou saidst unto thy Bring him down unto may set mine eyes upon we said unto my lord, Th not leave his father: for *if* leave his father, *his fat* die. And thou saidst unt vants, Except your you ther come down with you see my face no more. A to pass when we came u servant my father, we tol words of my lord. And said, Go again, *and* buy food. And we said, We down: if our youngest b

sorrow to the grave. Now
ice when I come to thy ser-
ny father, and the lad *be* not
us; seeing that his life is
up in the lad's life; it shall
to pass, when he seeth that
and let the lad go up with his
brethren. For how shall I go up
to my father, and the lad *be* not
with me? lest peradventure I see
the evil that shall come on my
father.

EN Joseph could not refrain
himself before all them that
by him; and he cried, Cause
man to go out from me. And
stood no man with him, while
h made himself known unto
thren. And he wept aloud:
e Egyptians and the house of
oh heard. And Joseph said
his brethren, I *am* Joseph;
my father yet live? And his
en could not answer him; for
were troubled at his presence.
Joseph said unto his brethren,
near to me, I pray you. And
came near. And he said, I *am*
h your brother, whom ye sold
Egypt. Now therefore be not
d, nor angry with yourselves,
ye sold me hither: for God
nd me before you to preserve
For these two years *hath* the
e been in the land: and yet
Thus saith thy son Joseph, God hath
made me lord of all Egypt: come
down unto me, tarry not: and thou
shalt dwell in the land of Goshen,
and thou shalt be near unto me,
thou, and thy children, and thy chil-
dren's children, and thy flocks, and
thy herds, and all that thou hast:
and there will I nourish thee; for
yet *there are* five years of famine;
lest thou, and thy household, and
all that thou hast, come to poverty.
And, behold, your eyes see, and the
eyes of my brother Benjamin, that
it is my mouth that speaketh unto
you. And ye shall tell my father of
all my glory in Egypt, and of all
that ye have seen; and ye shall
haste and bring down my father hi-
ther. And he fell upon his brother
Benjamin's neck, and wept; and
Benjamin wept upon his neck. More-
over he kissed all his brethren, and

of Egypt, and ye shall eat the fat of the land. Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. Also regard not your stuff; for the good of all the land of Egypt *is* your's. And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way. To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred *pieces* of silver, and five changes of raiment. And to his father he sent after this *manner;* ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his fat
the way. So he sent his br
away, and they departed: a
said unto them, See that ye f
out by the way. And they w
out of Egypt, and came into th
of Canaan unto Jacob their
and told him, saying, Joseph
alive, and he *is* governor over
land of Egypt. And Jacob's
fainted, for he believed the
And they told him all the
of Joseph, which he had sa
to them: and when he sa
wagons which Joseph had s
carry him, the spirit of Jaco
father revived: and Israel s
is enough; Joseph my son
alive: I will go and see him
I die.

JANUARY 24. Morning, GENESIS XLVI. JANUAR

AND Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac. And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here *am* I. And He said, I *am* God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: I will go down with thee into Egypt; and I will also surely bring thee up *again:* and Joseph shall put his hand upon thine eyes. And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him: his sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt. And these *are* the names of the children of Israel, which came into Egypt, Jacob and his sons: Reuben, Jacob's firstborn. And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi. A
sons of Simeon; Jemuel, and
and Ohad, and Jachin, and
and Shaul the son of a Cana
woman. And the sons of Lev
shon, Kohath, and Merari. A
sons of Judah; Er, and Ona
Shelah, and Pharez, and Zar
Er and Onan died in the land
naan. And the sons of Phar
Hezron and Hamul. And t
of Issachar; Tola, and Phuv
Job, and Shimron. And the
Zebulun; Sered, and Elon, a
leel. These *be* the sons of
which she bare unto Jacob
dan-aram, with his daught
nah: all the souls of his so
his daughters *were* thirty an
And the sons of Gad; Ziphi
Haggi, Shuni, and Ezbon, E
Arodi, and Areli. And the
Asher; Jimnah, and Ishua
Isui, and Beriah, and Sera
sister: and the sons of Beria
ber, and Malchiel. These
sons of Zilpah, whom Laba
to Leah his daughter, and th
bare unto Jacob, *even* sixtee
The sons of Rachel Jacob's
Joseph, and Benjamin. And u
seph in the land of Egypt we

ni, and Guni, and Jezer, and
n. These *are* the sons of Bil-
hich Laban gave unto Rachel
ughter, and she bare these
acob: all the souls *were* seven.
e souls that came with Ja-
to Egypt, which came out of
s, besides Jacob's sons' wives,
souls *were* threescore and six;
e sons of Joseph, which were
im in Egypt, *were* two souls:
souls of the house of Jacob,
ame into Egypt, *were* three-
nd ten. And he sent Judah
him unto Joseph, to direct
unto Goshen; and they came
e land of Goshen. And Jo-

unto him, My brethren, and my father's house, which *were* in the land of Canaan, are come unto me; and the men *are* shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have. And it shall come to pass, when Pharaoh shall call you, and shall say, What *is* your occupation? that ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, *and* also our fathers: that ye may dwell in the land of Goshen; for every shepherd *is* an abomination unto the Egyptians.

EN Joseph came and told Pha-
oh, and said, My father and
ethren, and their flocks, and
erds, and all that they have,
me out of the land of Canaan;
behold, they *are* in the land of
n. And he took some of his
en, even five men, and pre-
them unto Pharaoh. And
oh said unto his brethren,
is your occupation? And
said unto Pharaoh, Thy ser-

before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest *any* men of activity among them, then make them rulers over my cattle. And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh. And Pharaoh said unto Jacob, How old *art* thou? And Jacob said unto Pharaoh, The days of the years of

Pharaoh had commanded. And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to *their* families. And *there was* no bread in all the land; for the famine *was* very sore, so that the land of Egypt and *all* the land of Canaan fainted by reason of the famine. And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house. And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth. And Joseph said, Give your cattle; and I will give you for your cattle, if money fail. And they brought their cattle unto Joseph: and Joseph gave them bread *in exchange* for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed them with bread for all their cattle for that year. When that year was ended, they came unto him the second year, and said unto him, We will not hide *it* from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands: wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give *us* seed, that we may live, and not die, that the land be not desolate. And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's. And as for the people, he
from *one* end o
even to the *oth*
the land of t
not; for the
assigned them
eat their por
gave them: wh
their lands. T
the people, B
you this day a
raoh: lo, *here*
shall sow the la
to pass in the
give the fifth *p*
four parts shal
of the field, and
them of your h
for your little
Thou hast save
grace in the si
will be Pharao
seph made it a
Egypt unto th
should have th
the land of th
became not Ph
dwelt in the l
country of Go
possessions th
multiplied exc
lived in the la
years: so the
was an hund
years. And th
Israel must di
son Joseph, a
now I have fou
put, I pray th
thigh, and deal
me; bury me
gypt: but I w
and thou shalt
and bury me
And he said,
said. And he
And he sware
bowed himself

JANUARY 26. Morning, GENESIS XLVI

AND it came to pass after these things, that *one* told Joseph, Behold, thy father *is* sick: and he took with him his two sons, Manasseh and Ep
Jacob, and sai
seph cometh
strengthened

in the land of Egypt before
unto thee into Egypt, *are*
as Reuben and Simeon, they
mine. And thy issue, which
gettest after them, shall be
and shall be called after the
their brethren in their inhe-
. And as for me, when I came
adan, Rachel died by me in
of Canaan in the way, when
was but a little way to come
hrath: and I buried her there
ay of Ephrath; the same *is*
hem. And Israel beheld Jo-
ns, and said, Who *are* these?
seph said unto his father,
e my sons, whom God hath
e in this *place*. And he said,
hem, I pray thee, unto me,
ill bless them. Now the eyes
l were dim for age, *so that*
d not see. And he brought
ar unto him; and he kissed
nd embraced them. And Is-
l unto Joseph, I had not
to see thy face: and, lo, God
wed me also thy seed. And
brought them out from be-
his knees, and he bowed him-
h his face to the earth. And
took them both, Ephraim in
t hand toward Israel's left

Which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father: for this *is* the firstborn; put thy right hand upon his head. And his father refused, and said, I know *it*, my son, I know *it*: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh. And Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers. Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the A-

he went up to my couch. Simeon and Levi *are* brethren; instruments of cruelty *are in* their habitations. O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall. Cursed *be* their anger, for *it was* fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel. Judah, thou *art he* whom thy brethren shall praise: thy hand *shall be* in the neck of thine enemies; thy father's children shall bow down before thee. Judah *is* a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him *shall* the gathering of the people *be*. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: his eyes *shall be* red with wine, and his teeth white with milk. Zebulun shall dwell at the haven of the sea; and he *shall be* for an haven of ships; and his border *shall be* unto Zidon. Issachar *is* a strong ass couching down between two burdens: and he saw that rest *was* good, and the land that *it was* pleasant; and bowed his shoulder to bear, and became a servant unto tribute. Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward. I have waited for thy salvation, O LORD. Gad, a troop shall overcome him: but he shall overcome at the last. Out of Asher his bread *shall be* fat, and he shall yield royal dainties. Naphtali *is* a hind let loose: he giveth goodly

words. Joseph *is* a
even a fruitful bou
whose branches run
the archers have sor
and shot *at him*, a
but his bow abode i
the arms of his ha
strong by the hands
God of Jacob; (fro
Shepherd, the Stone
by the God of thy fa
help thee; and by
Who shall bless the
of heaven above, b
deep that lieth und
the breasts, and of
blessings of thy fath
ed above the blessi
genitors unto the u
the everlasting hills
on the head of Jose
crown of the head o
separate from his
jamin shall ravin *as*
morning he shall d
and at night he s
spoil. All these *are* t
of Israel: and this
father spake unto th
them; every one a
blessing he blessed
charged them, and
I am to be gathere
ple: bury me with
the cave that *is* i
Ephron the Hittite,
is in the field of M
is before Mamre,
Canaan, which Ab
with the field of Ep
for a possession of
There they buried
Sarah his wife; th
Isaac and Rebekah
there I buried Leah.
of the field and of
therein *was* from
Heth. And when J
an end of command
gathered up his fe
and yielded up the
gathered unto his pe

D Joseph fell upon his father's
face, and wept upon him, and
him. And Joseph commanded
rvants the physicians to em-
his father: and the physicians
med Israel. And forty days
fulfilled for him; for so are ful-
the days of those which are em-
d: and the Egyptians mourn-
him threescore and ten days.
when the days of his mourning
past, Joseph spake unto the
of Pharaoh, saying, If now
e found grace in your eyes,
, I pray you, in the ears of
oh, saying, My father made
wear, saying, Lo, I die: in my
which I have digged for me in
nd of Canaan, there shalt thou
me. Now therefore let me go
pray thee, and bury my fa-
and I will come again. And
oh said, Go up, and bury thy
r, according as he made thee
. And Joseph went up to bury
ther: and with him went up all
rvants of Pharaoh, the elders
house, and all the elders of the
of Egypt, and all the house of
h, and his brethren, and his fa-
house: only their little ones,
heir flocks, and their herds, they
the land of Goshen. And there
up with him both chariots and
men: and it was a very great
any. And they came to the
hingfloor of Atad, which *is* be-
Jordan, and there they mourn-
th a great and very sore lamen-
: and he made a mourning for
a possession of a buryingplace of Ephron the Hittite, before Mamre. And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father. And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him. And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying, So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him. And his brethren also went and fell down before his face; and they said, Behold, we *be* thy servants. And Joseph said unto them, Fear not: for *am* I in the place of God? But as for you, ye thought evil against me; *but* God meant it unto good, to bring to pass, as *it is* this day, to save much people alive. Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them. And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years. And Joseph saw Ephraim's children of the third *generation:* the children also of Machir the son of Manasseh were

JANUARY 27. **Evening, Exodus I.** JANUARY 27.

NOW these *are* the names of the children of Israel, which came into Egypt; every man and his household came with Jacob. Reuben, Simeon, Levi, and Judah, Issachar, Zebulun, and Benjamin, Dan, and Naphtali, Gad, and Asher. And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt *already*. And Joseph died, and all his brethren, and all that generation. And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. Now there arose up a new king over Egypt, which knew not Joseph. And he said unto his people, Behold, the people of the children of Israel *are* more and mightier than we: come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and *so* get them up out of the land. Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses. But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. And the Egyptians made the children of Israel to serve with rigour: and they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, *was* with rigour. And the king of Egypt spake to the Hebrew midwives, of which the name of the one *was* Shiphrah, and the name of the other Puah: and he said, When ye do the office of a midwife to the Hebrew women, and see *them* upon the stools; if it *be* a son, then ye shall kill him: but if it *be* a daughter, then she shall live. But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive. And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive? And the midwives said unto Pharaoh, Because the Hebrew women *are* not as the Egyptian women; for they *are* lively, and are delivered ere the midwives come in unto them. Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty. And it came to pass, because the midwives feared God, that He made them houses. And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

JANUARY 28. **Morning, Exodus II.** JANUARY 28.

AND there went a man of the house of Levi, and took *to wife* a daughter of Levi. And the woman conceived, and bare a son: and when she saw him that he *was a* goodly *child*, she hid him three months. And when she could not longer hide him, she took for him *an* ark of bulrushes, and daubed it *with slime and* with pitch, and put *the child therein*; and she laid it in *the flags by the* river's brink. And his sister stood afar off, to wit what would be done to him. And the daughter of Pharaoh came down to wash *herself* at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened *it*, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children. Then

Pharaoh's daugh-
nd call to thee a
rew women, that
e child for thee?
ughter said to her,
d went and called
r. And Pharaoh's
to her, Take this
urse it for me, and
y wages. And the
child, and nursed
d grew, and she
Pharaoh's daugh-
ne her son. And
e Moses: and she
ew him out of the
ne to pass in those
was grown, that
his brethren, and
burdens: and he
n smiting an He-
brethren. And he
nd that way, and
there was no man,
tian, and hid him
when he went out
hold, two men of
ve together: and
at did the wrong,
thou thy fellow?
ho made thee a
over us? intend-
e, as thou killedst
nd Moses feared,
is thing is known.
h heard this thing,
Moses. But Moses
fled from the face of Pharaoh, and
dwelt in the land of Midian: and
he sat down by a well. Now the
priest of Midian had seven daugh-
ters: and they came and drew *wa-
ter*, and filled the troughs to water
their father's flock. And the shep-
herds came and drove them away:
but Moses stood up and helped them,
and watered their flock. And when
they came to Reuel their father, he
said, How *is it that* ye are come so
soon to day? And they said, An E-
gyptian delivered us out of the hand
of the shepherds, and also drew *wa-
ter* enough for us, and watered the
flock. And he said unto his daugh-
ters, And where *is* he? why *is* it
that ye have left the man? call him,
that he may eat bread. And Moses
was content to dwell with the man:
and he gave Moses Zipporah his
daughter. And she bare *him* a son,
and he called his name Gershom:
for he said, I have been a stranger
in a strange land. And it came to
pass in process of time, that the
king of Egypt died: and the chil-
dren of Israel sighed by reason of
the bondage, and they cried, and
their cry came up unto God by rea-
son of the bondage. And God heard
their groaning, and God remember-
ed His covenant with Abraham, with
Isaac, and with Jacob. And God
looked upon the children of Israel,
and God had respect unto *them*.

Evening, EXODUS III. JANUARY 28.

kept the flock of
ather in law, the
: and he led the
side of the desert,
mountain of God.
And the angel of
red unto him in a
of the midst of a
bked, and, behold,
with fire, and the
umed. And Moses
urn aside, and see
hy the bush is not
n the LORD saw
side to see, God
called unto him out of the midst of
the bush, and said, Moses, Moses.
And he said, Here *am* I. And He
said, Draw not nigh hither: put off
thy shoes from off thy feet, for the
place whereon thou standest *is* holy
ground. Moreover He said, I *am*
the God of thy father, the God of
Abraham, the God of Isaac, and the
God of Jacob. And Moses hid his
face; for he was afraid to look upon
God. And the LORD said, I have
surely seen the affliction of My peo-
ple which *are* in Egypt, and have
heard their cry by reason of their

taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now therefore, behold, the cry of the children of Israel is come unto Me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people the children of Israel out of Egypt. And Moses said unto God, Who *am* I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And He said, Certainly I will be with thee; and this *shall be* a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What *is* His name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath
you: this *is* My nan
this *is* My memorial
rations. Go, and gat
Israel together, and
The LORD God of y
God of Abraham, o
Jacob, appeared unt
have surely visited
that which is done t
and I have said, I
up out of the afflicti
to the land of the
the Hittites, and the
the Perizzites, and t
the Jebusites, unto
with milk and hon
shall hearken to thy
shalt come, thou an
Israel, unto the king
ye shall say unto h
God of the Hebrews
us: and now let us
thee, three days' jo
wilderness, that we
the LORD our God.
that the king of Eg
you go, no, not by
And I will stretch
and smite Egypt wi
ders which I will d
thereof: and after
you go. And I will
favour in the sight
tians: and it shall
that, when ye go,
empty: but every w
row of her neighbo
that sojourneth in h
of silver, and jewels
ment: and ye shall
your sons, and upon
and ye shall spoil th

JANUARY 29. Morning, EXODUS IV.

AND Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee. And the LORD said unto him, What *is* that in thine hand? And he said, A rod. And He said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Mos
fore it. And the L
Moses, Put forth t
take it by the tail.
his hand, and caug
came a rod in his h
may believe that th
their fathers, the G
the God of Isaac,

it was turned again as his
lesh. And it shall come to
they will not believe thee,
hearken to the voice of the
n, that they will believe the
the latter sign. And it shall
pass, if they will not be-
o these two signs, neither
unto thy voice, that thou
e of the water of the river,
it upon the dry *land:* and
r which thou takest out of
shall become blood upon
and. And Moses said unto
, O my Lord, I *am* not elo-
either heretofore, nor since
st spoken unto Thy ser-
I *am* slow of speech, and
r tongue. And the LORD
him, Who hath made man's
who maketh the dumb, or
the seeing, or the blind?
I the LORD? Now there-
and I will be with thy
nd teach thee what thou
. And he said, O my Lord,
may Thee, by the hand *of*
Thou wilt send. And the
the LORD was kindled a-
oses, and He said, *Is* not
e Levite thy brother? I
d he can speak well. And
old, he cometh forth to
: and when he seeth thee,
e glad in his heart. And

life. And Moses took his wife and
his sons, and set them upon an ass,
and he returned to the land of E-
gypt: and Moses took the rod of
God in his hand. And the LORD
said unto Moses, When thou goest
to return into Egypt, see that thou
do all those wonders before Pha-
raoh, which I have put in thine
hand: but I will harden his heart,
that he shall not let the people go.
And thou shalt say unto Pharaoh,
Thus saith the LORD, Israel *is* My
son, *even* My firstborn: and I say
unto thee, Let My son go, that he
may serve Me: and if thou refuse to
let him go, behold, I will slay thy
son, *even* thy firstborn. And it
came to pass by the way in the
inn, that the LORD met him, and
sought to kill him. Then Zipporah
took a sharp stone, and cut off the
foreskin of her son, and cast *it* at his
feet, and said, Surely a bloody hus-
band *art* thou to me. So He let him
go: then she said, A bloody husband
thou art, because of the circumcision.
And the LORD said to Aaron, Go into
the wilderness to meet Moses. And
he went, and met him in the mount
of God, and kissed him. And Moses
told Aaron all the words of the
LORD Who had sent him, and all
the signs which He had command-
ed him. And Moses and Aaron went

JANUARY 29. **Evening, EXODUS V.** JANUARY

AND afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let My people go, that they may hold a feast unto Me in the wilderness. And Pharaoh said, Who *is* the LORD, that I should obey His voice to let Israel go? I know not the LORD, neither will I let Israel go. And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest He fall upon us with pestilence, or with the sword. And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens. And Pharaoh said, Behold, the people of the land now *are* many, and ye make them rest from their burdens. And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying, Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish *ought* thereof: for they *be* idle; therefore they cry, saying, Let us go *and* sacrifice to our God. Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words. And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw. Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished. So the people were scattered abroad throughout all the land of Egypt to gather stubble inste straw. And the taskmasters h *them*, saying, Fulfil your works, daily tasks, as when there was st And the officers of the childre Israel, which Pharaoh's taskma had set over them, were beaten, demanded, Wherefore have y fulfilled your task in making both yesterday and to day, as tofore? Then the officers of the dren of Israel came and cried Pharaoh, saying, Wherefore d thou thus with thy servants? is no straw given unto thy ser and they say to us, Make brick: behold, thy servants *are* beate the fault *is* in thine own people. he said, Ye *are* idle, *ye are* therefore ye say, Let us go a sacrifice to the LORD. Go the now, *and* work; for there sh straw be given you, yet shall liver the tale of bricks. An officers of the children of Isra see *that* they *were* in evil *case*, it was said, Ye shall not minish from your bricks of your daily And they met Moses and Aaro stood in the way, as they came from Pharaoh: and they said them, The LORD look upon yo judge; because ye have mad savour to be abhorred in the of Pharaoh, and in the eyes servants, to put a sword in hand to slay us. And Moses r ed unto the LORD, and said, wherefore hast Thou *so* ev treated this people? why *is* Thou hast sent me? for si came to Pharaoh to speak i name, he hath done evil to thi ple; neither hast Thou deli Thy people at all.

JAN. 30. **Morning, EXODUS VI. to v. 14.** JAN

THEN the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land. God spake unto Moses, and unto him, I *am* the LORD: I appeared unto Abraham, Isaac, and unto Jacob, by *the*

covenant. Wherefore say
children of Israel, I *am*
, and I will bring you out
der the burdens of the E-
, and I will rid you out of
dage, and I will redeem
a stretched out arm, and
t judgments: and I will
to Me for a people, and I
you a God: and ye shall
I *am* the LORD your God,
ingeth you out from under
s of the Egyptians. And

speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land. And Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who *am* of uncircumcised lips? And the LORD spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

e LORD said unto Moses,
I have made thee a god to
and Aaron thy brother
hy prophet. Thou shalt
that I command thee:
thy brother shall speak
aoh, that he send the
f Israel out of his land.
harden Pharaoh's heart,
ply My signs and My
the land of Egypt. But
all not hearken unto you,
r lay My hand upon E-

you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast *it* before Pharaoh, *and* it shall become a serpent. And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like man-

say unto him, The LORD God of the Hebrews hath sent me unto thee, saying, Let My people go, that they may serve Me in the wilderness: and, behold, hitherto thou wouldest not hear. Thus saith the LORD, In this thou shalt know that I *am* the LORD: behold, I will smite with the rod that *is* in mine hand upon the waters which *are* in the river, and they shall be turned to blood. And the fish that *is* in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river. And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and *that* there may be blood throughout all the land of Egypt, both in *vessels of* wood, and in *vessels of* stone.

And Moses and Aaron did LORD commanded; and he the rod, and smote the wa *were* in the river, in the Pharaoh, and in the sigh servants; and all the wat *were* in the river were t blood. And the fish that *w* river died; and the river st the Egyptians could not dri water of the river; and t blood throughout all the la gypt. And the magicians did so with their enchantme Pharaoh's heart was harde ther did he hearken unto the LORD had said. And turned and went into his h ther did he set his heart to And all the Egyptians digg about the river for water for they could not drink of of the river. And seven d fulfilled, after that the L smitten the river.

JANUARY 31. Morning, EXODUS VIII. JANU.

AND the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, Let My people go, that they may serve Me. And if thou refuse to let *them* go, behold, I will smite all thy borders with frogs: and the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneadingtroughs: and the frogs shall come up both on thee, and upon thy people, and upon all thy servants. And the LORD spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt. And Aaron stretched out his hand *over the waters* of Egypt; and the *frogs came up*, and covered the land *of Egypt*. And the magicians did *so with* their enchantments, and

brought up frogs upon th Egypt. Then Pharaoh c Moses and Aaron, and said the LORD, that He may ta the frogs from me, and people; and I will let th go, that they may do sacr the LORD. And Moses Pharaoh, Glory over me: w I intreat for thee, and fo vants, and for thy people, the frogs from thee and th *that* they may remain in only? And he said, To And he said, *Be it* accordi word: that thou mayest k *there is* none like unto t our God. And the frogs part from thee, and from t and from thy servants, and people; they shall rema river only. And Moses a went out from Pharaoh: a cried unto the LORD becau frogs which He had brou Pharaoh. And the LORD ing to the word of Mo

Israel. And the LORD appointed a set time, saying, To morrow the LORD shall do this thing in the land. And the LORD did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one. And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go. And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth *with* blains upon man, and upon beast, throughout all the land of Egypt. And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth *with* blains upon man, and upon beast. And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians. And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses. And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let My people go, that they may serve Me. For I will at this time send all My plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that *there is* none like Me in all the earth. For now I will stretch out My hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. And in very deed for this *cause* have I raised thee up, for to shew *in* thee My power; and that My name may be *declared* throughout all the earth. *As yet exaltest* thou thyself against *My people*, that thou wilt not let *them go?* Behold, to morrow about

this time I will cause
very grievous hail, such
been in Egypt since th
thereof even until now.
fore now, *and* gather th
all that thou hast in th
upon every man and
shall be found in the fie
not be brought home, t
come down upon them
shall die. He that fear
of the LORD among the
Pharaoh made his serv
cattle flee into the hou
that regarded not the
LORD left his servants a
in the field. And the L
to Moses, Stretch forth
toward heaven, that th
hail in all the land of
man, and upon beast,
every herb of the field,
the land of Egypt.
stretched forth his rod
ven: and the LORD s
and hail, and the fire
upon the ground; and
rained hail upon the lan
So there was hail, and
with the hail, very gri
as there was none like
land of Egypt since i
nation. And the hail sm
out all the land of Eg
was in the field, both ma
and the hail smote every
field, and brake every
field. Only in the land
where the children of
was there no hail. A
sent, and called for Mose
and said unto them, I
this time: the LORD
and I and my people
Intreat the LORD (for *i*
that there be no *more* n
derings and hail; and I
go, and ye shall stay no
Moses said unto him, A
am gone out of the city,
abroad my hands unto
and the thunder shall c
shall there be any mor
thou mayest know h
earth is the LORD's

Lord said unto Moses,
to Pharaoh: for I have
heart, and the heart
is, that I might shew
ns before him: and
rest tell in the ears of
of thy son's son, what
e wrought in Egypt,
which I have done a-
hat ye may know how
e Lord. And Moses
ame in unto Pharaoh,
o him, Thus saith the
f the Hebrews, How
refuse to humble thy-
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o let My people go,
rrow will I bring the
thy coast: and they
he face of the earth,
not be able to see the
hey shall eat the resi-
hich is escaped, which
to you from the hail,
every tree which grow-

he said unto them, Go, serve the Lord your God: *but* who *are* they that shall go? And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we *must hold* a feast unto the Lord. And he said unto them, Let the Lord be so with you, as I will let you go, and your little ones: look *to it;* for evil *is* before you. Not so: go now ye *that are* men, and serve the Lord; for that ye did desire. And they were driven out from Pharaoh's presence. And the Lord said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left. And Moses stretched forth his rod over the land of Egypt, and the Lord brought an east wind upon the land all that day, and all *that* night; *and* when it was morn-

Aaron in haste; and he said, I have sinned against the LORD your God, and against you. Now therefore forgive, I pray thee, my sin only this once, and intreat the LORD your God, that He may take away from me this death only. And he went out from Pharaoh, and intreated the LORD. And the LORD turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea; there remained not one locust in all the coasts of Egypt. But the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go. And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness *which* may be felt. And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: they saw not one another, neither rose any from his place for three days: but children of Israel had light i dwellings. And Pharaoh cal to Moses, and said, Go ye, se LORD; only let your flocks an herds be stayed: let your litt also go with you. And Mose Thou must give us also sa and burnt offerings, that w sacrifice unto the LORD ou Our cattle also shall go wi there shall not an hoof be l hind; for thereof must we t serve the LORD our God; a know not with what we mus the LORD, until we come t But the LORD hardened Ph heart, and he would not le go. And Pharaoh said unt Get thee from me, take heed self, see my face no more; *that* day thou seest my fac shalt die. And Moses said, hast spoken well, I will see t again no more.

FEBRUARY 1. Evening, EXODUS XI. FEBRUA

AND the LORD said unto Moses, Yet will I bring one plague *more* upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let *you* go, he shall surely thrust you out hence altogether. Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold. And the LORD gave the people favour in the sight of the Egyptians. Moreover the man Moses *was* very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people. And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt: and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of *the maidservant* that *is* behind the *mill; and all the* firstborn of beasts. And there shall be a gre throughout all the land of such as there was none like shall be like it any more. gainst any of the children of shall not a dog move his t against man or beast: that y know how that the LORD do a difference between the Eg and Israel. And all these t vants shall come down unto m bow down themselves unto m ing, Get thee out, and all the that follow thee: and after will go out. And he went ou Pharaoh in a great anger. A LORD said unto Moses, P shall not hearken unto you My wonders may be multip the land of Egypt. And Mos Aaron did all these wonders Pharaoh: and the LORD ha Pharaoh's heart, so that he not let the children of Israel of his land.

ll take to them every man a lamb,
rding to the house of *their* fa-
rs, a lamb for an house: and if
household be too little for the
h, let him and his neighbour
r unto his house take *it* accord-
to the number of the souls;
ry man according to his eating
ll make your count for the lamb.
ur lamb shall be without blemish,
male of the first year: ye shall
e *it* out from the sheep, or from
goats: and ye shall keep it up
ll the fourteenth day of the same
nth: and the whole assembly of
congregation of Israel shall kill
in the evening. And they shall
ke of the blood, and strike *it* on
two side posts and on the up-
r door post of the houses, wherein
ey shall eat it. And they shall eat
e flesh in that night, roast with
e, and unleavened bread; *and*
th bitter *herbs* they shall eat it.
t not of it raw, nor sodden at all
th water, but roast *with* fire; his
ad with his legs, and with the
rtenance thereof. And ye shall
nothing of it remain until the

days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day *there shall be* an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save *that* which every man must eat, that only may be done of you. And ye shall observe *the feast of* unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever. In the first *month*, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the

out of the houses, out of
s, and out of the fields.
gathered them together
s: and the land stank.
Pharaoh saw that there
e, he hardened his heart,
ened not unto them; as
had said. And the LORD
Moses, Say unto Aaron,
t thy rod, and smite the
land, that it may become
ghout all the land of E-
d they did so; for Aaron
out his hand with his rod,
the dust of the earth,
came lice in man, and in
the dust of the land be-
throughout all the land
And the magicians did
eir enchantments to bring
but they could not: so
lice upon man, and upon
n the magicians said unto
This is the finger of God:
oh's heart was hardened,
rkened not unto them; as
had said. And the LORD
Moses, Rise up early in
g, and stand before Pha-
he cometh forth to the
d say unto him, Thus saith
, Let My people go, that
serve Me. Else, if thou
t My people go, behold, I
swarms *of flies* upon thee,
thy servants, and upon
le, and into thy houses:
houses of the Egyptians
ull of swarms *of flies*, and
ground whereon they *are*.
vill sever in that day the
Goshen, in which My people
at no swarms *of flies* shall
; to the end thou mayest
know that I *am* the LORD in the midst of the earth. And I will put a division between My people and thy people: to morrow shall this sign be. And the LORD did so; and there came a grievous swarm *of flies* into the house of Pharaoh, and *into* his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm *of flies*. And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land. And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? We will go three days' journey into the wilderness, and sacrifice to the LORD our God, as He shall command us. And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: intreat for me. And Moses said, Behold, I go out from thee, and I will intreat the LORD that the swarms *of flies* may depart from Pharaoh, from his servants, and from his people, to morrow: but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the LORD. And Moses went out from Pharaoh, and intreated the LORD. And the LORD did according to the word of Moses; and He removed the swarms *of flies* from Pharaoh, from his servants, and from his people; there remained not one. And Pharaoh hardened his heart at this time also, neither would he let the people go.

N the LORD said unto Mo-
, Go in unto Pharaoh, and
, Thus saith the LORD God
ebrews, Let My people go,
y may serve Me. For if
se to let *them* go, and wilt
n still, behold, the hand of
D is upon thy cattle which
is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: *there shall be* a very grievous murrain. And the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all *that is* the children's of

[illegible] firstborn, whatsoever open-
[illegible] womb among the children
[illegible], *both* of man and of beast:
[illegible] Mine. And Moses said unto
[illegible]ple. Remember this day, in
[illegible] ye came out from Egypt, out
[illegible] house of bondage; for by
[illegible]th of hand the LORD brought
[illegible] from this *place:* there shall
[illegible]ened bread be eaten. This
[illegible] ye out in the month Abib.
[illegible] shall be when the LORD shall
[illegible] thee into the land of the Ca-
[illegible], and the Hittites, and the
[illegible], and the Hivites, and the
[illegible], which He sware unto thy
[illegible] to give thee, a land flowing
[illegible]ilk and honey, that thou shalt
[illegible] service in this month. Se-
[illegible]ys thou shalt eat unleavened
[illegible] and in the seventh day *shall*
[illegible]st to the LORD. Unleaven-
[illegible]d shall be eaten seven days;
[illegible]re shall no leavened bread
[illegible] with thee, neither shall there
[illegible]en seen with thee in all thy
[illegible]. And thou shalt shew thy
[illegible] that day, saying, *This is done*

[illegible] last; the males *shall be* the LORD'S.
And every firstling of an ass thou
shalt redeem with a lamb; and if
thou wilt not redeem it, then thou
shalt break his neck: and all the
firstborn of man among thy children
shalt thou redeem. And it shall be
when thy son asketh thee in time
to come, saying, What *is* this? that
thou shalt say unto him, By strength
of hand the LORD brought us out
from Egypt, from the house of
bondage: and it came to pass, when
Pharaoh would hardly let us go,
that the LORD slew all the firstborn
in the land of Egypt, both the first-
born of man, and the firstborn of
beast: therefore I sacrifice to the
LORD all that openeth the matrix,
being males; but all the firstborn of
my children I redeem. And it shall
be for a token upon thine hand, and
for frontlets between thine eyes:
for by strength of hand the LORD
brought us forth out of Egypt. And
it came to pass, when Pharaoh had
let the people go, that God led them
not *through* the way of the land of
the Philistines, although that *was*

of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:

He took not away the pi cloud by day, nor the pi by night, *from* before the

FEBRUARY 4. **Morning,** EXODUS XIV. FEB

AND the LORD spake unto Moses, saying, Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea. For Pharaoh will say of the children of Israel, They *are* entangled in the land, the wilderness hath shut them in. And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I *am* the LORD. And they did so. And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us? And he made ready his chariot, and took his people with him: and he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand. But the Egyptians pursued after them, all the horses *and* chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon. And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD. And they said unto Moses, Because *there were* no graves in Egypt, hast thou taken *us away to die* in the wilderness? *wherefore hast thou* dealt thus with *us, to carry* us forth out of Egypt? *Is not this the* word that we did

tell thee in Egypt, sayi alone, that we may serve tians? For *it had been* us to serve the Egyptians we should die in the And Moses said unto t Fear ye not, stand still, salvation of the LORD, will shew to you to day Egyptians whom ye ha day, ye shall see them more for ever. The LORD for you, and ye shall hold And the LORD said u Wherefore criest thou speak unto the children that they go forward: b up thy rod, and stretch hand over the sea, and and the children of Israe on dry *ground* through of the sea. And I, beh harden the hearts of the and they shall follow the will get Me honour upon and upon all his host, up riots, and upon his horse the Egyptians shall know the LORD, when I have honour upon Pharaoh, up riots, and upon his horse the angel of God, which w the camp of Israel, re went behind them; and of the cloud went from b face, and stood behind t it came between the ca Egyptians and the camp and it was a cloud and *them*, but it gave light *these:* so that the one cam the other all the night. stretched out his hand ov and the LORD caused the *back* by a strong east wi night, and made the sea and the waters were div the children of Israel the midst of the sea

wheels, that they drave them
: so that the Egyptians said,
flee from the face of Israel;
LORD fighteth for them a-
the Egyptians. And the LORD
to Moses, Stretch out thine
ver the sea, that the waters
me again upon the Egyp-
pon their chariots, and upon
emen. And Moses stretch-
h his hand over the sea,

and the waters *were* a wall unto them on their right hand, and on their left. Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and His servant Moses.

UARY 4. **Evening, EXODUS XV.** FEBRUARY 4.

N sang Moses and the chil-
n of Israel this song unto
AS, and spake, saying, I will
to the LORD, for He hath
hed gloriously: the horse and
er hath He thrown into the
he LORD *is* my strength and
nd He is become my salva-
He *is* my God, and I will
e Him an habitation; my
God, and I will exalt Him.
ORD *is* a man of war: the
e His name. Pharaoh's cha-
nd his host hath He cast into
he: his chosen captains also

and the depths were congealed in the heart of the sea. The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them. Thou didst blow with Thy wind, the sea covered them: they sank as lead in the mighty waters. Who *is* like unto Thee, O LORD, among the gods? who *is* like Thee, glorious in holiness, fearful *in* praises, doing wonders? Thou stretchedst out Thy right hand, the earth swallowed them. Thou in Thy mercy

people pass over, O LORD, till the people pass over, *which* Thou hast purchased. Thou shalt bring them in, and plant them in the mountain of Thine inheritance, *in* the place, O LORD, *which* Thou hast made for Thee to dwell in, *in* the Sanctuary, O Lord, *which* Thy hands have established. The LORD shall reign for ever and ever. For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry *land* in the midst of the sea. And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them, Sing ye to the LORD, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea. So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they

went three days in
and found no wat
they came to Maral
drink of the water
they *were* bitter: th
of it was called M
people murmured
saying, What shall
he cried unto the
LORD shewed him
when he had cast
the waters were ma
He made for them
an ordinance, and t
them, and said, If
gently hearken to
LORD thy God, an
which is right in H
give ear to His com
keep all His statute
of these diseases up
have brought upon
for I *am* the LOR
thee. And they cam
were twelve wells
threescore and ten
they encamped the

FEBRUARY 5. Morning, EXODUS XVI.

AND they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which *is* between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: and the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, *and* when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger. Then said the LORD *unto* Moses, Behold, I will rain bread *from heaven for you*; and the people *shall go out* and gather a certain rate *every day, that* I may prove them, *whether they* will walk in My law,

or no. And it sha
that on the sixth
prepare *that* whic
and it shall be tw
they gather daily.
Aaron said unto al
Israel, At even, the
that the LORD hath
from the land of E
morning, then ye sl
of the LORD; for
your murmurings a
and what *are* we,
against us? And
shall be, when the
you in the evening
in the morning bre
that the LORD hear
ings which ye murm
and what *are* we?
are not against us
LORD. And Moses
Say unto all the
children of Israe

at even ye shall eat flesh,
the morning ye shall be filled
bread; and ye shall know that
the LORD your God. And it
to pass, that at even the quails
up, and covered the camp: and
morning the dew lay round
the host. And when the dew
ay was gone up, behold, upon
ce of the wilderness *there lay*
l round thing, *as* small as the
rost on the ground. And when
ildren of Israel saw *it*, they
ne to another, It *is* manna:
y wist not what it *was*. And
said unto them, This *is* the
which the LORD hath given
eat. This *is* the thing which
AD hath commanded, Gather
ery man according to his eat-
omer for every man, *accord-*
the number of your persons;
every man for *them* which
his tents. And the children
el did so, and gathered, some
some less. And when they
ed *it* with an omer, he that
ad much had nothing over,
e that gathered little had
there any worm therein. And Moses said, Eat that to day; for to day *is* a sabbath unto the LORD: to day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, *which is* the sabbath, in it there shall be none. And it came to pass, *that* there went out *some* of the people on the seventh day for to gather, and they found none. And the LORD said unto Moses, How long refuse ye to keep My commandments and My laws? See, for that the LORD hath given you the sabbath, therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day. And the house of Israel called the name thereof Manna: and it *was* like coriander seed, white; and the taste of it *was* like wafers *made* with honey. And Moses said, This *is* the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith

FEBRUARY 5. Evening, EXODUS XVII. FEBI

AND all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and *there was* no water for the people to drink. Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD? And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore *is* this *that* thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst? And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me. And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, sayi LORD among us, or not? Amalek, and fought with Rephidim. And Moses Joshua, Choose us out me out, fight with Amalek: to will stand on the top of th the rod of God in mine Joshua did as Moses ha him, and fought with Am Moses, Aaron, and Hur w the top of the hill. And i pass, when Moses held up that Israel prevailed: an let down his hand, Amale ed. But Moses' hands we and they took a stone, a under him, and he sat the Aaron and Hur stayed up the one on the one side, an on the other side; and his h steady until the going do sun. And Joshua discomf lek and his people with t the sword. And the LORD to Moses, Write this *for* rial in a book, and rehe the ears of Joshua: for terly put out the remem Amalek from under hea Moses built an altar, a the name of it Jehovah- he said, Because the L sworn *that* the LORD war with Amalek from to generation.

FEBRUARY 6. Morning, EXODUS XVIII. FEBR

WHEN Jethro, the priest of Midian, Moses' father in law, heard of all that God had done for Moses, and for Israel His people, *and* that the LORD had brought Israel out of Egypt; then Jethro, Moses' father in law, took Zipporah, Moses' wife, after he had sent her back, and her two sons; of which *the name of the* one *was* Gershom; *for he said, I* have been an alien in *a strange land:* and the name of the *other was* Eliezer; for the God of my father, *said he, was* and delivered me from the Pharaoh: and Jethro, Mo in law, came with his so wife unto Moses into the where he encamped at the God: and he said unto M father in law Jethro am thee, and thy wife, and he with her. And Moses w meet his father in law, an sance, and kissed him; a ed each other of their

[illegible] And [illegible] said,
I *le* the LORD, Who hath de-
you out of the hand of the
ans, and out of the hand of
h, Who hath delivered the
from under the hand of the
ans. Now I know that the
greater than all gods: for
thing wherein they dealt
He was above them. And
Moses' father in law, took
offering and sacrifices for
d Aaron came, and all the
f Israel, to eat bread with
father in law before God.
ame to pass on the morrow,
ses sat to judge the people:
people stood by Moses from
ning unto the evening. And
loses' father in law saw all
did to the people, he said,
this thing that thou doest
eople? why sittest thou thy-
e, and all the people stand
from morning unto even?
oses said unto his father in
cause the people come unto
inquire of God: when they
matter, they come unto me;

[illegible] and laws, and shalt shew
them the way wherein they must
walk, and the work that they must
do. Moreover thou shalt provide
out of all the people able men, such
as fear God, men of truth, hating
covetousness; and place *such* over
them, *to be* rulers of thousands, *and*
rulers of hundreds, rulers of fifties,
and rulers of tens: and let them
judge the people at all seasons: and
it shall be, *that* every great matter
they shall bring unto thee, but every
small matter they shall judge: so
shall it be easier for thyself, and
they shall bear *the burden* with
thee. If thou shalt do this thing,
and God command thee *so*, then
thou shalt be able to endure, and
all this people shall also go to their
place in peace. So Moses hearken-
ed to the voice of his father in law,
and did all that he had said. And
Moses chose able men out of all
Israel, and made them heads over
the people, rulers of thousands,
rulers of hundreds, rulers of fifties,
and rulers of tens. And they judg-
ed the people at all seasons: the

you unto Myself. Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth *is* Mine: and ye shall be unto Me a kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him. And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD. And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD. And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes, and be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai. And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, *that ye* go *not* up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: there shall not an hand touch it, but he shall surely be stoned, or shot through; whether *it be* beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount. And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes. And he said unto the people, Be ready against the third day not at *your* wives. And it pass on the third day in th ing, that there were thund lightnings, and a thick clou the mount, and the voice trumpet exceeding loud; so the people that *was* in th trembled. And Moses broug the people out of the camp with God; and they stood nether part of the moun mount Sinai was altogethe smoke, because the LORD d ed upon it in fire: and the thereof ascended as the sm a furnace, and the whole quaked greatly. And when t of the trumpet sounded lo waxed louder and louder, spake, and God answered hi voice. And the LORD cam upon mount Sinai, on the to mount: and the LORD call ses *up* to the top of the mou Moses went up. And the Lo unto Moses, Go down, cha people, lest they break throu the LORD to gaze, and many perish. And let the pries which come near to the LORD tify themselves, lest the LOR forth upon them. And Mos unto the LORD, The people come up to mount Sinai: f chargedst us, saying, Set about the mount, and san And the LORD said unto h way, get thee down, and th come up, thou, and Aaro thee: but let not the prie the people break through up unto the LORD, lest H forth upon them. So Mos down unto the people, an unto them.

FEBRUARY 7. **Morning, EXODUS XX.** FEBRU

AND God spake all these words, saying, I *am* the LORD thy God, *Which have brought* thee out of the *land of Egypt*, out of the house of *bondage*. Thou shalt have no other *gods before Me*. Thou shalt not make unto thee any graven or any likeness *of any thing* in heaven above, or that i earth beneath, or that is water under the earth: Th not bow down thyself to

the LORD will not hold
ss that taketh His name
emember the sabbath day,
holy. Six days shalt thou
d do all thy work: but the
y *is* the sabbath of the
God: *in it* thou shalt not
rk, thou, nor thy son, nor
ter, thy manservant, nor
rvant, nor thy cattle, nor
r that *is* within thy gates:
days the LORD made hea-
rth, the sea, and all that
, and rested the seventh
efore the LORD blessed
h day, and hallowed it.
r father and thy mother:
ys may be long upon the
the LORD thy God giv-
Thou shalt not kill. Thou
commit adultery. Thou
steal. Thou shalt not
witness against thy
Thou shalt not covet
our's house, thou shalt
thy neighbour's wife,
nservant, nor his maid-
r his ox, nor his ass,

not God speak with us, lest we die.
And Moses said unto the people,
Fear not: for God is come to prove
you, and that His fear may be be-
fore your faces, that ye sin not. And
the people stood afar off, and Mo-
ses drew near unto the thick dark-
ness where God *was*. And the LORD
said unto Moses, Thus thou shalt say
unto the children of Israel, Ye have
seen that I have talked with you
from heaven. Ye shall not make
with Me gods of silver, neither
shall ye make unto you gods of
gold. An altar of earth thou shalt
make unto Me, and shalt sacrifice
thereon thy burnt offerings, and thy
peace offerings, thy sheep, and thine
oxen: in all places where I record
My name I will come unto thee,
and I will bless thee. And if thou
wilt make Me an altar of stone,
thou shalt not build it of hewn
stone: for if thou lift up thy tool
upon it, thou hast polluted it. Nei-
ther shalt thou go up by steps un-
to Mine altar, that thy nakedness
be not discovered thereon.

her. And if he have betrothed her unto his son, he shall deal with her after the manner of daughters. If he take him another *wife;* her food, her raiment, and her duty of marriage, shall he not diminish. And if he do not these three unto her, then shall she go out free without money. He that smiteth a man, so that he die, shall be surely put to death. And if a man lie not in wait, but God deliver *him* into his hand; then I will appoint thee a place whither he shall flee. But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from Mine altar, that he may die. And he that smiteth his father, or his mother, shall be surely put to death. And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death. And he that curseth his father, or his mother, shall surely be put to death. And if men strive together, and one smite another with a stone, or with *his* fist, and he die not, but keepeth *his* bed: if he rise again, and walk abroad upon his staff, then shall he that smote *him* be quit: only he shall pay *for* the loss of his time, and shall cause *him* to be thoroughly healed. And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished. Notwithstanding, if he continue a day or two, he shall not be punished: for he *is* his money. If men strive, and hurt a woman with child, so that her fruit depart *from her*, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges *determine*. And if *any* mischief follow, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand foot, burning for burnin for wound, stripe for str if a man smite the eye o vant, or the eye of his n it perish; he shall let hi for his eye's sake. And if out his manservant's too maidservant's tooth; he him go free for his too If an ox gore a man or that they die: then the be surely stoned, and shall not be eaten; but t of the ox *shall be* quit the ox were wont to pus horn in time past, and it testified to his owner, an not kept him in, but tha killed a man or a woma shall be stoned, and his o shall be put to death. If laid on him a sum of mo he shall give for the rans life whatsoever is laid u Whether he have gored have gored a daughter, to this judgment shall it unto him. If the ox sha manservant or a maidser shall give unto their mas shekels of silver, and the be stoned. And if a n open a pit, or if a man s pit, and not cover it, and an ass fall therein; the the pit shall make *it* g give money unto the them; and the dead *b* be his. And if one man' another's, that he die; shall sell the live ox, a the money of it; and th also they shall divide. O known that the ox hat push in time past, and hath not kept him in; surely pay ox for ox; dead shall be his own.

FEBRUARY 8. Morning, EXODUS XXII. FEB

IF a man shall steal an ox, or a *sheep, and kill it*, or sell it; he *shall restore five* oxen for an ox, and four sheep for a sh thief be found breaking smitten that he die, th

his beast, and shall feed
man's field; of the best
field, and of the best of
neyard, shall he make
If fire break out, and
orns, so that the stacks
he standing corn, or the
nsumed *therewith;* he
d the fire shall surely
ation. If a man shall
his neighbour money
keep, and it be stolen
an's house; if the thief
him pay double. If the
found, then the master
shall be brought unto
to see whether he have
d unto his neighbour's
all manner of trespass,
be for ox, for ass, for
iment, *or* for any man-
thing, which *another*
to be his, the cause of
shall come before the
whom the judges shall
shall pay double unto
r. If a man deliver un-
bour an ass, or an ox,
or any beast, to keep;

cording to the dowry of virgins. Thou shalt not suffer a witch to live. Whosoever lieth with a beast shall surely be put to death. He that sacrificeth unto *any* god, save unto the LORD only, he shall be utterly destroyed. Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt. Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto Me, I will surely hear their cry; and My wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless. If thou lend money to *any of* My people *that is* poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury. If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down: for that *is* his covering only, it *is* his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto Me, that I will hear;

THOU shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness. Thou shalt not follow a multitude to *do* evil; neither shalt thou speak in a cause to decline after many to wrest *judgment:* neither shalt thou countenance a poor man in his cause. If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him. Thou shalt not wrest the judgment of thy poor in his cause. Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked. And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous. Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt. And six years thou shalt sow thy land, and shalt gather in the fruits thereof: but the seventh *year* thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, *and* with thy oliveyard. Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed. And in all *things* that I have said unto you be circumspect; and make no mention of the name of other gods, neither let it be heard out of thy mouth. Three times thou shalt keep a feast unto Me in the year. Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out fro and none shall appear empty:) and the feast the firstfruits of thy labo thou hast sown in the the feast of ingathering in the end of the year, hast gathered in thy lab the field. Three times i all thy males shall app the Lord GOD. Thou sha the blood of My sacrific vened bread; neither sh of My sacrifice remain morning. The first of th of thy land thou shalt the house of the LORD Thou shalt not seethe a mother's milk. Behold, Angel before thee, to ke the way, and to bring th place which I have prep ware of him, and obey provoke him not; for h pardon your transgressio name *is* in him. But if indeed obey his voice, a that I speak; then I enemy unto thine enemi adversary unto thine a For Mine Angel shall thee, and bring thee in Amorites, and the Hittit Perizzites, and the Cana Hivites, and the Jebusi will cut them off. Thou bow down to their gods, them, nor do after their thou shalt utterly overth and quite break down th And ye shall serve the God, and He shall bless and thy water; and I sickness away from th thee. There shall nothin young, nor be barren, in the number of thy days I I will send My fear b and will destroy all the whom thou shalt come, make all thine enemie backs unto thee. An

D He said unto Moses, Come
up unto the LORD, thou, and
, Nadab, and Abihu, and se-
of the elders of Israel; and
ip ye afar off. And Moses
shall come near the LORD:
ey shall not come nigh; nei-
shall the people go up with
And Moses came and told the
all the words of the LORD,
ll the judgments: and all the
answered with one voice,
aid, All the words which the
hath said will we do. And
wrote all the words of the
, and rose up early in the
ng, and builded an altar under
ll, and twelve pillars, accord-
the twelve tribes of Israel.
e sent young men of the chil-
of Israel, which offered burnt
gs, and sacrificed peace offer-
oxen unto the LORD. And

venty of the elders of Israel: and they saw the God of Israel: and *there was* under His feet as it were a paved work of a sapphire stone, and as it were the body of heaven in *His* clearness. And upon the nobles of the children of Israel He laid not His hand: also they saw God, and did eat and drink. And the LORD said unto Moses, Come up to Me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them. And Moses rose up, and his minister Joshua: and Moses went up into the mount of God. And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them. And Mo-

FEBRUARY 9. Evening, EXODUS XXXII. FEBRUAR

AND when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And Aaron said unto them, Break off the golden earrings, which *are* in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me. And all the people brake off the golden earrings which *were* in their ears, and brought *them* unto Aaron. And he received *them* at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These *be* thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw *it*, he built an altar before it; and Aaron made proclamation, and said, To morrow *is* a feast to the LORD. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play. And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted *themselves:* they have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt. And the LORD said unto Moses, I have seen this people, and, behold, it *is* a stiffnecked people: now therefore let Me alone, that My wrath may wax hot against them, and that I *may consume them*: and I will make *thee a great nation*. And Moses *sought the* LORD his God, and *I*, LORD, why doth Thy wrath wax hot against Thy people, w Thou hast brought forth out o land of Egypt with great po and with a mighty hand? Wh fore should the Egyptians sp and say, For mischief did He them out, to slay them in the m tains, and to consume them the face of the earth? Turn f Thy fierce wrath, and repent of evil against Thy people. Remem Abraham, Isaac, and Israel, servants, to whom Thou swarest Thine own self, and saidst u them, I will multiply your seed the stars of heaven, and all land that I have spoken of wil give unto your seed, and they sh inherit *it* for ever. And the LORD pented of the evil which He thou to do unto His people. And Mo turned, and went down from mount, and the two tables of testimony *were* in his hand: tables *were* written on both th sides; on the one side and on other *were* they written. And tables *were* the work of God, the writing *was* the writing of G graven upon the tables. And w Joshua heard the noise of the p ple as they shouted, he said u Moses, *There is* a noise of war the camp. And he said, *It* is the voice of *them that* shout mastery, neither *is it* the voic *them that* cry for being overco *but* the noise of *them that* sing hear. And it came to pass, as as he came nigh unto the camp he saw the calf, and the dan and Moses' anger waxed hot he cast the tables out of his h and brake them beneath the m And he took the calf which had made, and burnt *it* in th and ground *it* to powder, and ed *it* upon the water, and the children of Israel drink And Moses said unto Aaron did this people unto thee, t hast brought so great a s

t. So they gave *it* it into the fire, and is calf. And when the people *were* on had made them shame among their Moses stood in the , and said, Who *is* ide? *let him come* ll the sons of Levi ves together unto d unto them, Thus God of Israel, Put word by his side, t from gate to gate mp, and slay every and every man his very man his neighhildren of Levi did word of Moses:

go up unto the LORD; peradventure I shall make an atonement for your sin. And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if Thou wilt forgive their sin— ; and if not, blot me, I pray Thee, out of Thy book which Thou hast written. And the LORD said unto Moses, Whosoever hath sinned against Me, him will I blot out of My book. Therefore now go, lead the people unto *the place* of which I have spoken unto thee: behold, Mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them. And the LORD plagued the people, because they made the calf, which Aaron made.

Morning, EXODUS XXXIII. FEB. 10.

D said unto Moses, *I* go up hence, thou which thou hast f the land of Egypt, hich I sware unto ac, and to Jacob,

up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee. And the children of Israel stripped themselves of their

into the tabernacle, the cloudy pillar descended, and stood *at* the door of the tabernacle, and *the* LORD talked with Moses. And all the people saw the cloudy pillar stand *at* the tabernacle door: and all the people rose up and worshipped, every man *in* his tent door. And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle. And Moses said unto the LORD, See, Thou sayest unto me, Bring up this people: and Thou hast not let me know whom Thou wilt send with me. Yet Thou hast said, I know thee by name, and thou hast also found grace in My sight. Now therefore, I pray Thee, if I have found grace in Thy sight, shew me now Thy way, that I may know Thee, that I may find grace in Thy sight: and consider that this nation *is* Thy people. And He said, My presence shall go *with thee*, and I will give thee rest. And he said unto Him, If Thy presence go not *with me*, carry us not up hence.

For wherein shall
that I and Thy pe
grace in Thy sight
Thou goest with us
separated, I and T
all the people tha
face of the earth.
said unto Moses, I
also that thou hast
hast found grace i
I know thee by nar
I beseech Thee, she
And He said, I w
goodness pass bef
will proclaim the n
before thee; and w
whom I will be gr
shew mercy on wh
mercy. And He sai
see My face: for th
see Me, and live.
said, Behold, *there*
and thou shalt sta
and it shall come t
glory passeth by,
thee in a clift of th
cover thee with M
pass by: and I will
hand, and thou sh
parts: but My face

FEB. 10. **Evening, EXODUS XXXIV.**

AND the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon *these* tables the words that were in the first tables, which thou brakest. And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to Me in the top of the mount. And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount. And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone. And the LORD descended in the cloud, and stood with him there, and proclaim-

ed the name of the
LORD passed by
proclaimed, The L
God, merciful and
suffering, and abun
and truth, keeping
sands, forgiving in
gression and sin, a
no means clear *the*
the iniquity of the
children, and upo
children, unto the
fourth *generation*.
haste, and bowed
the earth, and wor
said, If now I hav
Thy sight, O Lord,
pray Thee, go amo
stiffnecked people;
iniquity and our
for Thine inherita
Behold, I make

, and the Canaanite, and the
, and the Perizzite, and the
and the Jebusite. Take heed
lf, lest thou make a cove-
th the inhabitants of the land
thou guest, lest it be for a
the midst of thee: but ye
troy their altars, break their
and cut down their groves:
shalt worship no other
the LORD, Whose name *is*
is a jealous God: lest thou
covenant with the inhabit-
he land, and they go a whor-
their gods, and do sacrifice
ir gods, and *one* call thee,
eat of his sacrifice; and
e of their daughters unto
, and their daughters go a
after their gods, and make
go a whoring after their
hou shalt make thee no
gods. The feast of unlea-
ead shalt thou keep. Se-
thou shalt eat unleavened
I commanded thee, in the
he month Abib: for in the
bib thou camest out from
All that openeth the matrix

the feast of the passover be left unto
the morning. The first of the first-
fruits of thy land thou shalt bring
unto the house of the LORD thy God.
Thou shalt not seethe a kid in his
mother's milk. And the LORD said
unto Moses, Write thou these words:
for after the tenor of these words
I have made a covenant with thee
and with Israel. And he was there
with the LORD forty days and forty
nights; he did neither eat bread,
nor drink water. And he wrote up-
on the tables the words of the cove-
nant, the ten commandments. And
it came to pass, when Moses came
down from mount Sinai with the
two tables of testimony in Moses'
hand, when he came down from
the mount, that Moses wist not that
the skin of his face shone while he
talked with Him. And when Aaron
and all the children of Israel saw
Moses, behold, the skin of his face
shone; and they were afraid to
come nigh him. And Moses called
unto them; and Aaron and all the
rulers of the congregation returned
unto him: and Moses talked with

FEB. 11. **Morning, LEVITICUS XVIII.**

AND the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, I am the LORD your God. After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances. Ye shall do My judgments, and keep Mine ordinances, to walk therein: I *am* the LORD your God. Ye shall therefore keep My statutes, and My judgments: which if a man do, he shall live in them: I *am* the LORD. None of you shall approach to any that is near of kin to him, to uncover *their* nakedness: I *am* the LORD. The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she *is* thy mother; thou shalt not uncover her nakedness. The nakedness of thy father's wife shalt thou not uncover: it *is* thy father's nakedness. The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, *whether she be* born at home, or born abroad, *even* their nakedness thou shalt not uncover. The nakedness of thy son's daughter, or of thy daughter's daughter, *even* their nakedness thou shalt not uncover: for their's *is* thine own nakedness. The nakedness of thy father's wife's daughter, begotten of thy father, she *is* thy sister, thou shalt not uncover her nakedness. Thou shalt not uncover the nakedness of thy father's sister: she *is* thy father's near kinswoman. Thou shalt not uncover the nakedness of thy mother's sister: for she *is* thy mother's near kinswoman. Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she *is* thine *aunt. Thou shalt* not uncover the *nakedness of thy* daughter in law: *she is thy son's* wife; thou shalt *not uncover her* nakedness. Thou

shalt not uncover
thy brother's wife
ther's nakedness.
uncover the naked
and her daughter,
take her son's d
daughter's daugh
her nakedness; *f*
near kinswomen:
Neither shalt thou
her sister, to vex
her nakedness, be
her life *time.* Als
approach unto a w
her nakedness, as l
apart for her un
over thou shalt
with thy neighbo
file thyself with
shalt not let any
through *the fire* to
shalt thou profane
God: I *am* the L
not lie with mank
mankind: it *is* abor
shalt thou lie with
file thyself therew
any woman stand
lie down thereto:
Defile not ye you
these things: for
nations are defiled
before you: and th
therefore I do v
thereof upon it, m
vomiteth out her
shall therefore ke
and My judgment
commit *any* of the
neither any of you
any stranger that
you: (for all th
have the men of
which *were* befor
land is defiled;) t
not you out also,
as it spued out
were before you.
shall commit any
nations, even the
mit them shall
mong their peo

y. Ye shall fear every man
ther, and his father, and keep
bbaths: I *am* the LORD your
Turn ye not unto idols, nor
to yourselves molten gods:
the LORD your God. And if
r a sacrifice of peace offer-
nto the LORD, ye shall offer
your own will. It shall be
he same day ye offer it, and
morrow: and if ought re-
until the third day, it shall be
a the fire. And if it be eaten
on the third day, it *is* abo-
; it shall not be accepted.
ore *every one* that eateth it
ear his iniquity, because he
rofaned the hallowed thing
LORD: and that soul shall
off from among his people.
hen ye reap the harvest of
and, thou shalt not wholly
e corners of thy field, nei-
alt thou gather the glean-
f thy harvest. And thou
not glean thy vineyard, nei-
alt thou gather *every* grape
vineyard; thou shalt leave
for the poor and stranger: I

among thy people: neither shalt
thou stand against the blood of
thy neighbour: I *am* the LORD.
Thou shalt not hate thy brother
in thine heart: thou shalt in any
wise rebuke thy neighbour, and
not suffer sin upon him. Thou
shalt not avenge, nor bear any
grudge against the children of thy
people, but thou shalt love thy
neighbour as thyself: I *am* the
LORD. Ye shall keep My statutes.
Thou shalt not let thy cattle gen-
der with a diverse kind: thou
shalt not sow thy field with min-
gled seed: neither shall a garment
mingled of linen and woollen come
upon thee. And whosoever lieth
carnally with a woman, that *is* a
bondmaid, betrothed to an hus-
band, and not at all redeemed,
nor freedom given her; she shall
be scourged; they shall not be
put to death, because she was not
free. And he shall bring his tres-
pass offering unto the LORD, unto
the door of the tabernacle of the
congregation, *even* a ram for a
trespass offering. And the priest

ye eat of the fruit thereof, that it may yield unto you the increase thereof: I *am* the LORD your God. Ye shall not eat *any thing* with the blood: neither shall ye use enchantment, nor observe times. Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard. Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I *am* the LORD. Do not prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness. Ye shall keep My sabbaths, and reverence My sanctuary: I *am* the LORD. Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I *am* the LORD your God.

Thou shalt rise up be
head, and honour th
old man, and fear th
the LORD. And if a
journ with thee in y
shall not vex him. *Bu*
that dwelleth with yo
to you as one born an
thou shalt love him a
ye were strangers in
Egypt: I *am* the Lo
Ye shall do no unrig
judgment, in meteyar
or in measure. Just
weights, a just ephah
hin, shall ye have: I
your God, Which brou
the land of Egypt. T
ye observe all My sta
My judgments, and d
the LORD.

FEB. 12. Morning, LEVITICUS XX.

AND the LORD spake unto Moses, saying, Again, thou shalt say to the children of Israel, Whosoever *he be* of the children of Israel, or of the strangers that sojourn in Israel, that giveth *any* of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones. And I will set My face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile My sanctuary, and to profane My holy name. And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not: then I will set My face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people. And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set My face against that *soul, and will* cut him off from a*mong his people.* Sanctify your*selves therefore*, and be ye holy: *I am the* LORD your God. And

ye shall keep My sta
them: I *am* the LORD
tify you. For every on
his father or his mo
surely put to death:
ed his father or his
blood *shall be* upon h
man that committeth
another man's wife,
committeth adultery w
bour's wife, the adul
adulteress shall surel
death. And the ma
with his father's w
covered his father's
both of them shall s
to death; their blood
on them. And if a
his daughter in law,
shall surely be put to
have wrought confusio
shall be upon them.
lie with mankind, as h
woman, both of them
ted an abomination: th
ly be put to death; the
be upon them. And if
wife and her mother,
ness: they shall be b
both he and they; th
wickedness among

, and she see his nakedness;
wicked thing; and they shall
off in the sight of their people:
h uncovered his sister's naked-
he shall bear his iniquity. And
an shall lie with a woman hav-
r sickness, and shall uncover
kedness; he hath discovered
ntain, and she hath uncover-
fountain of her blood: and
f them shall be cut off from
their people. And thou shalt
cover the nakedness of thy
r's sister, nor of thy father's
for he uncovereth his near
hey shall bear their iniquity.
f a man shall lie with his
wife, he hath uncovered his
nakedness: they shall bear
m; they shall die childless.
f a man shall take his bro-
wife, it *is* an unclean thing:
h uncovered his brother's na-

you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I *am* the LORD your God, which have separated you from *other* people. Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean. And ye shall be holy unto Me: for I the LORD *am* holy, and have severed you from *other* people, that ye should be Mine. A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood *shall be* upon them.

shall make you no idols nor
raven image, neither rear you

peace in the land, and ye shall lie down, and none shall make *you*

walk among you, and will be your God, and ye shall be My people. I *am* the LORD your God, Which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright. But if ye will not hearken unto Me, and will not do all these commandments; and if ye shall despise My statutes, or if your soul abhor My judgments, so that ye will not do all My commandments, *but* that ye break My covenant: I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. And I will set My face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you. And if ye will not yet for all this hearken unto Me, then I will punish you seven times more for your sins. And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: and your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits. And if ye walk contrary unto Me, and will not hearken unto Me; I will bring seven times more plagues upon you according to your sins. I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your *high* ways shall be desolate. And if ye will not be reformed by Me by these things, but will walk contrary unto Me; then will I also walk contrary unto you, and will punish you yet seven times for your sins. And I will bring a sword upon you, that shall avenge the quarrel of *My* covenant: and when ye *are gathered together* within your *cities, I will* send the pestilence a*mong you;* and ye shall be delivered

into the hand of the e
when I have broken the
bread, ten women shal
bread in one oven, and
deliver *you* your brea
weight: and ye shall
be satisfied. And if ye
all this hearken unto M
contrary unto Me; then
contrary unto you also i
I, even I, will chastis
times for your sins. A
eat the flesh of your s
flesh of your daughters
And I will destroy your
and cut down your imag
your carcases upon the
your idols, and My soul
you. And I will make
waste, and bring your
unto desolation, and
smell the savour of
odours. And I will bri
into desolation: and y
which dwell therein sh
nished at it. And I
you among the heathe
draw out a sword afte
your land shall be d
your cities waste. Th
land enjoy her sabba
as it lieth desolate, a
your enemies' land; *ev*
the land rest, and enj
baths. As long as it li
it shall rest; because it
in your sabbaths, whe
upon it. And upon th
left *alive* of you I will
ness into their hearts
of their enemies; and
a shaken leaf shall c
and they shall flee, as
a sword; and they sha
none pursueth. And th
one upon another, as it
a sword, when none pu
ye shall have no pow
before your enemies.
perish among the heat
land of your enemies s
up. And they that ar
shall pine away in the
your enemies' lands;
iniquities of their fa

ncircumcised hearts be hum-
ed they then accept of the
nent of their iniquity: then
emember My covenant with
and also My covenant with
and also My covenant with
m will I remember; and I
nember the land. The land
ll be left of them, and shall
er sabbaths, while she lieth
without them: and they

My covenant with them: for I *am* the LORD their God. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I *am* the LORD. These *are* the statutes and judgments and laws, which the LORD made between Him and the children of Israel in mount Sinai by the hand of Moses.

13. **Morning, NUMBERS XI.** FEB. 13.

when the people complain-
, it displeased the LORD:
LORD heard *it;* and His
was kindled; and the fire of
AD burnt among them, and
ed *them that were* in the
st parts of the camp. And
ple cried unto Moses; and
Moses prayed unto the LORD,
was quenched. And he call-
name of the place Taberah:
the fire of the LORD burnt
them. And the mixt multi-
hat *was* among them fell a
and the children of Israel

in the night, the manna fell upon it. Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD was kindled greatly; Moses also was displeased. And Moses said unto the LORD, Wherefore hast Thou afflicted Thy servant? and wherefore have I not found favour in Thy sight, that Thou layest the burden of all this people upon me? Have I conceived all this people? have I begotten them, that Thou shouldest say unto me, Carry them in thy bosom, as a nursing father

tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the spirit which *is* upon thee, and will put *it* upon them; and they shall bear the burden of the people with thee, that thou bear *it* not thyself alone. And say thou unto the people, Sanctify yourselves against to morrow, and ye shall eat flesh: for ye have wept in the ears of the LORD, saying, Who shall give us flesh to eat? for *it was* well with us in Egypt: therefore the LORD will give you flesh, and ye shall eat. Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; *but* even a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the LORD which *is* among you, and have wept before Him, saying, Why came we forth out of Egypt? And Moses said, The people, among whom I *am*, *are* six hundred thousand footmen; and Thou hast said, I will give them flesh, that they may eat a whole month. Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them? And the LORD said unto Moses, Is the LORD's hand waxed short? thou shalt see now whether My word shall come to pass unto thee or not. And Moses went out, and told the people the words of the LORD, and gathered the seventy men of the elders of the people, and set them round about the tabernacle. And the LORD came down in a cloud, and spake unto him, and took of the spirit that *was* upon him, and gave *it* unto the seventy elders: and it came to pass, *that*, when the spirit rested upon t
phesied, and did n
there remained two
the camp, the name
Eldad, and the nam
Medad: and the spi
them; and they *wer*
were written, but
unto the tabernacle:
phesied in the camp.
a young man, and t
said, Eldad and Med
in the camp. And Jo
Nun, the servant of
his young men, answ
My lord Moses, forb
Moses said unto him
for my sake? would
the LORD's people
and that the LORD
spirit upon them! A
him into the camp, he
of Israel. And there
wind from the LORD
quails from the sea,
fall by the camp, as
journey on this side,
a day's journey on
round about the ca
were two cubits *high*
of the earth. And th
up all that day, and
and all the next day
thered the quails: he
least gathered ten ho
spread *them* all abr
selves round about t
while the flesh *was*
their teeth, ere it wa
wrath of the LORD
against the people, a
smote the people wit
plague. And he calle
that place Kibroth-h
cause there they bur
that lusted. *And* th
neyed from Kibroth-h
Hazeroth; and abode

FEB. 13. **Evening, NUMBERS XII.**

AND Miriam and Aaron spake *against* Moses because of the *Ethiopian* woman whom he had *married*: for he had married an Ethiopian woman. A
Hath the LORD inde
by Moses? hath He
by us? And the

door of the tabernacle, and
aron and Miriam: and they
e forth. And He said, Hear
words: If there be a pro-
ong you, *I* the LORD will
yself known unto him in a
nd will speak unto him in
My servant Moses *is* not
faithful in all Mine house.
n will I speak mouth to
ven apparently, and not in
eches; and the similitude
AD shall he behold: where-
n were ye not afraid to
ainst My servant Moses?
anger of the LORD was
gainst them; and He de-

one dead, of whom the flesh is half consumed when he cometh out of his mother's womb. And Moses cried unto the LORD, saying, Heal her now, O God, I beseech Thee. And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in *again*. And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in *again*. And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.

Morning, NUMBERS XIII. FEB. 14.

the LORD spake unto Mo-
, saying, Send thou men,
may search the land of
which I give unto the chil-
Israel: of every tribe of
hers shall ye send a man,
a ruler among them. And
the commandment of the

Of the tribe of Asher, Sethur the son of Michael. Of the tribe of Naphtali, Nahbi the son of Vophsi. Of the tribe of Gad, Geuel the son of Machi. These *are* the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun Jehoshua.

the firstripe grapes. So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath. And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmai, the children of Anak, *were*. (Now Hebron was built seven years before Zoan in Egypt.) And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and *they brought* of the pomegranates, and of the figs. The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence. And they returned from searching of the land after forty days. And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land. And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and thi
of it. Nevertheless t
strong that dwell in
the cities *are* walle
great: and moreover
children of Anak the
lekites dwell in the
south: and the Hit
Jebusites, and the A
in the mountains: an
ites dwell by the se
coast of Jordan. An
the people before M
Let us go up at onc
it; for we are well
come it. But the men
with him said, We b
go up against the pe
are stronger than w
brought up an evil
land which they had
the children of Israe
land, through which
to search it, *is* a land
the inhabitants there
people that we saw i
a great stature. And
the giants, the sons o
come of the giants: a
our own sight as gra
so we were in their si

FEB. 14. **Evening, NUMBERS XIV.**

AND all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilder-
ness! And wherefore hath the Lord

Caleb the son of Jep
were of them that sea
rent their clothes: a
unto all the company
of Israel, saying, Th
we passed through t
an exceeding good lan
delight in us, then
us into this land, an
land which floweth

among them ;) and they
to the inhabitants of
r they have heard that
art among this people,
LORD art seen face to
at Thy cloud standeth
and *that* Thou goest be-
by day time in a pillar
nd in a pillar of fire by
if Thou shalt kill *all*
as one man, then the
h have heard the fame
speak, saying, Because
was not able to bring
into the land which He
hem, therefore He hath
n the wilderness. And
ch Thee, let the power
l be great, according
st spoken, saying, The
gsuffering, and of great
ring iniquity and trans-
l by no means clearing
visiting the iniquity of
upon the children unto
nd fourth *generation.*
beseech Thee, the ini-
people according unto
s of Thy mercy, and as

long *shall I bear with* this evil congregation, which murmur against Me? I have heard the murmurings of the children of Israel, which they murmur against Me. Say unto them, *As truly as* I live, saith the LORD, as ye have spoken in Mine ears, so will I do to you: your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against Me, doubtless ye shall not come into the land, *concerning* which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. But *as for* you, your carcases, they shall fall in this wilderness. And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness. After the number of the days in which ye searched the

report upon the land, died by the plague before the LORD. But Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of the men that went to search the land, lived *still*. And Moses told these sayings unto all the children of Israel: and the people mourned greatly. And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we *be here*, and will go up unto the place which the LORD hath promised: for we have sinned. And Moses said, Wherefore now do ye transgress the commandment of the LORD? but it shall not prosper. Go not up, for the Lo among you; that ye be ten before your enemies. Amalekites and the Cana there before you, and ye by the sword: because ye ed away from the LORD, the LORD will not be But they presumed to g the hill top: nevertheles of the covenant of the L Moses, departed not o camp. Then the Amalek down, and the Canaani dwelt in that hill, and sm and discomfited them, Hormah.

FEB. 15. Morning, NUMBERS XVI.

NOW Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took *men:* and they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown: and they gathered themselves together against Moses and against Aaron, and said unto them, *Ye take* too much upon you, seeing all the congregation *are* holy, every one of them, and the LORD *is* among them: wherefore then lift ye up yourselves above the congregation of the LORD? And when Moses heard *it*, he fell upon his face: and he spake unto Korah and unto all his company, saying, Even to morrow the LORD will shew who *are* His, and *who is* holy; and will cause *him* to come near unto Him: even *him* whom He hath chosen will He cause to come near unto Him. This do; Take you censers, Korah, and all his company; and put fire therein, and put incense in them before the LORD to morrow: and it shall be *that* the man whom *the LORD doth* choose, he *shall be holy: ye take* too much upon you, *ye sons of Levi*. And Moses said *unto Korah*, Hear, I pray you, ye sons of Levi: *seemeth it b* thing unto you, that the G rael hath separated you congregation of Israel, to near to Himself to do t of the tabernacle of the L to stand before the congr minister unto them? An brought thee near *to Him* thy brethren the sons of thee: and seek ye the also? For which cause and all thy company *are* together against the Lo what *is* Aaron, that ye against him? And Mose call Dathan and Abiram of Eliab: which said, W come up: *is it* a small t thou hast brought us up land that floweth with honey, to kill us in the w except thou make thyse ther a prince over us? thou hast not brought land that floweth with honey, or given us inhe fields and vineyards: wil out the eyes of these men not come up. And Moses wroth, and said unto t Respect not Thou their o have not taken one ass f neither have I hurt o And Moses said unto

rron, and stood in the
e tabernacle of the con-
with Moses and Aaron.
h gathered all the con-
against them unto the
e tabernacle of the con-
and the glory of the
eared unto all the con-
And the LORD spake
s and unto Aaron, say-
ite yourselves from among
egation, that I may con-
in a moment. And they
their faces, and said, O
God of the spirits of all
one man sin, and wilt
wroth with all the con-
And the LORD spake
, saying, Speak unto the
m, saying, Get you up
the tabernacle of Korah,
nd Abiram. And Moses
d went unto Dathan and
and the elders of Israel
im. And he spake unto
gation, saying, Depart, I
from the tents of these
n, and touch nothing of
t ye be consumed in all

swallowed them up, and their houses, and all the men that *appertained* unto Korah, and all *their* goods. They, and all that *appertained* to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation. And all Israel that *were* round about them fled at the cry of them: for they said, Lest the earth swallow us up *also*. And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense. And the LORD spake unto Moses, saying, Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed. The censers of these sinners against their own souls, let them make them broad plates *for* a covering of the altar: for they offered them before the LORD, therefore they are hallowed: and they shall be a sign unto the children of Israel. And Eleazar the priest took the brasen censers, wherewith they that were burnt had offered: and

that they looked toward the tabernacle of the congregation: and, behold, the cloud covered it, and the glory of the LORD appeared. And Moses and Aaron came before the tabernacle of the congregation. And the LORD spake unto Moses, saying, Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces. And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun. A Aaron took as Moses command and ran into the midst of the c gregation; and, behold, the pla was begun among the people: a he put on incense, and made atonement for the people. And stood between the dead and living; and the plague was sta Now they that died in the pla were fourteen thousand and se hundred, beside them that die bout the matter of Korah. Aaron returned unto Moses the door of the tabernacle of congregation: and the plague stayed.

FEB. 15. Evening, NUMBERS XVII. FEB.

AND the LORD spake unto Moses, saying, Speak unto the children of Israel, and take of every one of them a rod according to the house of *their* fathers, of all their princes according to the house of their fathers twelve rods: write thou every man's name upon his rod. And thou shalt write Aaron's name upon the rod of Levi: for one rod *shall be* for the head of the house of their fathers. And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you. And it shall come to pass, *that* the man's rod, whom I shall choose, shall blossom: and I will make to cease from Me the murmurings of the children of Israel, whereby they murmur against you. And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers' houses, *even* twelve rods: and the rod of Aaron *was* among their rods. And Mo laid up the rods before the Lo in the tabernacle of witness. A it came to pass, that on the m row Moses went into the tabern of witness; and, behold, the rod Aaron for the house of Levi budded, and brought forth bu and bloomed blossoms, and yield almonds. And Moses brought all the rods from before the Lo unto all the children of Israel: they looked, and took every m his rod. And the LORD said u Moses, Bring Aaron's rod ag before the testimony, to be k for a token against the rebels; thou shalt quite take away t murmurings from Me, that they not. And Moses did *so:* as the L commanded him, so did he. A the children of Israel spake t Moses, saying, Behold, we die, perish, we all perish. Whoso cometh any thing near unto the bernacle of the LORD shall die: s we be consumed with dying?

FEB. 16. Morning, NUMBERS XX. FEB.

THEN came the children of Israel, *even* the whole congregation, *into the* desert of Zin in the *first month*: and the people abode *in Kadesh*; and Miriam died there, and was buried there. And t was no water for the congregat and they gathered themselves gether against Moses and a Aaron. And the people cho

it is no place of seed,
r of vines, or of pome-
either is there any wa-
. And Moses and Aaron
the presence of the as-
the door of the taber-
congregation, and they
eir faces: and the glory
D appeared unto them.
ORD spake unto Moses,
e the rod, and gather
ssembly together, thou,
thy brother, and speak
rock before their eyes;
l give forth his water,
alt bring forth to them
of the rock: so thou
the congregation and
drink. And Moses took
m before the LORD, as
nded him. And Moses
gathered the congrega-
r before the rock, and
to them, Hear now, ye
t we fetch you water
rock? And Moses lifted
d, and with his rod he
ock twice: and the wa-
t abundantly, and the

the fields, or through the vineyards, neither will we drink *of* the water of the wells: we will go by the king's *high* way, we will not turn to the right hand nor to the left, until we have passed thy borders. And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword. And the children of Israel said unto him, We will go by the high way: and if I and my cattle drink of thy water, then I will pay for it: I will only, without *doing* any thing *else*, go through on my feet. And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand. Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him. And the children of Israel, *even* the whole congregation, journeyed from Kadesh, and came unto mount Hor. And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying, Aaron shall be gathered unto his people: for he shall

Moses and Eleazar came down from the mount. And when all the congregation saw that Aaron was dead, they mourned thirty days, *even* all Israel.

FEB. 16. Evening, NUMBERS XXI.

AND *when* king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies; then he fought against Israel, and took *some* of them prisoners. And Israel vowed a vow unto the LORD, and said, If Thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities. And the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place Hormah. And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for *there is* no bread, neither *is there any* water; and our soul loatheth this light bread. And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that He take away the serpents from us. And Moses prayed for the people. And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he *lived. And the* children of Israel *set forward,* and pitched in Oboth. *And they* journeyed from Oboth, and pitched at Ije-a wilderness which *is* toward the sunrising. they removed, and p valley of Zared. Fro removed, and pitched side of Arnon, whi wilderness that come coasts of the Amorite *is* the border of M Moab and the Amorit it is said in the book the LORD, What He d sea, and in the broo and at the stream c that goeth down to t Ar, and lieth upon t Moab. And from the to Beer: that *is* the the LORD spake unto the people together, a them water. Then Is song, Spring up, O wel to it: the princes dig the nobles of the peo by *the direction of* with their staves. A wilderness *they went* and from Mattanah and from Nahaliel to from Bamoth *in* the in the country of Mo of Pisgah, which lo Jeshimon. And Israe gers unto Sihon king ites, saying, Let me thy land: we will not fields, or into the vi will not drink *of* the well: *but* we will go king's *high* way, unti thy borders. And Sih suffer Israel to pass border: but Sihon ga people together, and gainst Israel into th and he came to Jaha against Israel. And him with the edge

ssed his land from Arnon
bbok, even unto the chil-
Ammon: for the border of
ren of Ammon *was* strong.
el took all these cities:
el dwelt in all the cities
morites, in Heshbon, and
he villages thereof. For
was the city of Sihon the
the Amorites, who had
gainst the former king of
d taken all his land out of
even unto Arnon. Where-
y that speak in proverbs
into Heshbon, let the city
be built and prepared: for
fire gone out of Heshbon,
rom the city of Sihon: it
sumed Ar of Moab, *and*
of the high places of Ar-
e to thee, Moab! thou art
O people of Chemosh: he
n his sons that escaped,
daughters, into captivity
unto Sihon king of the Amorites.
We have shot at them; Heshbon
is perished even unto Dibon, and
we have laid them waste even un-
to Nophah, which *reacheth* unto
Medeba. Thus Israel dwelt in the
land of the Amorites. And Moses
sent to spy out Jaazer, and they
took the villages thereof, and drove
out the Amorites that *were* there.
And they turned and went up by
the way of Bashan: and Og the
king of Bashan went out against
them, he, and all his people, to the
battle at Edrei. And the LORD said
unto Moses, Fear him not: for I have
delivered him into thy hand, and
all his people, and his land; and
thou shalt do to him as thou didst
unto Sihon king of the Amorites,
which dwelt at Heshbon. So they
smote him, and his sons, and all his
people, until there was none left him
alive: and they possessed his land.

Morning, NUMBERS XXII. FEB. 17.

the children of Israel set
ward, and pitched in the
Moab on this side Jordan
o. And Balak the son of
w all that Israel had done
morites. And Moab was
id of the people, because
e many: and Moab was
l because of the children
. And Moab said unto the
Midian, Now shall this
lick up all *that are* round
as the ox licketh up the
the field. And Balak the
ippor *was* king of the Mo-
that time. He sent mes-
therefore unto Balaam the
eor to Pethor, which *is* by
of the land of the children
eople, to call him, saying,
there is a people come out
ypt: behold, they cover the
the earth, and they abide
inst me: come now there-
pray thee, *curse me this*
for they are too mighty for
adventure I shall prevail,
y smite them, and that I
may drive them out of the land: for
I wot that he whom thou blessest *is*
blessed, and he whom thou cursest
is cursed. And the elders of Moab
and the elders of Midian departed
with the rewards of divination in
their hand; and they came unto
Balaam, and spake unto him the
words of Balak. And he said unto
them, Lodge here this night, and I
will bring you word again, as the
LORD shall speak unto me: and
the princes of Moab abode with Ba-
laam. And God came unto Balaam,
and said, What men *are* these with
thee? And Balaam said unto God,
Balak the son of Zippor, king of
Moab, hath sent unto me, *saying*,
Behold, *there is* a people come out
of Egypt, which covereth the face
of the earth: come now, curse me
them; peradventure I shall be able
to overcome them, and drive them
out. And God said unto Balaam,
Thou shalt not go with them; thou
shalt not curse the people: for they
are blessed. And Balaam rose up
in the morning, and said unto the

princes of Balak, Get you into your land: for the LORD refuseth to give me leave to go with you. And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us. And Balak sent yet again princes, more, and more honourable than they. And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me: for I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people. And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more. Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will say unto me more. And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, *and* go with them; but yet the word which I shall say unto thee, that shalt thou do. And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab. And God's anger was kindled because he went: and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants *were* with him. And the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way. But the angel of the LORD stood in a path of the vineyards, a wall *being* on this side, and a wall on that side. And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot *against the* wall: and he smote her *again. And the* angel of the LORD *went further,* and stood in a narrow *place, where was* no way to turn

either to the right hand or
left. And when the ass s
angel of the LORD, she fel
under Balaam: and Balaa
ger was kindled, and he sm
ass with a staff. And the
opened the mouth of the a
she said unto Balaam, Wh
I done unto thee, that th
smitten me these three time
Balaam said unto the ass,
thou hast mocked me: I wou
were a sword in mine hand,
would I kill thee. And the
unto Balaam, *Am* not I th
upon which thou hast ridd
since *I was* thine unto th
was I ever wont to do so un
And he said, Nay. Then t
opened the eyes of Balaam,
saw the angel of the LORD
in the way, and his sword
in his hand: and he bowe
his head, and fell flat on
And the angel of the LORD
to him, Wherefore hast thou
thine ass these three times?
I went out to withstand t
cause *thy* way is perverse
me: and the ass saw me, a
ed from me these three tim
less she had turned from m
now also I had slain thee, a
her alive. And Balaam said
angel of the LORD, I have
for I knew not that thou
in the way against me: no
fore, if it displease thee, I
me back again. And the
the LORD said unto Bal
with the men: but only t
that I shall speak unto th
thou shalt speak. So Bala
with the princes of Bala
when Balak heard that Bal
come, he went out to meet
a city of Moab, which i
border of Arnon, which i
utmost coast. And Balak s
Balaam, Did I not earnes
unto thee to call thee? w
camest thou not unto me
not able indeed to promot
honour? And Balaam
Balak, Lo, I am come

Balaam said unto Balak,
ild me here seven altars,
pare me here seven oxen
en rams. And Balak did
m had spoken; and Balak
aam offered on *every* altar
and a ram. And Balaam
Balak, Stand by thy burnt
and I will go: peradven-
LORD will come to meet
whatsoever He sheweth
ll tell thee. And he went
gh place. And God met
and he said unto Him, I
pared seven altars, and I
red upon *every* altar a
nd a ram. And the LORD
ord in Balaam's mouth,
Return unto Balak, and
shalt speak. And he re-
nto him, and, lo, he stood
rnt sacrifice, he, and all
es of Moab. And he took
rable, and said, Balak the
Moab hath brought me from
t of the mountains of the
ay, Come, curse me Jacob,
defy Israel. How shall I

that which the LORD hath put in
my mouth? And Balak said unto
him, Come, I pray thee, with me
unto another place, from whence
thou mayest see them: thou shalt
see but the utmost part of them,
and shalt not see them all: and
curse me them from thence. And
he brought him into the field of
Zophim, to the top of Pisgah, and
built seven altars, and offered a
bullock and a ram on *every* altar.
And he said unto Balak, Stand
here by thy burnt offering, while
I meet *the LORD* yonder. And the
LORD met Balaam, and put a word
in his mouth, and said, Go again
unto Balak, and say thus. And
when he came to him, behold, he
stood by his burnt offering, and the
princes of Moab with him. And
Balak said unto him, What hath
the LORD spoken? And he took
up his parable, and said, Rise up,
Balak, and hear; hearken unto
me, thou son of Zippor: God *is*
not a man, that He should lie;
neither the son of man, that He

said of Jacob and of Israel, What hath God wrought! Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat *of* the prey, and drink the blood of the slain. And Balak said unto Balaam, Neither curse them at all, nor bless them at all. But Balaam answered and said unto Balak, Told not I thee, saying, All that the LORD speaketh, that I must do? And Balak said unto

Balaam, Come, I
bring thee unto an
adventure it will
thou mayest curse
thence. And Bal
laam unto the to
looketh toward
Balaam said unt
me here seven alt
me here seven bu
rams. And Balak
had said, and offe
a ram on *every* alt

FEB. 18. Morning, NUMBERS XXIV.

AND when Balaam saw that it pleased the LORD to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness. And Balaam lifted up his eyes, and he saw Israel abiding *in his tents* according to their tribes; and the spirit of God came upon him. And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: he hath said, which heard the words of God, which saw the vision of the Almighty, falling *into a trance*, but having his eyes open: How goodly are thy tents, O Jacob, *and* thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the LORD hath planted, *and* as cedar trees beside the waters. He shall pour the water out of his buckets, and his seed *shall be* in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted. God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce *them* through with his arrows. He couched, he lay down as a lion, and as a great lion: who *shall stir him* up? Blessed is he *that blesseth* thee, and cursed is *e that curseth* thee. And Balak's

anger was kindled
and he smote his
and Balak said
called thee to cur
and, behold, thou
blessed *them* the
Therefore now fl
place: I thought
unto great honou
LORD hath kept
honour. And Ba
Balak, Spake I
messengers which
to me, saying, If I
me his house full o
I cannot go beyon
ment of the LOR
good or bad of m
but what the L
will I speak? A
I go unto my peo
fore, *and* I will
what this people
people in the latt
took up his parab
laam the son of
and the man who
hath said: he h
heard the words o
the knowledge of
which saw the vi
mighty, falling *in*
having his eyes o
Him, but not now
Him, but not ni
come a Star out
Sceptre shall ris
and shall smite
Moab, and des

on the Kenites, and took
parable, and said, Strong is

place: and Balak also went his
way.

Israel abode in Shittim, and
e people began to commit
om with the daughters of
And they called the people
e sacrifices of their gods:
people did eat, and bowed
o their gods. And Israel
himself unto Baal-peor: and
er of the Lord was kindled
Israel. And the Lord said
oses, Take all the heads of
ple, and hang them up be-
Lord against the sun, that
e anger of the Lord may be
away from Israel. And Mo-
d unto the judges of Israel,
every one his men that were
nto Baal-peor. And, behold,
the children of Israel came
ught unto his brethren a Mi-
h woman in the sight of Mo-
d in the sight of all the con-
n of the children of Israel,
ea weeping before the door

children of Israel. And those that
died in the plague were twenty and
four thousand. And the Lord spake
unto Moses, saying, Phinehas, the
son of Eleazar, the son of Aaron the
priest, hath turned My wrath away
from the children of Israel, while
he was zealous for My sake among
them, that I consumed not the chil-
dren of Israel in My jealousy.
Wherefore say, Behold, I give un-
to him My covenant of peace: and
he shall have it, and his seed after
him, *even* the covenant of an ever-
lasting priesthood; because he was
zealous for his God, and made an
atonement for the children of Is-
rael. Now the name of the Israelite
that was slain, *even* that was slain
with the Midianitish woman, *was*
Zimri, the son of Salu, a prince of a
chief house among the Simeonites.
And the name of the Midianitish
woman that was slain *was* Cozbi,

Feb. 19. Morning, Numbers XXVII.

THEN came the daughters of Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these *are* the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah. And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, *by* the door of the tabernacle of the congregation, saying, Our father died in the wilderness, and he was not in the company of them that gathered themselves together against the Lord in the company of Korah; but died in his own sin, and had no sons. Why should the name of our father be done away from among his family, because he hath no son? Give unto us *therefore* a possession among the brethren of our father. And Moses brought their cause before the Lord. And the Lord spake unto Moses, saying, The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them. And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter. And if he have no daughter, then ye shall give his inheritance unto his brethren. And if he have no brethren, then ye shall give his inheritance unto his father's brethren. And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment, as the Lord commanded Moses. And the Lord said unto Moses, Get thee up into Abarim, and see the la have given unto the chi rael. And when thou h thou also shalt be gather people, as Aaron thy b gathered. For ye rebel My commandment in th Zin, in the strife of th tion, to sanctify Me at before their eyes: that i of Meribah in Kadesh in ness of Zin. And Mose to the Lord, saying, Let the God of the spirits set a man over the co which may go out befor which may go in before which may lead them out may bring them in; that gation of the Lord be n which have no shepherd Lord said unto Moses, Joshua the son of Nun whom *is* the spirit, an hand upon him; and set Eleazar the priest, and the congregation; and charge in their sight. shalt put *some* of thine on him, that all the con the children of Israel n dient. And he shall s Eleazar the priest, wh *counsel* for him after th of Urim before the Lo word shall they go out, word they shall come and all the children of him, even all the congre Moses did as the Lor ed him: and he took J set him before Eleazar and before all the co and he laid his hands and gave him a char Lord commanded by t Moses.

reak his word, he shall
g to all that proceedeth
nouth. If a woman also
unto the LORD, and bind
a bond, *being* in her fa-
e in her youth; and her
her vow, and her bond
she hath bound her soul,
ther shall hold his peace
all her vows shall stand,
bond wherewith she hath
soul shall stand. But if
disallow her in the day
reth; not any of her vows,
onds wherewith she hath
soul, shall stand: and the
forgive her, because her
llowed her. And if she
an husband, when she
uttered ought out of her
with she bound her soul;
sband heard *it*, and held
t her in the day that he
hen her vows shall stand,
nds wherewith she bound
all stand. But if her hus-
owed her on the day that
; then he shall make her
h she vowed, and that

an oath; and her husband heard *it*, and held his peace at her, *and* disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul shall stand. But if her husband hath utterly made them void on the day he heard *them; then* whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the LORD shall forgive her. Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void. But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which *are* upon her: he confirmeth them, because he held his peace at her in the day that he heard *them*. But if he shall any ways make them void after that he hath heard *them;* then he shall bear her iniquity. These *are* the statutes, which the LORD commanded Moses, between a man and his wife, between the father and his daugh-

rest of them that were slain; *namely*, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword. And the children of Israel took *all* the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods. And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire. And they took all the spoil, and all the prey, *both* of men and of beasts. And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which *are* by Jordan *near* Jericho. And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp. And Moses was wroth with the officers of the host, *with* the captains over thousands, and captains over hundreds, which came from the battle. And Moses said unto them, Have ye saved all the women alive? Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and there was a plague among the congregation of the LORD. Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women children, that have not known a man by lying with him, keep alive for yourselves. And do ye abide without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain, purify *both* yourselves and your captives on the third day, and on the seventh day. And purify all *your* raiment, and all that is made of skins, and all work of goats' *hair*, and all things made of wood. And Eleazar the *priest said* unto the men of war *which went* to the battle, This is *he ordinance* of the law which the

LORD commanded M
gold, and the silver,
iron, the tin, and t
thing that may abi
shall make *it* go th
and it shall be clea
it shall be purified
of separation: and a
not the fire ye shall m
the water. And ye s
clothes on the seven
shall be clean, and
shall come into the c
LORD spake unto
Take the sum of the
taken, *both* of man
thou, and Eleazar t
the chief fathers of
tion: and divide the
parts; between them
war upon them, wh
battle, and between
gation: and levy a t
LORD of the men of
out to battle: one s
dred, *both* of the pers
beeves, and of the as
sheep: take *it* of thei
it unto Eleazar the
heave offering of the
the children of Isra
shalt take one port
the persons, of the
asses, and of the flo
ner of beasts, and
the Levites, which k
of the tabernacle of t
Moses and Eleazar t
the LORD commande
the booty, *being* the
which the men of w
was six hundred th
venty thousand and
sheep, and threesco
thousand beeves,
and one thousand as
and two thousand
of women that had
by lying with him.
which was the porti
went out to war,
three hundred thous
and thirty thousand
dred sheep: and th
of the sheep was

the tribute, *which was* the
heave offering, unto Elea-
priest, as the LORD com-
Moses. And of the chil-
Israel's half, which Moses
from the men that warred,
e half *that pertained unto*
gregation was three hun-
ousand and thirty thousand
en thousand and five hun-
eep, and thirty and six thou-
eves, and thirty thousand
d five hundred, and sixteen
d persons;) even of the chil-
Israel's half, Moses took
tion of fifty, *both* of man
beast, and gave them unto
ites, which kept the charge
abernacle of the LORD; as
D commanded Moses. And

man hath gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, to make an atonement for our souls before the LORD. And Moses and Eleazar the priest took the gold of them, *even* all wrought jewels. And all the gold of the offering that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels. (*For* the men of war had taken spoil, every man for himself.) And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, *for* a memorial for the children of Israel before the LORD.

W the children of Reuben
d the children of Gad had a
eat multitude of cattle: and
hey saw the land of Jazer,
land of Gilead, that, behold,

and to the children of Reuben, Shall your brethren go to war, and shall ye sit here? And wherefore discourage ye the heart of the children of Israel from going over into the

Me: save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have wholly followed the LORD. And the LORD's anger was kindled against Israel, and He made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the LORD, was consumed. And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the LORD toward Israel. For if ye turn away from after Him, He will yet again leave them in the wilderness; and ye shall destroy all this people. And they came near unto him, and said, We will build sheepfolds here for our cattle, and cities for our little ones: but we ourselves will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities because of the inhabitants of the land. We will not return unto our houses, until the children of Israel have inherited every man his inheritance. For we will not inherit with them on yonder side Jordan, or forward; because our inheritance is fallen to us on this side Jordan eastward. And Moses said unto them, If ye will do this thing, if ye will go armed before the LORD to war, and will go all of you armed over Jordan before the LORD, until He hath driven out His enemies from before Him, and the land be subdued before the LORD: then afterward ye shall return, and be guiltless before the LORD, and before Israel; and this land shall be your possession before the LORD. But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find you out. Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth. And the children of Gad and the children of *Reuben spake unto* Moses, saying, *Thy servants* will do as my lord *commandeth.* Our little ones, our wives, our flocks, and all our ca shall be there in the cities of lead: but thy servants will over, every man armed for war, fore the LORD to battle, as my saith. So concerning them M commanded Eleazar the priest, Joshua the son of Nun, and the c fathers of the tribes of the chil of Israel: and Moses said unto th If the children of Gad and the dren of Reuben will pass with over Jordan, every man armed battle, before the LORD, and land shall be subdued before then ye shall give them the lan Gilead for a possession: but if will not pass over with you arm they shall have possessions am you in the land of Canaan. And children of Gad and the children Reuben answered, saying, As LORD hath said unto thy serva so will we do. We will pass o armed before the LORD into land of Canaan, that the possess of our inheritance on this side J dan *may be* our's. And Moses g unto them, *even* to the children Gad, and to the children of Reu and unto half the tribe of Manas the son of Joseph, the kingdom Sihon king of the Amorites, and kingdom of Og king of Bashan, land, with the cities thereof in coasts, *even* the cities of the coun round about. And the children Gad built Dibon, and Ataroth, Aroer, and Atroth, Shophan, Jaazer, and Jogbehah, and B nimrah, and Beth-haran, fen cities: and folds for sheep. the children of Reuben built H bon, and Elealeh, and Kirjath and Nebo, and Baal-meon, (names being changed,) and S mah: and gave other names the cities which they builded. the children of Machir the so Manasseh went to Gilead, and it, and dispossessed the Am which *was* in it. And Moses Gilead unto Machir the son of nasseh; and he dwelt therein. Jair the son of Manasseh

ok the small towns there-
d called them Havoth-jair.
Nobah went and took Ke-
nath, and the villages thereof, and
called it Nobah, after his own
name.

21. **Morning,** NUMBERS XXXV. FEB. 21.

D the LORD spake unto Mo-
s in the plains of Moab by
near Jericho, saying, Com-
the children of Israel, that
ive unto the Levites of the
ance of their possession cities
ll in; and ye shall give *also*
he Levites suburbs for the
round about them. And the
shall they have to dwell in;
e suburbs of them shall be
r cattle, and for their goods,
r all their beasts. And the
s of the cities, which ye shall
ito the Levites, *shall reach*
he wall of the city and out-
thousand cubits round about.
shall measure from without
y on the east side two thou-
ubits, and on the south side
ousand cubits, and on the
de two thousand cubits, and
north side two thousand cu-
nd the city *shall be* in the
this shall be to them the
of the cities. And among
es which ye shall give unto
vites *there shall be* six cities
ge, which ye shall appoint
manslayer, that he may flee
: and to them ye shall add
nd two cities. *So* all the ci-
hich ye shall give to the Le-
shall be forty and eight cities:
shall ye give with their suburbs.
the cities which ye shall give
e of the possession of the chil-
f Israel: from *them that have*
ye shall give many; but from
that have few ye shall give
every one shall give of his
unto the Levites according to
heritance which he inheriteth.
the LORD spake unto Moses,
, Speak unto the children of
, and say unto them, *When*
e *come over Jordan into the*
of Canaan; then ye shall
you cities to be cities of
*refuge for you; that the slayer may flee thither, which killeth any person at unawares. And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment. And of these cities which ye shall give six cities shall ye have for refuge. Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, *which* shall be cities of refuge. These six cities shall be a refuge, *both* for the children of Israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither. And if he smite him with an instrument of iron, so that he die, he *is* a murderer: the murderer shall surely be put to death. And if he smite him with throwing a stone, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death. Or *if* he smite him with an hand weapon of wood, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death. The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him. But if he thrust him of hatred, or hurl at him by laying of wait, that he die; or in enmity smite him with his hand, that he die: he that smote *him* shall surely be put to death; *for* he *is* a murderer: the revenger of blood shall slay the murderer, when he meeteth him. But if he thrust him suddenly without enmity, or have cast upon him any thing without laying of wait, or with any stone, wherewith a man *may die, seeing him* not, and cast *it upon him,* that he die, and was *not his* enemy, neither sought his harm: then the congregation shall*

judge between the slayer and the revenger of blood according to these judgments: and the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high priest, which was anointed with the holy oil. But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled; and the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; he shall not be guilty of blood: because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession. So these *things* shall be for a statute of judgment unto you throug your generations in all your d ings. Whoso killeth any person murderer shall be put to deat the mouth of witnesses: but witness shall not testify agains person *to cause him* to die. N over ye shall take no satisfa for the life of a murderer, whi guilty of death: but he sha surely put to death. And ye take no satisfaction for him th fled to the city of his refuge, th should come again to dwell i land, until the death of the p So ye shall not pollute the wherein ye *are:* for blood it eth the land: and the land c be cleansed of the blood that is therein, but by the blood of him shed it. Defile not therefor land which ye shall inhabit, w in I dwell: for I the LORD among the children of Israel.

FEB. 21. Evening, NUMBERS XXXVI. FEB

AND the chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel: and they said, The LORD commanded my lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters. And if they be married to any of the sons of the *other* tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe whereunto they are received: so shall it be taken from the lot of our inheritance. And when the jubile of the children of Israel shall be, then *shall their* inheritance be put unto *the inheritance of* the tribe where*unto they are* received: so shall *their inheritance* be taken away from the inheritance of the tri our fathers. And Moses comm ed the children of Israel acco to the word of the LORD, sa The tribe of the sons of J hath said well. This *is* the which the LORD doth com concerning the daughters of phehad, saying, Let them ma whom they think best; only t family of the tribe of their f shall they marry. So shall n inheritance of the children of remove from tribe to tribe every one of the children of shall keep himself to the in ance of the tribe of his fathers every daughter, that possess inheritance in any tribe of th dren of Israel, shall be wife one of the family of the tribe father, that the children of may enjoy every man the i ance of his fathers. Neither the inheritance remove fro tribe to another tribe; but one of the tribes of the chil Israel shall keep himself to

Even as the LORD com-
es, so did the daughters
d: for Mahlah, Tirzah,
, and Milcah, and Noah,
rs of Zelophehad, were
o their father's brothers'
they were married into
of the sons of Manasseh
the son of Joseph, and their inheritance remained in the tribe of the family of their father. These *are* the commandments and the judgments, which the LORD commanded by the hand of Moses unto the children of Israel in the plains of Moab by Jordan *near* Jericho.

Morning, DEUTERONOMY I. FEB. 22.

be the words which
spake unto all Israel
Jordan in the wilder-
plain over against the
tween Paran, and To-
ban, and Hazeroth, and
There are eleven days'
m Horeb by the way of
unto Kadesh-barnea.)
to pass in the fortieth
eleventh month, on the
the month, *that* Moses
the children of Israel,
nto all that the LORD
im in commandment un-
ter he had slain Sihon
f the Amorites, which
shbon, and Og the king
which dwelt at Astaroth
on this side Jordan, in
Moab, began Moses to
law, saying, The LORD
ake unto us in Horeb,
have dwelt long enough
nt: turn you, and take
y, and go to the mount
orites, and unto all *the*
thereunto, in the plain,
, and in the vale, and
h, and by the sea side,
of the Canaanites, and
on, unto the great river,
uphrates. Behold, I have
d before you: go in and
land which the LORD
your fathers, Abraham,
Jacob, to give unto them
ir seed after them. And
to you at that time, say-
not able to bear you my-
: the LORD *your God*
plied you, and, behold,
day as the stars of hea-
ude. (The LORD God
of your fathers make you a thousand times so many more as ye *are*, and bless you, as He hath promised you!) How can I myself alone bear your cumbrance, and your burden, and your strife? Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you. And ye answered me, and said, The thing which thou hast spoken *is* good *for us* to do. So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes. And I charged your judges at that time, saying, Hear *the causes* between your brethren, and judge righteously between *every* man and his brother, and the stranger *that is* with him. Ye shall not respect persons in judgment; *but* ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment *is* God's: and the cause that is too hard for you, bring *it* unto me, and I will hear it. And I commanded you at that time all the things which ye should do. And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and we came to Kadesh-barnea. And I said unto you, Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us. *Behold*, the LORD thy God hath set the land before thee: go up and

possess *it*, as the LORD God of thy fathers hath said unto thee; fear not, neither be discouraged. And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come. And the saying pleased me well: and I took twelve men of you, one of a tribe: and they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out. And they took of the fruit of the land in their hands, and brought *it* down unto us, and brought us word again, and said, *It is* a good land which the LORD our God doth give us. Notwithstanding ye would not go up, but rebelled against the commandment of the LORD your God: and ye murmured in your tents, and said, Because the LORD hated us, He hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us. Whither shall we go up? our brethren have discouraged our heart, saying, The people *is* greater and taller than we; the cities *are* great and walled up to heaven; and moreover we have seen the sons of the Anakims there. Then I said unto you, Dread not, neither be afraid of them. The LORD your God which goeth before you, He shall fight for you, according to all that He did for you in Egypt before your eyes; and in the wilderness, where thou hast seen how that the LORD thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place. Yet in this thing ye did not believe the LORD your God, Who went in the way before you, to search you out a place to pitch your tents *in*, in fire by night, to shew you by what way ye should go, and in a cloud by day. And the LORD heard of your words, and was w sware, saying, Surely th not one of these men of generation see that good la I sware to give unto you save Caleb the son of Je he shall see it, and to hi give the land that he hat upon, and to his children, he hath wholly followed t Also the LORD was angry for your sakes, saying, T shalt not go in thither. *B* the son of Nun, which sta fore thee, he shall go in encourage him: for he sh Israel to inherit it. More little ones, which ye sai be a prey, and your childr in that day had no know tween good and evil, they in thither, and unto them w it, and they shall possess *as for* you, turn you, and t journey into the wilderne way of the Red sea. The swered and said unto me, sinned against the LORD, go up and fight, accordi that the LORD our God c ed us. And when ye had every man his weapons ye were ready to go up hill. And the LORD said Say unto them, Go not u fight; for I *am* not am lest ye be smitten before mies. So I spake unto you would not hear, but rebelle the commandment of the L went presumptuously up hill. And the Amorites, wh in that mountain, came o you, and chased you, as be destroyed you in Seir, Hormah. And ye retu wept before the LORD; but would not hearken to y nor give ear unto you. So in Kadesh many days, acc to the days that ye abode

turned, and took our
nto the wilderness by
Red sea, as the LORD
e: and we compassed
nany days. And the
unto me, saying, Ye
ed this mountain long
you northward. And
u the people, saying,
s through the coast of
the children of Esau,
n Seir; and they shall
ou: take ye good heed
es therefore: meddle
i; for I will not give
land, no, not so much
ddth; because I have
Seir unto Esau *for* a
e shall buy meat of
ey, that ye may eat;
lso buy water of them
at ye may drink. For
God hath blessed thee
rks of thy hand: He
walking through this
ess: these forty years
God *hath been* with
it lacked nothing. And
sed by from our bre-
dren of Esau, which
, through the way of
Elath, and from Ezion-
ned and passed by the
derness of Moab. And
unto me, Distress not
neither contend with
e: for I will not give
land *for* a possession;
ve given Ar unto the
for a possession. The
therein in times past,
, and many, and tall,
ms; which also were
nts, as the Anakims;
ites call them Emims.
also dwelt in Seir be-
the children of Esau
m, when they had de-
from before them, and
r stead; as Israel *did*
of his possession, which
re unto them. Now
and get you over the

brook Zered. And we went over the brook Zered. And the space in which we came from Kadesh-barnea, until we were come over the brook Zered, *was* thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the LORD sware unto them. For indeed the hand of the LORD was against them, to destroy them from among the host, until they were consumed. So it came to pass, when all the men of war were consumed and dead from among the people, that the LORD spake unto me, saying, Thou art to pass over through Ar, the coast of Moab, this day: and *when* thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon *any* possession; because I have given it unto the children of Lot *for* a possession. (That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them Zamzummims; a people great, and many, and tall, as the Anakims; but the LORD destroyed them before them; and they succeeded them, and dwelt in their stead: as He did to the children of Esau, which dwelt in Seir, when He destroyed the Horims from before them; and they succeeded them, and dwelt in their stead even unto this day: and the Avims which dwelt in Hazerim, *even* unto Azzah, the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.) Rise ye up, take your journey, and pass over the river Arnon: behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: begin to possess *it*, and contend with him in battle. This day will I begin to put the dread of *thee* and the fear of thee upon the *nations that are* under the whole *heaven*, who shall hear report of *thee*, and shall tremble, and be in

anguish because of thee. And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon with words of peace, saying, Let me pass through thy land: I will go along by the high way, I will neither turn unto the right hand nor to the left. Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: only I will pass through on my feet; (as the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me;) until I shall pass over Jordan into the land which the LORD our God giveth us. But Sihon king of Heshbon would not let us pass by him: for the LORD thy God hardened his spirit, and made his heart obstinate, that He might deliver him into thy hand, as *appeareth* this day. And the LORD said unto me, Behold, I have begun to give Sihon and his land before

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mayest inherit his l
came out against u
people, to fight at
LORD our God deli
us; and we smote h
and all his people.
his cities at that t
destroyed the men,
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we left none to re
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is by the brink of
non, and *from* the
the river, even un
was not one city t
the LORD our G
unto us: only unto
children of Amm
not, *nor* unto any p
Jabbok, nor unto
mountains, nor unt
LORD our God forb

FEB. 23. **Morning, DEUTERONOMY III.**

THEN we turned, and went up the way to Bashan: and Og the king of Bashan came out against us, he and all his people, to battle at Edrei. And the LORD said unto me, Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon. So the LORD our God delivered into our hands Og also, the king of Bashan, and all his people: and we smote him until none was left to him remaining. And we took all his cities at that time, there was not a city which we took not from them, threescore cities, all the region of Argob, the kingdom of Og in Bashan. All these cities *were* fenced with high walls, gates, and bars; beside unwalled towns a great many. And we *utterly* destroyed them, as we did *unto Sihon king* of Heshbon, utterly *destroying* the men, women, and *children*, of every city. But all the

cattle, and the spoil
took for a prey to
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hand of the two kin
ites the land that
Jordan, from the
unto mount Hermo
mon the Sidonians
the Amorites call it
cities of the plain,
and all Bashan, u
Edrei, cities of the
in Bashan. For o
Bashan remained o
giants; behold, his
bedstead of iron;
bath of the childr
nine cubits *was* th
and four cubits th
after the cubit of a
land, *which* we p
time, from Aroer,
river Arnon, and
lead, and the citie
I unto the Reuben
Gadites. And th
and all Bashan,

gave I unto the half tribe of
ssh: all the region of Argob,
ll Bashan, which was called
nd of giants. Jair the son of
sh took all the country of
unto the coasts of Geshuri
Maachathi; and called them
is own name, Bashan-havoth-
nto this day. And I gave Gi-
nto Machir. And unto the
nites and unto the Gadites I
from Gilead even unto the
rmon half the valley, and the
even unto the river Jabbok,
e the border of the children
non; the plain also, and Jor-
nd the coast *thereof*, from
reth even unto the sea of the
ven the salt sea, under Ash-
gah eastward. And I com-
l you at that time, saying,
AD your God hath given you
d to possess it: ye shall pass
med before your brethren the
n of Israel, all *that are* meet
war. But your wives, and
tle ones, and your cattle,
know that ye have much cat-
ll abide in your cities which
given you; until the LORD
ven rest unto your brethren,
as unto you, and *until* they
sess the land which the LORD
od hath given them beyond
: and *then* shall ye return
every man unto his possession, which I have given you. And I commanded Joshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither thou passest. Ye shall not fear them: for the LORD your God He shall fight for you. And I besought the LORD at that time, saying, O Lord GOD, Thou hast begun to shew Thy servant Thy greatness, and Thy mighty hand: for what God *is there* in heaven or in earth, that can do according to Thy works, and according to Thy might? I pray Thee, let me go over, and see the good land that *is* beyond Jordan, that goodly mountain, and Lebanon. But the LORD was wroth with me for your sakes, and would not hear me: and the LORD said unto me, Let it suffice thee; speak no more unto Me of this matter. Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold *it* with thine eyes: for thou shalt not go over this Jordan. But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see. So we abode in the valley over against Beth-peor.

23. **Evening, DEUTERONOMY IV.** FEB. 23.

W therefore hearken, O Is-
ael, unto the statutes and
he judgments, which I teach
r to do *them*, that ye may
d go in and possess the land
the LORD God of your fathers
you. Ye shall not add unto
ord which I command you,
shall ye diminish *ought* from
ye may keep the command-
of the LORD your God which
mand you. Your eyes have
that the LORD did because of
peor: for all the *men that fol-*
Baal-peor, the LORD thy God
stroyed them from among
ye that did cleave unto
the LORD your God *are* alive every one of you this day. Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do *them;* for this *is* your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation *is* a wise and understanding people. For what nation *is there* so *great*, who *hath* God so nigh unto *them*, as the LORD our God is in all *things that* we call upon Him *for*? *And* what nation *is there* so great,

that hath statutes and judgments *so* righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons; *specially* the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather Me the people together, and I will make them hear My words, that they may learn to fear Me all the days that they shall live upon the earth, and *that* they may teach their children. And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness. And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only *ye heard* a voice. And He declared unto you His covenant, which He commanded you to perform, *even* ten commandments; and He wrote them upon two tables of stone. And the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it. Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day *that* the LORD spake unto you in Horeb out of the midst of the fire: lest ye corrupt *yourselves*, and make you a graven image, the similitude of any figure, the likeness of male or female, the likeness of any beast that *is* on the earth, the likeness of any winged fowl that flieth in the air, the likeness of any thing that creepeth on the ground, the likeness of any fish that *is* in the waters beneath the earth: and lest thou lift up thine eyes unto heaven, and when thou seest the sun, *and the moon*, and the stars, *even all the host of* heaven, shouldest be *driven to* worship them, and serve *them, which* the LORD thy God hath

divided unto all n
whole heaven. But
taken you, and br
out of the iron furn
Egypt, to be unto
of inheritance, as
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that good land, whi
God giveth thee *for*
but I must die in t
not go over Jordan:
over, and possess
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forget the covenan
your God, which
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the LORD thy God
thee. For the LOR
consuming fire, *eve*
When thou shalt be
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have remained long
shall corrupt *yours*
a graven image, *or*
any *thing*, and sha
sight of the LORD t
voke Him to anger
and earth to witn
this day, that ye sh
perish from off the
ye go over Jordan t
shall not prolong *y*
it, but shall utterl
And the LORD sh
among the nations,
left few in number
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you. And there ye
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stone, which neithe
nor eat, nor smell.
thence thou shalt se
God, thou shalt fin
seek Him with all
with all thy soul. W
tribulation, and all
come upon thee, *ev*
days, if thou turn t
God, and shalt be o
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merciful God;) H

er destroy thee, nor for-
enant of thy fathers which
unto them. For ask now
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ed man upon the earth,
om the one side of heaven
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Him a nation from the
another nation, by temp-
y signs, and by wonders,
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fore your eyes? Unto thee
hewed, that thou mightest
at the LORD He *is* God;
one else beside Him. Out
n He made thee to hear
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nd upon earth He shewed
great fire; and thou heard-
words out of the midst of
And because He loved thy
therefore He chose their
er them, and brought thee
His sight with His mighty
ut of Egypt; to drive out
from before thee greater
hter than thou *art*, to bring
to give thee their land *for*
ritance, as *it is* this day.
therefore this day, and con-
in thine heart, that the LORD
od in heaven above, and up-
on the earth beneath: *there is* none else. Thou shalt keep therefore His statutes, and His commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong *thy* days upon the earth, which the LORD thy God giveth thee, for ever. Then Moses severed three cities on this side Jordan toward the sun rising; that the slayer might flee thither, which should kill his neighbour unawares, and hated him not in times past; and that fleeing unto one of these cities he might live: *namely*, Bezer in the wilderness, in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites. And this *is* the law which Moses set before the children of Israel: these *are* the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt, on this side Jordan, in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote, after they were come forth out of Egypt: and they possessed his land, and the land of Og king of Bashan, two kings of the Amorites, which *were* on this side Jordan toward the sun rising; from Aroer, which *is* by the bank of the river Arnon, even unto mount Sion, which *is* Hermon, and all the plain on this side Jordan eastward, even unto the sea of the plain, under the springs of Pisgah.

Moses called all Israel, and
id unto them, Hear, O Israel,
atutes and judgments which
k in your ears this day, that
y learn them, and keep, and
m. The LORD our God *made*
nant with us in Horeb. The
ade not this covenant with
rs, but with us, even us,
ll of us here alive this
day. The LORD talked with you face to face in the mount out of the midst of the fire, (I stood between the LORD and you at that time, to shew you the word of the LORD: *for ye were afraid by reason of the fire, and went not up into the mount;*) saying, I *am* the LORD thy God, Which brought thee out of the land of Egypt, from the house o

bondage. Thou shalt have none other gods before Me. Thou shalt not make thee *any* graven image, *or* any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth: thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate Me, and shewing mercy unto thousands of them that love Me and keep My commandments. Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold *him* guiltless that taketh His name in vain. Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee. Six days thou shalt labour, and do all thy work: but the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that *is* within thy gates; that thy manservant and thy maidservant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and *that* the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day. Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee. Thou shalt not kill. Neither shalt thou commit adultery. Neither shalt thou steal. Neither shalt thou bear false witness against thy neighbour. Neither shalt thou desire thy neighbour's *wife, neither* shalt thou covet thy *neighbour's house*, his field, or his *manservant*, or his maidservant, his *ox, or his ass*, or any *thing* that is thy neighbour's. These words LORD spake unto all your asse in the mount out of the midst o fire, of the cloud, and of the darkness, with a great voice: He added no more. And He them in two tables of stone, delivered them unto me. A came to pass, when ye heard voice out of the midst of the ness, (for the mountain did with fire,) that ye came near me, *even* all the heads of your tr and your elders; and ye said, hold, the LORD our God hath s ed us His glory and His great and we have heard His voice o the midst of the fire: we have this day that God doth talk man, and he liveth. Now ther why should we die? for this g fire will consume us: if we the voice of the LORD our God more, then we shall die. For *is there of* all flesh, that hath the voice of the living God spea out of the midst of the fire, a *have*, and lived? Go thou near hear all that the LORD our God say: and speak thou unto us all the LORD our God shall speak thee; and we will hear *it*, and And the LORD heard the voi your words, when ye spake unt and the LORD said unto me, I heard the voice of the words o people, which they have spoke thee: they have well said all they have spoken. O that ther such an heart in them, tha would fear Me, and keep all M mandments always, that it be well with them, and wit children for ever! Go say to Get you into your tents again as for thee, stand thou here and I will speak unto thee commandments, and the s and the judgments, which tho teach them, that they may d in the land which I give t possess it. Ye shall observe therefore as the LORD you hath commanded you: ye s turn aside to the right ha

hall walk in all the
LORD your God hath
u, that ye may live,
and *that it may be* well with you,
and *that* ye may prolong *your* days
in the land which ye shall possess.

Evening, DEUTERONOMY VI. FEB. 25.

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r unto thy children,
of them when thou
e house, and when
y the way, and when
n, and when thou
thou shalt bind them
thine hand, and they
ntlets between thine
ou shalt write them
of thy house, and on
it shall be, when the
shall have brought
and which He sware
rs, to Abraham, to
Jacob, to give thee
lly cities, which thou
and houses full of all
hich thou filledst not,
ed, which thou dig-
yards and olive trees,
lantedst not; when
eaten and be full;
t thou forget the
rought thee forth
ig
out of the land of Egypt, from the house of bondage. Thou shalt fear the LORD thy God, and serve Him, and shalt swear by His name. Ye shall not go after other gods, of the gods of the people which *are* round about you; (for the LORD thy God *is* a jealous God among you) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth. Ye shall not tempt the LORD your God, as ye tempted *Him* in Massah. Ye shall diligently keep the commandments of the LORD your God, and His testimonies, and His statutes, which He hath commanded thee. And thou shalt do *that which is* right and good in the sight of the LORD: that it may be well with thee, and that thou mayest go in and possess the good land which the LORD sware unto thy fathers, to cast out all thine enemies from before thee, as the LORD hath spoken. *And* when thy son asketh thee in time to come, saying, What *mean* the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you? Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand: and the LORD shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes: and He brought us out from thence, that He might bring us in, to give us the land which He sware unto our fathers. And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that He might preserve us alive, as *it is* at this day. And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as He hath commanded us.

FEB. 26. **Morning, DEUTERONOMY VII.** F

WHEN the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; and when the LORD thy God shall deliver them before thee; thou shalt smite them, *and* utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them: neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following Me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly. But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire. For thou *art* an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto Himself, above all people that *are* upon the face of the earth. The LORD did not set His love upon you, nor choose you, because ye were more in number than any people; for ye *were* the fewest of all people: but because the LORD loved you, and because He would keep the oath which He had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Know therefore that the LORD thy God, He *is* God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His com-
ndments to a thousand genera-
s; and repayeth them that hate
to their face, to destroy them:

He will not be slack to h
hateth Him, He will repay
his face. Thou shalt therefo
the commandments, and t
tutes, and the judgments,
command thee this day, to d
Wherefore it shall come t
if ye hearken to these jud
and keep, and do them, t
LORD thy God shall keep u
the covenant and the mercy
He sware unto thy fathers:
will love thee, and bless th
multiply thee: He will al
the fruit of thy womb, and t
of thy land, thy corn, and th
and thine oil, the increase
kine, and the flocks of thy s
the land which He sware u
fathers to give thee. Tho
be blessed above all people
shall not be male or female
among you, or among your
And the LORD will take aw
thee all sickness, and will p
of the evil diseases of Egypt
thou knowest, upon thee;
lay them upon all *them* th
thee. And thou shalt cons
the people which the LORD
shall deliver thee; thine ey
have no pity upon them:
shalt thou serve their gods;
will be a snare unto thee.
shalt say in thine heart, Th
tions *are* more than I; ho
dispossess them? Thou shalt
afraid of them: *but* shalt
member what the LORD t
did unto Pharaoh, and unt
gypt; the great temptation
thine eyes saw, and the sig
the wonders, and the might
and the stretched out arm,
the LORD thy God broug
out: so shall the LORD thy
unto all the people of whom t
afraid. Moreover the LORD
will send the hornet amon
until they that are left,
themselves from thee, be
ed. Thou shalt not be

: for the LORD thy God *is* ou, a mighty God and ter- And the LORD thy God will those nations before thee and little: thou mayest ume them at once, lest the f the field increase upon at the LORD thy God shall them unto thee, and shall them with a mighty de- until they be destroyed. shall deliver their kings e hand, and thou shalt de- eir name from under hea- ven: there shall no man be able to stand before thee, until thou have destroyed them. The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold *that is* on them, nor take *it* unto thee, lest thou be snared therein: for it *is* an abomination to the LORD thy God. Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: *but* thou shalt utterly detest it, and thou shalt utterly abhor it; for it *is* a cursed thing.

6. Evening, DEUTERONOMY VIII. FEB. 26.

he commandments which I amand thee this day shall ve to do, that ye may live, iply, and go in and possess which the LORD sware un- fathers. And thou shalt r all the way which the y God led thee these forty the wilderness, to humble d to prove thee, to know s in thine heart, whether uldest keep His command- or no. And He humbled d suffered thee to hunger, thee with manna, which ewest not, neither did thy know; that He might make ow that man doth not live d only, but by every *word* oceedeth out of the mouth of an doth man live. Thy rai- xed not old upon thee, nei- d thy foot swell, these forty Thou shalt also consider in art, that, as a man chasten- son, *so* the LORD thy God eth thee. Therefore thou eep the commandments of n thy God, to walk in His and to fear Him. For the thy God bringeth thee into land, a land of brooks of of fountains and depths that out of valleys and hills; a f wheat, and *barley, and and fig trees, and pomegra- land of oil olive, and honey; erein thou shalt eat bread* without scarceness, thou shalt not lack any *thing* in it; a land whose stones *are* iron, and out of whose hills thou mayest dig brass. When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which He hath given thee. Beware that thou forget not the LORD thy God, in not keeping His commandments, and His judgments, and His statutes, which I command thee this day: lest *when* thou hast eaten and art full, and hast built goodly houses, and dwelt *therein;* and *when* thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the LORD thy God, Which brought thee forth out of the land of Egypt, from the house of bondage; Who led thee through that great and terrible wilderness, *wherein were* fiery serpents, and scorpions, and drought, where *there was* no water; Who brought thee forth water out of the rock of flint; Who fed thee in the wilderness with manna, which thy fathers knew not, that He might humble thee, and that He might prove thee, to do thee good at thy latter end; and thou say in thine heart, My power and *the might of mine* hand hath gotten me this wealth. But thou shalt remember the LORD thy God: for it *is* He that giveth thee power to ge

wealth, that He may establish His covenant which He sware unto thy fathers, as *it is* this day. And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you thi that ye shall surely perish. A nations which the LORD destr before your face, so shall ye p because ye would not be obedie to the voice of the LORD your

FEB. 27. Morning, DEUTERONOMY IX. FEB

HEAR, O Israel: Thou *art* to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven, a people great and tall, the children of the Anakims, whom thou knowest, and *of whom* thou hast heard *say*, Who can stand before the children of Anak! Understand therefore this day, that the LORD thy God *is* He Which goeth over before thee; *as* a consuming fire He shall destroy them, and He shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee. Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but for the wickedness of these nations the LORD doth drive them out from before thee. Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that He may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob. Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou *art* a stiffnecked people. Remember, *and* forget not, how thou provokedst the LORD thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, un*til ye came unto this* place, ye have *been rebellious* against the LORD. *Also in Horeb* ye provoked the *LORD to wrath*, so that the LORD was angry with you to hav stroyed you. When I was go into the mount to receive the of stone, *even* the tables of t venant which the LORD made you, then I abode in the mount days and forty nights, I neith eat bread nor drink water the LORD delivered unto m tables of stone written wit finger of God; and on then *written* according to all the which the LORD spake wit in the mount out of the mi the fire in the day of the ass And it came to pass at the forty days and forty nights, *th* LORD gave me the two tab stone, *even* the tables of the nant. And the LORD said un Arise, get thee down quickly hence; for thy people whic hast brought forth out of have corrupted *themselves;* th quickly turned aside out way which I commanded they have made them a molt age. Furthermore the LORD unto me, saying, I have see people, and, behold, it *is* a necked people: let Me alone I may destroy them, and bl their name from under heaven I will make of thee a nation tier and greater than they- turned and came down fro mount, and the mount burne fire: and the two tables of th nant *were* in my two hands. looked, and, behold, ye had against the LORD your Go had made you a molten co had turned aside quickly out way which the LORD had com ed you. And I took the tw and cast them out of my

ake them before your eyes.
fell down before the LORD,
e first, forty days and forty
I did neither eat bread, nor
rater, because of all your
ich ye sinned, in doing wick-
the sight of the LORD, to
Him to anger. For I was
of the anger and hot dis-
, wherewith the LORD was
gainst you to destroy you.
LORD hearkened unto me
time also. And the LORD
y angry with Aaron to have
d him: and I prayed for
also the same time. And I
ur sin, the calf which ye
de, and burnt it with fire,
uped it, *and* ground *it* very
ren until it was as small as
nd I cast the dust thereof
brook that descended out
ount. And at Taberah, and
ah, and at Kibroth-hattaa-
provoked the LORD to wrath.
when the LORD sent you
adesh-barnea, saying, Go up
sess the land which I have
n; then ye rebelled against
mandment of the LORD your
God, and ye believed Him not, nor hearkened to His voice. Ye have been rebellious against the LORD from the day that I knew you. Thus I fell down before the LORD forty days and forty nights, as I fell down *at the first;* because the LORD had said He would destroy you. I prayed therefore unto the LORD, and said, O Lord GOD, destroy not Thy people and Thine inheritance, which Thou hast redeemed through Thy greatness, which Thou hast brought forth out of Egypt with a mighty hand. Remember Thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin: lest the land whence Thou broughtest us out say, Because the LORD was not able to bring them into the land which He promised them, and because He hated them, He hath brought them out to slay them in the wilderness. Yet they *are* Thy people and Thine inheritance, which Thou broughtest out by Thy mighty power and by Thy stretched out arm.

at time the LORD said unto
, Hew thee two tables of
ke unto the first, and come
o Me into the mount, and
ake an ark of wood. And I
rite on the tables the words
ere in the first tables which
rakest, and thou shalt put
the ark. And I made an
shittim wood, and hewed two
of stone like unto the first,
ent up into the mount, hav-
two tables in mine hand.
He wrote on the tables, ac-
g to the first writing, the ten
mandments, which the LORD
unto you in the mount out of
dst of the fire in the day of
embly: *and the LORD gave*
unto me. And I turned my-
came down from the mount,
he tables in the ark which
I had made; and there they be, as the LORD commanded me. And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead. From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters. At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to stand before the LORD to minister unto Him, and to bless in His name, unto this day. Wherefore Levi hath no part nor inheritance with his brethren; the LORD is his inheritance, according as the LORD thy God promised him. And I stayed in the mount, according to the first

time, forty days and forty nights; and the LORD hearkened unto me at that time also, *and* the LORD would not destroy thee. And the LORD said unto me, Arise, take *thy* journey before the people, that they may go in and possess the land, which I sware unto their fathers to give unto them. And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all His ways, and to love Him, and to serve the LORD thy God with all thy heart and with all thy soul, to keep the commandments of the LORD, and His statutes, which I command thee this day for thy good? Behold, the heaven and the heaven of heavens *is* the LORD's thy God, the earth *also*, with all that therein *is*. Only the LORD had a delight in thy fathers to love them, and He chose their seed after them, *even* you above all people, as *it is* this

Circumcise therefore the foreski
your heart, and be no more
necked. For the LORD your G
God of gods, and Lord of lord
great God, a mighty, and a t
ble, Which regardeth not per
nor taketh reward: He doth
cute the judgment of the fathe
and widow, and loveth the st
ger, in giving him food and rain
Love ye therefore the stranger:
ye were strangers in the land o
gypt. Thou shalt fear the LORD
God; Him shalt thou serve, an
Him shalt thou cleave, and swea
His name. He *is* thy praise, and
is thy God, that hath done for
these great and terrible things, w
thine eyes have seen. Thy fat
went down into Egypt with th
score and ten persons; and now
LORD thy God hath made the
the stars of heaven for multitud

FEB. 28. Morning, DEUTERONOMY XI. FEB.

THEREFORE thou shalt love the LORD thy God, and keep His charge, and His statutes, and His judgments, and His commandments, alway. And know ye this day: for *I speak* not with your children which have not known, and which have not seen the chastisement of the LORD your God, His greatness, His mighty hand, and His stretched out arm, and His miracles, and His acts, which He did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land; and what He did unto the army of Egypt, unto their horses, and to their chariots; how He made the water of the Red sea to overflow them as they pursued after you, and *how* the LORD hath destroyed them unto this day; and what He did unto you in the wilderness, until ye came into this place; and what He did unto Da*than and* Abiram, the sons of E*liab, the son* of Reuben: how the *earth opened* her mouth, and swal*lowed them* up, and their house-

holds, and their tents, and all
substance that *was* in their po
sion, in the midst of all Israel:
your eyes have seen all the
acts of the LORD which He
Therefore shall ye keep all the
mandments which I command
this day, that ye may be strong
go in and possess the land, wh
ye go to possess it; and that ye
prolong *your* days in the land, w
the LORD sware unto your fath
give unto them and to their se
land that floweth with milk an
ney. For the land, whither tho
est in to possess it, *is* not as the
of Egypt, from whence ye cam
where thou sowedst thy seed
wateredst *it* with thy foot, as
den of herbs: but the land, wh
ye go to possess it, *is* a land o
and valleys, *and* drinketh wa
the rain of heaven: a land
the LORD thy God careth for
eyes of the LORD thy God a
ways upon it, from the beginn
the year even unto the end
year. And it shall come to

ll hearken diligently unto my
ndments which I command
day, to love the LORD your
d to serve Him with all your
nd with all your soul, that I
ve *you* the rain of your land
lue season, the first rain and
ter rain, that thou mayest
in thy corn, and thy wine,
ne oil. And I will send grass
ields for thy cattle, that thou
eat and be full. Take heed
selves, that your heart be not
d, and ye turn aside, and
her gods, and worship them;
n the LORD's wrath be kin-
inst you, and He shut up the
that there be no rain, and
land yield not her fruit;
ye perish quickly from off
l land which the LORD giv-
Therefore shall ye lay up
y words in your heart and
soul, and bind them for a
n your hand, that they may
rontlets between your eyes.
shall teach them your chil-
peaking of them when thou
thine house, and when thou
by the way, when thou li-
n, and when thou risest up.
ou shalt write them upon
r posts of thine house, and
y gates: that your days
multiplied, and the days
children, in the land which
D SWARE unto your fathers
them, as the days of heaven
earth. For if ye shall dili-
eep all these commandments
command you, to do them,
he LORD your God, to walk
is ways, and to cleave unto
Him; then will the LORD drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves. Every place whereon the soles of your feet shall tread shall be your's: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be. There shall no man be able to stand before you: *for* the LORD your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as He hath said unto you. Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the LORD your God, which I command you this day: and a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known. And it shall come to pass, when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal. *Are* they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign over against Gilgal, beside the plains of Moreh? For ye shall pass over Jordan to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein. And ye shall observe to do all the statutes and judgments which I set before you this day.

SE *are* the statutes and
gments, which ye shall ob-
do in the land, which the
od of thy fathers giveth thee
ss it, all the days that ye
n the earth. Ye *shall utter-*
yr all the places, wherein
ns which ye shall possess
eir gods, upon the high
mountains, and upon the hills, and under every green tree: and ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew *down the* graven images of their *gods*, and destroy the names of them *out of* that place. Ye shall not do *so* unto the LORD your God. But

unto the place which the LORD your God shall choose out of all your tribes to put His name there, *even* unto His habitation shall ye seek, and thither thou shalt come: and thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks: and there ye shall eat before the LORD your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee. Ye shall not do after all *the things* that we do here this day, every man whatsoever *is* right in his own eyes. For ye are not as yet come to the rest and to the inheritance, which the LORD your God giveth you. But *when* ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and *when* He giveth you rest from all your enemies round about, so that ye dwell in safety; then there shall be a place which the LORD your God shall choose to cause His name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the LORD: and ye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your menservants, and your maidservants, and the Levite that *is* within your gates; forasmuch as he hath no part nor inheritance with you. Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest: but in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee. Notwithstanding thou mayest *kill* and eat flesh in all thy gates, *whatsoever* thy soul lusteth after, *according to* the blessing of the LORD thy God which He hath given

thee: the unclean and t
eat thereof, as of the r
as of the hart. Only ye
the blood; ye shall pou
earth as water. Thou
eat within thy gates the
corn, or of thy wine, or
the firstlings of thy her
flock, nor any of thy
thou vowest, nor thy fr
ings, or heave offering of
but thou must eat then
LORD thy God in the
the LORD thy God s
thou, and thy son, and
ter, and thy manserva
maidservant, and the L
within thy gates: and t
joice before the LORD t
that thou puttest thine
Take heed to thyself th
sake not the Levite as
livest upon the earth.
LORD thy God shall
border, as He hath pr
and thou shalt say, I w
because thy soul longeth
thou mayest eat flesh,
thy soul lusteth after.
which the LORD thy
chosen to put His nar
too far from thee, then
kill of thy herd and o
which the LORD hath gi
I have commanded the
shalt eat in thy gates
thy soul lusteth after.
roebuck and the hart
thou shalt eat them:
and the clean shall eat
like. Only be sure that
the blood: for the blood
and thou mayest not
with the flesh. Thou s
it; thou shalt pour i
earth as water. Thou s
it; that it may go wel
and with thy children
when thou shalt do *th*
right in the sight of
Only thy holy things
hast, and thy vows, thou
and go unto the place
LORD shall choose: a
offer thy burnt offer

lood, upon the altar of the y God: and the blood of ices shall be poured out altar of the LORD thy thou shalt eat the flesh. nd hear all these words ommand thee, that it may with thee, and with thy after thee for ever, when *t that which is* good and he sight of the LORD thy en the LORD thy God ff the nations from before her thou goest to possess thou succeedest them, and n their land; take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise. Thou shalt not do so unto the LORD thy God: for every abomination to the LORD, which He hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods. What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

Morning, DEUTERONOMY XIII. FEB. 29.

arise among you a pro- r a dreamer of dreams, thee a sign or a wonder, gn or the wonder come to reof he spake unto thee, t us go after other gods, u hast not known, and ve them; thou shalt not nto the words of that pro- hat dreamer of dreams: RD your God proveth you, whether ye love the LORD with all your heart and our soul. Ye shall walk LORD your God, and fear keep His commandments, His voice, and ye shall , and cleave unto Him. prophet, or that dreamer , shall be put to death; hath spoken to turn *you* n the LORD your God, ought you out of the land and redeemed you out of of bondage, to thrust thee way which the LORD thy manded thee to walk in. thou put the evil away midst of thee. If thy bro- on of thy mother, or thy y daughter, or the wife of , or thy friend, which *is* as soul, entice thee *secretly, et us go and serve other h thou hast not known, thy fathers; namely,* of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth even unto the *other* end of the earth; thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: but thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people. And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, Which brought thee out of the land of Egypt, from the house of bondage. And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you. If thou shalt hear *say* in one of thy cities, which the LORD thy God hath given thee to dwell there, saying, *Certain* men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known; then shalt thou enquire, and make search, and ask diligently; and, *behold, if it be* truth, *and* the thing *certain, that* such abomination is *wrought* among you; thou shalt *surely smite* the inhabitants of that

YE *are* the children of the LORD your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead. For thou *art* an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto Himself, above all the nations that *are* upon the earth. Thou shalt not eat any abominable thing. These *are* the beasts which ye shall eat: the ox, the sheep, and the goat, the hart, and the roebuck, and the fallow deer, and the wild goat, and the pygarg, and the wild ox, and the chamois. And every beast that parteth the hoof, and cleaveth the cleft into two claws, *and* cheweth the cud among the beasts, that ye shall eat. Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; *as* the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; *therefore* they *are* unclean unto you. And the swine, because it divideth the hoof, yet cheweth not the cud, it *is* unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase. These ye shall eat of all that *are* in the waters: all that have fins and scales shall ye eat: and whatsoever hath not fins and scales ye may not eat; it *is* unclean unto you. *Of* all *clean* birds ye shall eat. But these *are they* of which ye shall not eat: *the eagle*, and the ossifrage, and *the ospray*, and the glede, and the kite, and the vulture a
and every raven after
the owl, and the nigh
the cuckow, and the ha
kind, the little owl, a
owl, and the swan, an
and the gier eagle, an
rant, and the stork, a
after her kind, and
and the bat. And ev
thing that flieth *is* u
you: they shall not be
of all clean fowls ye
shall not eat *of* any thi
of itself: thou shalt giv
stranger that *is* in th
he may eat it; or tho
it unto an alien: for
holy people unto the L
Thou shalt not seethe
mother's milk. Thou
tithe all the increase
that the field bringeth
year. And thou shalt e
LORD thy God, in the
He shall choose to pla
there, the tithe of thy
wine, and of thine oil,
lings of thy herds and
that thou mayest lear
LORD thy God always.
way be too long for
thou art not able to c
the place be too far fro
the LORD thy God sh
set His name there, w
thy God hath blessed
shalt thou turn it into
bind up the money
and shalt go unto

l of *every* seven years
lt make a release. And
anner of the release:
r that lendeth *ought*
ibour shall release *it;*
exact *it* of his neigh-
s brother; because it
LORD's release. Of a
mayest exact *it again:*
ch is thine with thy
hand shall release;
ere shall be no poor
for the LORD shall
thee in the land which
God giveth thee *for*
e to possess it: only
ily hearken unto the
LORD thy God, to ob-
l these commandments
and thee this day. For
God blesseth thee, as
thee: and thou shalt
ny nations, but thou
row; and thou shalt
any nations, but they

and thou givest him nought; and he cry unto the LORD against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land. *And* if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee. And when thou sendest him out free from thee, thou shalt not let him go away empty: thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy wine-press: *of that* wherewith the LORD

hard unto thee, when thou sendest him away free from thee; for he hath been worth a double hired servant *to thee*, in serving thee six years: and the LORD thy God shall bless thee in all that thou doest. All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the LORD thy God: thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep. Thou shalt eat *it* before the LORD thy God year by year in the place wh shall choose, thou an hold. And if there be therein, *as if it be* la *or have* any ill blemis not sacrifice it unto t God. Thou shalt eat gates: the unclean a *person shall eat it* ali buck, and as the har shalt not eat the b thou shalt pour it up as water.

MARCH 1. Evening, DEUTERONOMY XVI.

OBSERVE the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night. Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to place His name there. Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life. And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there *any thing* of the flesh, which thou sacrificedst the first day at even, remain all night until the morning. Thou mayest not sacrifice the passover within any of thy gates, which the LORD thy God giveth thee: but at the place which the LORD thy God shall choose to place His name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt. And thou shalt roast and eat *it* in the place which the LORD thy God shall choose: and thou *shalt turn* in the morning, and go *unto thy tents*. Six days thou shalt *eat unleavened* bread: and on the seventh day *shall be* sembly to the LORD t shalt do no work *th* weeks shalt thou num begin to number the from *such time as* t *to put* the sickle to t thou shalt keep the f unto the LORD thy G bute of a freewill off hand, which thou sh *the LORD thy God*, acc LORD thy God hath and thou shalt rejoi LORD thy God, thou, and thy daughter, a servant, and thy mai the Levite that *is* wit and the stranger, an less, and the widow, t you, in the place wh thy God hath chosen name there. And thou ber that thou wast a Egypt: and thou shal do these statutes. T serve the feast of tab days, after that thou in thy corn and thy w shalt rejoice in thy fe thy son, and thy dau manservant, and thy and the Levite, the the fatherless, and th *are* within thy gates shalt thou keep a sole the LORD thy God in t the LORD shall choo LORD thy God shal

to the blessing of the
God which He hath given
ges and officers shalt thou
in all thy gates, which the
God giveth thee, through-

grove of any trees near unto the
altar of the LORD thy God, which
thou shalt make thee. Neither shalt
thou set thee up *any* image; which
the LORD thy God hateth.

shalt not sacrifice unto
ORD thy God *any* bullock,
wherein is blemish, *or*
vouredness: for that *is*
ation unto the LORD thy
here be found among you,
y of thy gates which the
God giveth thee, man or
at hath wrought wicked-
e sight of the LORD thy
ansgressing His covenant,
gone and served other
worshipped them, either
or moon, or any of the
eaven, which I have not
d; and it be told thee,
hast heard *of it*, and en-
igently, and, behold, *it be*
the thing certain, *that*
ination is wrought in Is-

hard for thee in judgment, between
blood and blood, between plea and
plea, and between stroke and stroke,
being matters of controversy with-
in thy gates: then shalt thou arise,
and get thee up into the place which
the LORD thy God shall choose; and
thou shalt come unto the priests
the Levites, and unto the judge that
shall be in those days, and enquire;
and they shall shew thee the sen-
tence of judgment: and thou shalt
do according to the sentence, which
they of that place which the LORD
shall choose shall shew thee; and
thou shalt observe to do according
to all that they inform thee: ac-
cording to the sentence of the law
which they shall teach thee, and
according to the judgment which

and shalt say, I will set a king over me, like as all the nations that *are* about me; thou shalt in any wise set *him* king over thee, whom the LORD thy God shall choose: *one* from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which *is* not thy brother. But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way. Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold. An shall be, when he sitteth upon throne of his kingdom, that he write him a copy of this law book out of *that which is* before priests the Levites: and it shal with him, and he shall read the all the days of his life: that he learn to fear the LORD his Go keep all the words of this law these statutes, to do them: that heart be not lifted up above his thren, and that he turn not a from the commandment, *to* the r hand, or *to* the left: to the end he may prolong *his* days in his k dom, he, and his children, in midst of Israel.

MARCH 2. Evening, DEUTERONOMY XVIII. MARCH

THE priests the Levites, *and* all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the LORD made by fire, and His inheritance. Therefore shall they have no inheritance among their brethren: the LORD *is* their inheritance, as He hath said unto them. And this shall be the priest's due from the people, from them that offer a sacrifice, whether *it be* ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw. The firstfruit *also* of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him. For the LORD thy God hath chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons for ever. And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the desire of his mind unto the place which the LORD shall choose; then he shall minister in the name of the LORD his God, as all his brethren the Levites *do*, which stand there before the LORD. *They shall* have like portions to *eat, beside* that which cometh of *the sale of* his patrimony. When *thou art* come into the land which the LORD thy God giveth thee, shalt not learn to do after the minations of those nations. T shall not be found among you *one* that maketh his son or daughter to pass through the *or* that useth divination, *or* an server of times, or an enchanter a witch, or a charmer, or a sulter with familiar spirits, o wizard, or a necromancer. For that do these things *are* an ab nation unto the LORD: and bec of these abominations the LORD God doth drive them out from fore thee. Thou shalt be per with the LORD thy God. For t nations, which thou shalt pos hearkened unto observers of ti and unto diviners: but as for t the LORD thy God hath not suff thee so *to do*. The LORD thy will raise up unto thee a Pro from the midst of thee, of thy thren, like unto me; unto Hi shall hearken; according to all thou desiredst of the LORD thy in Horeb in the day of the as bly, saying, Let me not hear a the voice of the LORD my God, ther let me see this great fire more, that I die not. And the L said unto me, They have well *that* which they have spoken.

ct from among
into thee, and
n His mouth;
unto them all
d Him. And it
that whosoever
into My words
ak in My name,
f him. But the
hall presume to
ly name, which I
led him to speak,
or that shall speak in the name of
other gods, even that prophet shall
die. And if thou say in thine heart,
How shall we know the word which
the LORD hath not spoken? When
a prophet speaketh in the name of
the LORD, if the thing follow not,
nor come to pass, that *is* the thing
which the LORD hath not spoken,
but the prophet hath spoken it pre-
sumptuously: thou shalt not be
afraid of him.

Morning, DEUTERONOMY XIX. MARCH 3.

LORD thy God hath
nations, whose land
od giveth thee, and
them, and dwellest
and in their houses;
arate three cities for
dst of thy land, which
y God giveth thee to
hou shalt prepare thee
divide the coasts of
hich the LORD thy God
to inherit, into three
every slayer may flee
d this is the case of the
h shall flee thither, that
: Whoso killeth his neigh-
antly, whom he hated not
st; as when a man goeth
rood with his neighbour to
d, and his hand fetcheth a
ith the ax to cut down the
the head slippeth from the
nd lighteth upon his neigh-
hat he die; he shall flee unto
those cities, and live: lest
enger of the blood pursue the
, while his heart is hot, and
ake him, because the way is
and slay him; whereas he
not worthy of death, inasmuch
he hated him not in time past.
Therefore I command thee, saying,
hou shalt separate three cities for
. And if the LORD thy God en-
arge thy coast, as He hath sworn
unto thy fathers, and give thee all
the land which He promised to give
thy fathers; if thou shalt keep
his commandments to do them,
I command *thee this day*, to
love the LORD thy God, and to walk
ever in His ways; then shalt thou
add three cities more for thee, be-
side these three: that innocent blood
be not shed in thy land, which the
LORD thy God giveth thee *for* an
inheritance, and *so* blood be upon
thee. But if any man hate his neigh-
bour, and lie in wait for him, and
rise up against him, and smite him
mortally that he die, and fleeth into
one of these cities: then the elders
of his city shall send and fetch him
thence, and deliver him into the
hand of the avenger of blood, that
he may die. Thine eye shall not
pity him, but thou shalt put away
the guilt of innocent blood from Is-
rael, that it may go well with thee.
Thou shalt not remove thy neigh-
bour's landmark, which they of old
time have set in thine inheritance,
which thou shalt inherit in the land
that the LORD thy God giveth thee
to possess it. One witness shall not
rise up against a man for any ini-
quity, or for any sin, in any sin that
he sinneth: at the mouth of two
witnesses, or at the mouth of three
witnesses, shall the matter be esta-
blished. If a false witness rise up
against any man to testify against
him *that which* is wrong; then both
the men, between whom the con-
troversy is, shall stand before the
LORD, before the priests and the
judges, which shall be in those days;
and the judges shall make diligent
inquisition: and, behold, if the wit-
ness *be* a false witness, and hath

testified falsely against his brother; then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you. And those which remain shall hear, and fear, and shall henceforth no more any such evil a And thine eye shall not life *shall go* for life, ey tooth for tooth, hand for for foot.

MARCH 3. Evening, DEUTERONOMY XX. M

WHEN thou goest out to battle against thine enemies, and seest horses, and chariots, *and* a people more than thou, be not afraid of them: for the LORD thy God *is* with thee, Which brought thee up out of the land of Egypt. And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people, and shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them; for the LORD your God *is* He that goeth with you, to fight for you against your enemies, to save you. And the officers shall speak unto the people, saying, What man *is there* that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it. And what man *is he* that hath planted a vineyard, and hath not *yet* eaten of it? let him *also* go and return unto his house, lest he die in the battle, and another man eat of it. And what man *is there* that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her. And the officers shall speak further unto the people, and they shall say, What man *is there that is* fearful and fainthearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart. And it shall be, when the officers have made an end *of speaking* unto the people, that *they shall* make captains of the armies *to* lead the people. When thou *comest nigh* unto a city to fight against it, then proclaim p it. And it shall be, if it answer of peace, and open then it shall be, *that* all *that is* found therein sha butaries unto thee, and serve thee. And if it will peace with thee, but will against thee, then thou siege it: and when the God hath delivered it i hands, thou shalt smite e thereof with the edge of t but the women, and the l and the cattle, and all the city, *even* all the spo shalt thou take unto thy thou shalt eat the spoil enemies, which the LORD hath given thee. Thus s do unto all the cities very far off from thee, not of the cities of thes But of the cities of thes which the LORD thy God thee *for* an inheritance, save alive nothing that b but thou shalt utterly dest *namely*, the Hittites, and ites, the Canaanites, and zites, the Hivites, and the as the LORD thy God h manded thee: that they not to do after all their tions, which they have their gods; so should ye s the LORD your God. W shalt besiege a city a lon making war against it t thou shalt not destroy thereof by forcing an a them: for thou mayest ea and thou shalt not cut t (for the tree of the field life) to employ them in only the trees which t

forth, and they shall
ito the cities which *are*
t him that is slain: and
, *that* the city *which is*
the slain man, even the
hat city shall take an
h hath not been wrought
which hath not drawn in
and the elders of that
ring down the heifer un-
valley, which is neither
own, and shall strike off
neck there in the val-
e priests the sons of Levi
near; for them the LORD
ath chosen to minister
and to bless in the name
RD; and by their word
controversy and every
tried: and all the elders
, *that are* next unto the
shall wash their hands
eifer that is beheaded in
: and they shall answer
Our hands have not shed
, neither have our eyes
e merciful, O LORD, un-
ople Israel, whom Thou
med, and lay not innocent

her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife. And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her. If a man have two wives, one beloved, and another hated, and they have born him children, *both* the beloved and the hated; and *if* the firstborn son be her's that was hated: then it shall be, when he maketh his sons to inherit *that* which he hath, *that* he may not make the son of the beloved firstborn before the son of the hated, *which is indeed* the firstborn: but he shall acknowledge the son of the hated *for* the firstborn, by giving him a double portion of all that he hath: for he *is* the beginning of his strength; the right of the firstborn *is* his. If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his

man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: his body shall not remain all night upon the tree, but thou shalt in any wise bury him that d (for he that is hanged *is* accur of God;) that thy land be not filed, which the LORD thy giveth thee *for* an inheritance.

MARCH 4. Evening, DEUTERONOMY XXII. MARCH

THOU shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother. And if thy brother *be* not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again. In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost thing of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself. Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift *them* up again. The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so *are* abomination unto the LORD thy God. If a bird's nest chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young: *but* thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and *that* thou mayest prolong *thy* days. When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence. Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which *thou hast sown*, and the fruit of *thy vineyard*, be defiled. Thou shalt *not plow with* an ox and an ass *together*. Thou shalt not wear a garment of divers sorts, *as* of w len and linen together. Thou s make thee fringes upon the quarters of thy vesture, where thou coverest *thyself*. If any take a wife, and go in unto and hate her, and give occas of speech against her, and bring an evil name upon her, and sa took this woman, and when I c to her, I found her not a maid: t shall the father of the damsel, her mother, take and bring fo *the tokens of* the damsel's virgin unto the elders of the city in gate: and the damsel's father sh say unto the elders, I gave daughter unto this man to w and he hateth her; and, lo, he h given occasions of speech *agai her*, saying, I found not thy dau ter a maid; and yet these *are tokens of* my daughter's virgin And they shall spread the cl before the elders of the city. A the elders of that city shall t that man and chastise him; they shall amerce him in an h dred *shekels* of silver, and give *th* unto the father of the damsel, cause he hath brought up an e name upon a virgin of Israel: she shall be his wife; he may put her away all his days. Bu this thing be true, *and the tokens* virginity be not found for the d sel: then they shall bring out damsel to the door of her fath house, and the men of her city s stone her with stones that she because she hath wrought foll Israel, to play the whore in father's house: so shalt thou evil away from among you. man be found lying with a w married to an husband, the shall both of them die, b

mbled his neighbour's wife: shalt put away evil from you. But if a man find a d damsel in the field, and force her, and lie with her: man only that lay with her : but unto the damsel thou man that lay with her shall give unto the damsel's father fifty *shekels* of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days. A man shall not take his father's wife, nor discover his father's skirt.

EN a man hath taken a wife, and married her, and it pass that she find no favour yes, because he hath found cleanness in her: then let te her a bill of divorcement, e *it* in her hand, and send of his house. And when she rted out of his house, she and be another man's *wife*. he latter husband hate her, te her a bill of divorcement, eth *it* in her hand, and send- out of his house; or if the husband die, which took her wife; her former husband, sent her away, may not take in to be his wife, after that defiled; for that *is* abomina- chandise of him, or selleth him; then that thief shall die; and thou shalt put evil away from among you. Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, *so* ye shall observe to do. Remember what the LORD thy God did unto Miriam by the way, after that ye were come forth out of Egypt. When thou dost lend thy brother any thing, thou shalt not go into his house to fetch his pledge. Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee. And if the man *be* poor, thou shalt not sleep with

put to death for his own sin. Thou shalt not pervert the judgment of the stranger, *nor* of the fatherless; nor take a widow's raiment to pledge: but thou shalt remember that thou wast a bondman in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing. When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go

thine olive tree, thou
over the boughs again
for the stranger, for th
and for the widow.
gatherest the grapes
yard, thou shalt not gl
ward: it shall be for t
for the fatherless, and
dow. And thou shalt re
thou wast a bondman
of Egypt: therefore I co
to do this thing.

MARCH 5. Evening, DEUTERONOMY XXV.

IF there be a controversy between men, and they come unto judgment, that *the judges* may judge them; then they shall justify the righteous, and condemn the wicked. And it shall be, if the wicked man *be* worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number. Forty stripes he may give him, *and* not exceed: lest, *if* he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee. Thou shalt not muzzle the ox when he treadeth out *the corn*. If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. And it shall be, *that* the firstborn which she beareth shall succeed in the name of his brother *which is* dead, that his name be not put out of Israel. And if the man like not to take his brother's wife, then let his brother's wife go *up to the gate* unto the elders, and *say, My* husband's brother refuseth *to raise* up unto his brother a name *in Israel*, he will not perform the

duty of my husband's b
the elders of his city s
and speak unto him: a
to it, and say, I like
her; then shall his b
come unto him in the
the elders, and loose h
off his foot, and spit
and shall answer and
it be done unto that m
not build up his bro
And his name shall
Israel, The house of h
his shoe loosed. Whe
together one with ano
wife of the one draw
to deliver her husban
hand of him that smit
putteth forth her han
him by the secrets: th
cut off her hand, thine
pity *her*. Thou shalt
thy bag divers weights
a small. Thou shalt
thine house divers mea
and a small. *But* th
a perfect and just wei
and just measure sha
that thy days may be
the land which the L
giveth thee. For all
things, *and* all that d
ly, are an abomination
thy God. Remembe
did unto thee by th

rth out of Egypt; how
by the way, and smote
t of thee, *even* all *that*
ehind thee, when thou
d weary; and he fear-
Therefore it shall be,
an thy God hath given
thee rest from all thine enemies
round about, in the land which the
Lord thy God giveth thee *for* an
inheritance to possess it, *that* thou
shalt blot out the remembrance of
Amalek from under heaven; thou
shalt not forget *it*.

Morning, Deuteronomy XXVI. March 6.

all be, when thou *art*
unto the land which
y God giveth thee *for*
ce, and possessest it,
therein; that thou
f the first of all the
arth, which thou shalt
land that the Lord
th thee, and shalt put
t, and shalt go unto
ich the Lord thy God
place His name there.
alt go unto the priest
in those days, and say
profess this day unto
God, that I am come
ntry which the Lord
ur fathers for to give
priest shall take the
thine hand, and set it
the altar of the Lord
d thou shalt speak and
e Lord thy God, A Sy-
perish *was* my father,
down into Egypt, and
re with a few, and be-
nation, great, mighty,
: and the Egyptians
d us, and afflicted us,
on us hard bondage:
e cried unto the Lord
athers, the Lord heard
d looked on our afflic-
r labour, and our op-
d the Lord brought us
Egypt with a mighty
with an outstretched
ith great terribleness,
ns, and with wonders:
h brought us into this
ath given us this land,
that floweth *with milk*
and now, behold, I have
firstfruits of the land,
Lord, hast given me.
And thou shalt set it before the
Lord thy God, and worship before
the Lord thy God: and thou shalt
rejoice in every good *thing* which
the Lord thy God hath given unto
thee, and unto thine house, thou,
and the Levite, and the stranger
that *is* among you. When thou
hast made an end of tithing all the
tithes of thine increase the third
year, *which is* the year of tithing,
and hast given *it* unto the Levite,
the stranger, the fatherless, and the
widow, that they may eat within
thy gates, and be filled; then thou
shalt say before the Lord thy God,
I have brought away the hallowed
things out of *mine* house, and also
have given them unto the Levite,
and unto the stranger, to the father-
less, and to the widow, according to
all Thy commandments which Thou
hast commanded me: I have not
transgressed Thy commandments,
neither have I forgotten *them:* I
have not eaten thereof in my mourn-
ing, neither have I taken away *ought*
thereof for *any* unclean *use*, nor
given *ought* thereof for the dead:
but I have hearkened to the voice
of the Lord my God, *and* have done
according to all that Thou hast com-
manded me. Look down from Thy
holy habitation, from heaven, and
bless Thy people Israel, and the
land which Thou hast given us, as
Thou swarest unto our fathers, a
land that floweth with milk and
honey. This day the Lord thy God
hath commanded thee to do these
statutes and judgments: thou shalt
therefore keep and do them with all
thine heart, and with all thy soul.
Thou hast avouched the Lord this
day to be thy God, and to walk in

His ways, and to keep His statutes, and His commandments, and His judgments, and to hearken unto His voice: and the LORD hath avouched thee this day to be His peculiar people, as He hath promised thee, and that *thou* shouldest keep all His commandments; and to mak thee high above all nations whic He hath made, in praise, and in name, and in honour; and that thou mayest be an holy peopl unto the LORD thy God, as He hath spoken.

MARCH 6. Evening, DEUTERONOMY XXVII. MARCH 6.

AND Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day. And it shall be on the day when ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that thou shalt set thee up great stones, and plaister them with plaister: and thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee. Therefore it shall be when ye be gone over Jordan, *that* ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaister them with plaister. And there shalt thou build an altar unto the LORD thy God, an altar of stones: thou shalt not lift up *any* iron *tool* upon them. Thou shalt build the altar of the LORD thy God of whole stones: and thou shalt offer burnt offerings thereon unto the LORD thy God: and thou shalt offer peace offerings, and shalt eat there, and rejoice before the LORD thy God. And thou shalt write upon the stones all the words of this law very plainly. And Moses and the priests the Levites spake unto all Israel, saying, Take heed, and hearken, O Israel; this day thou art become the people of the LORD thy God. Thou shalt therefore obey the voice of the LORD thy God, and do His commandments and His statutes, which I command thee this day. And Moses charged the people the same day, saying, These shall stand upo mount Gerizim to bless the peopl when ye are come over Jordan Simeon, and Levi, and Judah, an Issachar, and Joseph, and Benja min: and these shall stand upo mount Ebal to curse; Reuben, Ga and Asher, and Zebulun, Dan, an Naphtali. And the Levites sha speak, and say unto all the men o Israel with a loud voice, Cursed b the man that maketh *any* grave or molten image, an abominatio unto the LORD, the work of th hands of the craftsman, and put teth *it* in *a* secret *place*. And a the people shall answer and sa Amen. Cursed *be* he that settet light by his father or his mothe And all the people shall say, A men. Cursed *be* he that remove his neighbour's landmark. And the people shall say, Amen. Cur ed *be* he that maketh the blind wander out of the way. And all t people shall say, Amen. Cursed he that perverteth the judgment the stranger, fatherless, and wido And all the people shall say, Am Cursed *be* he that lieth with his ther's wife; because he uncover his father's skirt. And all the p ple shall say, Amen. Cursed *be* that lieth with any manner of bea And all the people shall say, Am Cursed *be* he that lieth with his ter, the daughter of his father, or daughter of his mother. And all people shall say, Amen. Cursed he that lieth with his mother in l And all the people shall say, Am Cursed be he that smiteth his ne bour secretly. And all the p shall say, Amen. Cursed be h

ward to slay an innocent And all the people shall n. Cursed *be* he that con-

firmeth not *all* the words of this law to do them. And all the people shall say, Amen.

7. Morning, DEUTERONOMY XXVIII. MARCH 7.

shall come to pass, if thou t hearken diligently unto of the LORD thy God, to nd to do all His command- hich I command thee this the LORD thy God will set igh above all nations of the d all these blessings shall hee, and overtake thee, if t hearken unto the voice AD thy God. Blessed *shalt* the city, and blessed *shalt* the field. Blessed *shall be* of thy body, and the fruit ound, and the fruit of thy increase of thy kine, and s of thy sheep. Blessed thy basket and thy store. *halt* thou *be* when thou , and blessed *shalt* thou *be* u goest out. The LORD e thine enemies that rise t thee to be smitten before they shall come out a- e one way, and flee before n ways. The LORD shall the blessing upon thee in ouses, and in all that thou ine hand unto; and He s thee in the land which thy God giveth thee. The all establish thee an holy to Himself, as He hath o thee, if thou shalt keep andments of the LORD thy walk in His ways. And all the earth shall see that called by the name of the d they shall be afraid of d the LORD shall make eous in goods, in the fruit dy, and in the fruit of , and in the fruit of thy the land which the LORD o thy fathers to give thee. D shall open unto *thee His ure, the heaven to give nto thy land in His sea- bless all the work of*

thine hand: and thou shalt lend unto many nations, and thou shalt not borrow. And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do *them:* and thou shalt not go aside from any of the words which I command thee this day, *to* the right hand, or *to* the left, to go after other gods to serve them. But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all His commandments and His statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee: Cursed *shalt* thou *be* in the city, and cursed *shalt* thou *be* in the field. Cursed *shall be* thy basket and thy store. Cursed *shall be* the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. Cursed *shalt* thou *be* when thou comest in, and cursed *shalt* thou *be* when thou goest out. The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me. The LORD shall make the pestilence cleave unto thee, until He have consumed thee from off the land, whither thou goest to possess it. The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and *with blasting*, and with mildew; *and they* shall pursue thee until *thou perish*. And thy heaven that *is over thy* head shall be brass, and

the earth that *is* under thee *shall be* iron. The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed. The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth. And thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray *them* away. The LORD will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed. The LORD shall smite thee with madness, and blindness, and astonishment of heart: and thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save *thee*. Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof. Thine ox *shall be* slain before thine eyes, and thou shalt not eat thereof: thine ass *shall be* violently taken away from before thy face, and shall not be restored to thee: thy sheep *shall be* given unto thine enemies, and thou shalt have none to rescue *them*. Thy sons and thy daughters *shall be* given unto another people, and thine eyes shall look, and fail *with longing* for them all the day long: and *there shall be* no might in thine hand. The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed alway: so that thou shalt be mad for the sight of thine eyes which thou shalt *see*. The LORD shall smite thee in *the knees*, and in the legs, with a *sore botch* that cannot be healed, *from the sole* of thy foot unto the top of thy head. The LORD sh bring thee, and thy king wh thou shalt set over thee, unt nation which neither thou nor t fathers have known; and th shalt thou serve other gods, w and stone. And thou shalt bec an astonishment, a proverb, a byword, among all nations w ther the LORD shall lead th Thou shalt carry much seed into the field, and shalt gat *but* little in; for the locust sh consume it. Thou shalt plant vi yards, and dress *them*, but sh neither drink *of* the wine, nor ther *the grapes;* for the worms sh eat them. Thou shalt have o trees throughout all thy coasts, thou shalt not anoint *thyself* w the oil; for thine olive shall cast *fruit*. Thou shalt beget sons daughters, but thou shalt not en them; for they shall go into c tivity. All thy trees and frui thy land shall the locust consu The stranger that *is* within shall get up above thee very hi and thou shalt come down low. He shall lend to thee, thou shalt not lend to him: he s be the head, and thou shalt be tail. Moreover all these curses s come upon thee, and shall pu thee, and overtake thee, till be destroyed; because thou he enedst not unto the voice of LORD thy God, to keep His c mandments and His statutes w He commanded thee: and shall be upon thee for a sign for a wonder, and upon thy for ever. Because thou servedst the LORD thy God with joyfuln and with gladness of heart, for abundance of all *things;* there shalt thou serve thine enemies w the LORD shall send against the hunger, and in thirst, and in na ness, and in want of all *things:* He shall put a yoke of iron o thy neck, until He have destro thee. The LORD shall bring a na against thee from far, from the of the earth, as swift as the

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understand; a nation of
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rness, her eye shall be
rd the husband of her
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not observe *to do all the*
this law that are written
k, that thou mayest fear
us and fearful name,
143

THE LORD THY GOD; then the LORD will make thy plagues wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance. Moreover He will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee. Also every sickness, and every plague, which *is* not written in the book of this law, them will the LORD bring upon thee, until thou be destroyed. And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God. And it shall come to pass, *that* as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it. And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, *even* wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: in the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see. And the LORD shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it *no more again*: and there ye shall *be sold unto your* enemies for bond*men and bond*women, and no man *shall buy you.*

March 7. Evening, Deuteronomy XXIX. March

THESE *are* the words of the covenant, which the Lord commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb. And Moses called unto all Israel, and said unto them, Ye have seen all that the Lord did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land; the great temptations which thine eyes have seen, the signs, and those great miracles: yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day. And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot. Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I *am* the Lord your God. And when ye came unto this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them: and we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of Manasseh. Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do. Ye stand this day all of you before the Lord your God; your captains of your tribes, your elders, and your officers, *with* all the men of Israel, your little ones, your wives, and thy stranger that *is* in thy camp, from the hewer of thy wood unto the drawer of thy water: that thou shouldest enter into covenant with the Lord thy God, and into His oath, which the Lord thy God maketh with thee this day: that He may establish thee to day for a people unto Himself, and *that* He may be unto thee a God, as He hath said unto thee, and as He hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob. Neither with you do I make this covenant and oath; but with *him* that stan here with us this day before Lord our God, and also with that *is* not here with us this (for ye know how we have d in the land of Egypt; and how came through the nations whic passed by; and ye have seen abominations, and their idols, and stone, silver and gold, *were* among them:) lest should be among you man, or man, or family, or tribe, heart turneth away this day the Lord our God, to go *and* the gods of these nations; lest should be among you a root beareth gall and wormwood; it come to pass, when he he the words of this curse, tha bless himself in his heart, sa I shall have peace, though I in the imagination of mine to add drunkenness to thirst Lord will not spare him, but the anger of the Lord and jealousy shall smoke against man, and all the curses tha written in this book shall lie him, and the Lord shall blo his name from under heaven. the Lord shall separate him evil out of all the tribes of according to all the curses covenant that are written in book of the law: so that the ration to come of your children shall rise up after you, and stranger that shall come from land, shall say, when they se plagues of that land, and the nesses which the Lord hath upon it; *and that* the whole thereof *is* brimstone, and salt burning, *that* it is not sown beareth, nor any grass gr therein, like the overthrow dom, and Gomorrah, Admah Zeboim, which the Lord over in His anger, and in His w even all nations shall say, W

e LORD done thus unto what *meaneth* the heat anger? Then men shall they have forsaken the the LORD God of their ch He made with them rought them forth out f Egypt: for they went other gods, and wor- m, gods whom they nd *whom* He had not hem: and the anger of the LORD was kindled against this land, to bring upon it all the curses that are written in this book: and the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as *it is* this day. The secret *things belong* unto the LORD our God: but those *things which are* revealed *belong* unto us and to our children for ever, that *we* may do all the words of this law.

Morning, DEUTERONOMY XXX. MARCH 8.

hall come to pass, when e things are come upon lessing and the curse, e set before thee, and all *them* to mind among ns, whither the LORD h driven thee, and shalt the LORD thy God, ey His voice according command thee this day, children, with all thine with all thy soul; that ND thy God will turn , and have compassion and will return and from all the nations, LORD thy God hath ee. If *any* of thine be nto the outmost *parts* of thence will the LORD er thee, and from thence ch thee: and the LORD ill bring thee into the thy fathers possessed, alt possess it; and He good, and multiply thee athers. And the LORD l circumcise thine heart, art of thy seed, to love thy God with all thine with all thy soul, that t live. And the LORD ill put all these curses enemies, and on them thee, which persecuted l thou shalt return and oice of the LORD, and do mandments which I com- this day. And the LORD will make thee *plenteous* in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again rejoice over thee for good, as He rejoiced over thy fathers: if thou shalt hearken unto the voice of the LORD thy God, to keep His commandments and His statutes which are written in this book of the law, *and* if thou turn unto the LORD thy God with all thine heart, and with all thy soul. For this commandment which I command thee this day, it *is* not hidden from thee, neither *is* it far off. It *is* not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither *is* it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the LORD thy God, to walk in His ways, and to keep His commandments and His statutes and His judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other *gods, and serve them*; I denounce

unto you this day, that ye shall surely perish, *and that* ye shall not prolong *your* days upon the land, whither thou passest over Jordan to go to possess it. I call heaven and earth to record this day against you, *that* I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: mayest love the LORD th that thou mayest obey Hi that thou mayest cleave for He *is* thy life, and of thy days: that thou m in the land which the L unto thy fathers, to A Isaac, and to Jacob, to g

MARCH 8. Evening, DEUTERONOMY XXXI. 1

AND Moses went and spake these words unto all Israel. And he said unto them, I *am* an hundred and twenty years old this day; I can no more go out and come in: also the LORD hath said unto me, Thou shalt not go over this Jordan. The LORD thy God, He will go over before thee, *and* He will destroy these nations from before thee, and thou shalt possess them: *and* Joshua, he shall go over before thee, as the LORD hath said. And the LORD shall do unto them as He did to Sihon and to Og, kings of the Amorites, and unto the land of them, whom He destroyed. And the LORD shall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you. Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, He *it is* that doth go with thee; He will not fail thee, nor forsake thee. And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it. And the LORD, He *it is* that doth go before thee; He will be with thee, He will not fail thee, neither forsake thee: fear not, neither be dismayed. And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the LORD, and unto all the elders of Israel. And Moses commanded them, saying, At the end of *every* seven years, in the solemnity of release, in the feast of t when all Israel is come before the LORD thy place which He shall c shalt read this law befor in their hearing. Gather together, men, and wome dren, and thy stranger t in thy gates, that they ma that they may learn, a LORD your God, and ob all the words of this law their children, which have *any thing*, may hear, a fear the LORD your God, ye live in the land wh over Jordan to possess i LORD said unto Moses, days approach that thou call Joshua, and present in the tabernacle of the tion, that I may give hi And Moses and Joshua presented themselves in nacle of the congregatio LORD appeared in the in a pillar of a cloud: an of the cloud stood over the tabernacle. And the unto Moses, Behold, thou with thy fathers; and will rise up, and go a w the gods of the strangers whither they go *to be* a and will forsake Me, an covenant which I have them. Then My anger s dled against them in that will forsake them, and My face from them, an be devoured, and many troubles shall befall the

in that day, Are not me upon us, because our among us? And I will My face in that day for which they shall have that they are turned un- s. Now therefore write g for you, and teach it n of Israel: put it in hs, that this song may be for Me against the chil- srael. For when I shall ight them into the land sware unto their fathers, eth with milk and honey; shall have eaten and filled es, and waxen fat; then turn unto other gods, and em, and provoke Me, and My covenant. And it shall pass, when many evils and are befallen them, that this all testify against them as a s: for it shall not be forgotten the mouths of their seed: for their imagination which they out, even now, before I have ht them into the land which I . Moses therefore wrote this the same day, and taught it children of Israel. And He gave sua the son of Nun a charge, said, Be strong and of a good rage: for thou shalt bring the children of Israel into the land which I sware unto them: and I will be with thee. And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying, Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee. For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the LORD; and how much more after my death? Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them. For I know that after my death ye will utterly corrupt *yourselves*, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the LORD, to provoke Him to anger through the work of your hands. And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

MARCH 9. Morning, DEUTERONOMY XXXII. MARCH 9.

IVE ear, O ye heavens, and I X will speak; and hear, O earth, the words of my mouth. My doc- trine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: because I will publish the name of the LORD: ascribe ye greatness unto our God. *He is* the Rock, His work perfect: for all His ways *are* ment: a God of truth and with- iniquity, just and right *is* He. have corrupted themselves, spot is not *the spot* of His dren; *they are* a perverse and ked generation. Do ye thus re- to the LORD, O foolish *people* and unwise? *is* not He thy Father *that* hath bought thee? hath He not made thee, and established thee? Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee. When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel. For the LORD's portion *is* His people; Jacob *is* the lot of His inheritance. He found him in a desert land, and in the waste howling wilderness; He led him about, *He instructed* him, He kept him as

kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape. But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered *with fatness;* then he forsook God *which* made him, and lightly esteemed the Rock of his salvation. They provoked Him to jealousy with strange *gods*, with abominations provoked they Him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new *gods that* came newly up, whom your fathers feared not. Of the Rock *That* begat thee thou art unmindful, and hast forgotten God That formed thee. And when the LORD saw *it*, He abhorred *them*, because of the provoking of His sons, and of His daughters. And He said, I will hide My face from them, I will see what their end *shall be:* for they *are* a very froward generation, children in whom *is* no faith. They have moved Me to jealousy with *that which is* not God; they have provoked Me to anger with their vanities: and I will move them to jealousy with *those which are* not

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all this. For they *are* a
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had sold them, and the
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themselves *being* judges
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are grapes of gall, their
bitter: their wine *is* th
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asps. *Is* not this laid
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of this law. For it *is* not a vain thing for you; because it *is* your life: and through this thing ye shall prolong *your* days in the land, whither ye go over Jordan to possess it. And the LORD spake unto Moses that selfsame day, saying, Get thee up into this mountain Abarim, *unto* mount Nebo, which *is* in the land of Moab, that *is* over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession: and die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people: because ye trespassed against Me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified Me not in the midst of the children of Israel. Yet thou shalt see the land before *thee;* but thou shalt not go thither unto the land which I give the children of Israel.

ening, DEUTERONOMY XXXIII. MARCH 9.

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; and be *Thou an*
y
help *to him* from his enemies. And of Levi he said, *Let* Thy Thummim and Thy Urim *be* with Thy holy one, whom Thou didst prove at Massah, *and with* whom Thou didst strive at the waters of Meribah; who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed Thy word, and kept Thy covenant. They shall teach Jacob Thy judgments, and Israel Thy law: they shall put incense before Thee, and whole burnt sacrifice upon Thine altar. Bless, LORD, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again. *And* of Benjamin he said, The beloved of the LORD shall dwell in safety by him; *and the LORD* shall cover him all the day long, and He *shall dwell* between his shoulders.

And of Joseph he said, Blessed of the LORD *be* his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits *brought forth* by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof, and *for* the good will of Him that dwelt in the bush: let *the blessing* come upon the head of Joseph, and upon the top of the head of him *that was* separated from his brethren. His glory *is like* the firstling of his bullock, and his horns *are like* the horns of unicorns: with them he shall push the people together to the ends of the earth: and they *are* the ten thousands of Ephraim, and they *are* the thousands of Manasseh. And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents. They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck *of* the abundance of the seas, and *of* treasures hid in the sand. And of Gad he said, Blessed *be* he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head. And he provided the first part for himself, because there, *in* a port
giver, *was he* seated
with the heads of t
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And of Dan he said,
whelp: he shall leap
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MARCH 10. Morning, DEUTERONOMY XXXIV.

AND Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that *is* over against Jericho. And the LORD shewed him all the land of Gilead, unto Dan, and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea, and the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar. And the LORD said unto him, This *is* the land which I sware unto Abraham, unto Isaac, and unto *Jacob*, saying, I will give it unto *thy seed*: I have caused thee to see *it* with thine eyes,
not go over thither.
servant of the LORD
the land of Moab, a
word of the LORD.
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his eye was not dim,
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Israel wept for Mos
of Moab thirty day
of weeping *and* mou
were ended. And J

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vant of the LORD it came
t the LORD spake unto
son of Nun, Moses' mi-
g, Moses My servant is
therefore arise, go over
thou, and all this peo-
e land which I do give
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place that the sole of
all tread upon, that have
o you, as I said unto
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Hittites, and unto the
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observe to do accord-
e law, which Moses My

dismayed: for the LORD thy God *is* with thee whithersoever thou goest. Then Joshua commanded the officers of the people, saying, Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land, which the LORD your God giveth you to possess it. And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying, Remember the word which Moses the servant of the LORD commanded you, saying, The LORD your God hath given you rest, and hath given you this land. Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed, all the mighty men of valour, and help them; until the LORD have given your brethren rest, as *He hath given* you, and they also have possessed the land which the LORD your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the LORD's servant gave you

AND Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into an harlot's house, named Rahab, and lodged there. And it was told the king of Jericho, saying, Behold, there came men in hither to night of the children of Israel to search out the country. And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country. And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they *were:* and it came to pass *about the time* of shutting of the gate, when it was dark, that the men went out: whither the men went I wot not: pursue after them quickly; for ye shall overtake them. But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof. And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate. And before they were laid down, she came up unto them upon the roof; and she said unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that *were* on the other side Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we had heard *these things*, our hearts did melt, neither did there remain any more courage in any man, because of you: for the LORD your God, He *is* God in heaven above, and in earth beneath. Now therefore, I pray you, swear u to me by the LORD, since I ha shewed you kindness, that ye wi also shew kindness unto my father house, and give me a true toke and *that* ye will save alive my f ther, and my mother, and my br thren, and my sisters, and all th they have, and deliver our liv from death. And the men answe ed her, Our life for your's, if utter not this our business. And shall be, when the LORD hath giv us the land, that we will deal kin ly and truly with thee. Then let them down by a cord throu the window: for her house w upon the town wall, and she dw upon the wall. And she said u them, Get you to the mountain, the pursuers meet you; and h yourselves there three days, u the pursuers be returned: and terward may ye go your way. A the men said unto her, We *will* blameless of this thine oath wh thou hast made us swear. Beh *when* we come into the land, t shalt bind this line of scarlet thr in the window which thou didst us down by: and thou shalt b thy father, and thy mother, and brethren, and all thy father's ho hold, home unto thee. And it s be, *that* whosoever shall go ou the doors of thy house into street, his blood *shall be* upon head, and we *will be* guiltless: whosoever shall be with thee the house, his blood *shall be* on head, if *any* hand be upon And if thou utter this our busi then we will be quit of thine which thou hast made us to sw And she said, According unto words, so *be* it. And she sent t away, and they departed: and bound the scarlet line in the dow. And they went, and unto the mountain, and abode t three days, until the pursuers returned: and the pursuers so *them* throughout all the way,

before they passed
ame to pass after
the officers went
t; and they com-
ple, saying, When
of the covenant of
od, and the priests
ng it, then ye shall
ur place, and go
re shall be a space
it, about two thou-
neasure: come not
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e must go: for ye
his way heretofore.
d unto the people,
es: for to morrow
do wonders among
a spake unto the
Take up the ark of
d pass over before
they took up the
ant, and went be-
And the LORD
. This day will I
thee in the sight
t they may know
with Moses, *so* I
e. And thou shalt
iests that bear the
ant, saying, When
the brink of the

the Amorites, and the Jebusites. Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan. Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man. And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the Lord of all the earth, shall rest in the waters of Jordan, *that* the waters of Jordan shall be cut off *from* the waters that come down from above; and they shall stand upon an heap. And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people; and as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest,) that the waters which came down from above stood *and* rose up upon an heap very far from the city Adam, that *is* beside Zaretan: and those that came down toward the sea of the plain, *even* the salt sea, failed, *and* were cut off: and the people passed over right a-

MARCH 12. **Morning, JOSHUA IV.** MARCH 1

AND it came to pass, when all the people were clean passed over Jordan, that the LORD spake unto Joshua, saying, Take you twelve men out of the people, out of every tribe a man, and command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night. Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man: and Joshua said unto them, Pass over before the ark of the LORD your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel: that this may be a sign among you, *that* when your children ask *their fathers* in time to come, saying, What *mean* ye by these stones? Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever. And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there. And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day. For the priests which bare the ark stood in the midst of Jordan, until every thing was finished that the LORD commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the *people hasted* and passed over. And it came to pass, when all the peo were clean passed over, that the of the LORD passed over, and priests, in the presence of the p ple. And the children of Reu and the children of Gad, and the tribe of Manasseh, passed armed before the children of Is as Moses spake unto them: a forty thousand prepared for passed over before the LORD battle, to the plains of Jeri On that day the LORD magn Joshua in the sight of all Is and they feared him, as they fe Moses, all the days of his life. the LORD spake unto Joshua, ing, Command the priests that the ark of the testimony, that come up out of Jordan. Jo therefore commanded the pri saying, Come ye up out of Jor And it came to pass, when priests that bare the ark of covenant of the LORD were up out of the midst of Jordan, the soles of the priests' feet lifted up unto the dry land, the waters of Jordan returned their place, and flowed over a banks, as *they did* before. An people came up out of Jorda the tenth *day* of the first month, encamped in Gilgal, in the east der of Jericho. And those tw stones, which they took out of dan, did Joshua pitch in Gilgal. he spake unto the children of Is saying, When your children shal their fathers in time to come, ing, What *mean* these stones? ye shall let your children know, ing, Israel came over this Jorda dry land. For the LORD your dried up the waters of Jordan before you, until ye were p over, as the LORD your God d the Red sea, which He dried up before us, until we were gone that all the people of the might know the Hand of the L that It *is* mighty: that ye might the LORD your God for ever.

earth and fulness thereof, and *for* the good will of Him that dwelt in the bush: let *the blessing* come upon the head of Joseph, and upon the top of the head of him *that was* separated from his brethren. His glory *is like* the firstling of his bullock, and his horns *are like* the horns of unicorns: with them he shall push the people together to the ends of the earth: and they *are* the ten thousands of Ephraim, and they *are* the thousands of Manasseh. And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents. They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck *of* the abundance of the seas, and *of* treasures hid in the sand. And of Gad he said, Blessed *be* he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head. And he provided the first part for himself, be-

And of Asher he said, blessed with children acceptable to his bret him dip his foot in oi *shall be* iron and b thy days, *so shall* th *There is* none like of Jeshurun, *Who* rid heaven in thy help, a cellency on the sky. God *is thy* refuge, an *are* the everlasting a shall thrust out the e fore thee; and shall *them*. Israel then s safety alone: the fou *shall be* upon a land wine; also his heave down dew. Happy *a* rael: who *is* like unto saved by the LORD, th help, and Who *is* the excellency! and thine be found liars unto t shalt tread upon their

MARCH 10. Morning, DEUTERONOMY XXXIV.

AND Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that *is* over against Jericho. And the LORD shewed him all the land of Gilead, unto Dan, and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Ju-

it with thine eyes, b not go over thither. servant of the LORD the land of Moab, ac word of the LORD. A him in a valley in the over against Beth-peo knoweth of his sepul

the spirit of wis-
ad laid his hands
e children of Is-
to him, and did
nmanded Moses.
t a prophet since
o Moses, whom
ce to face, in all
the signs and the wonders, which
the LORD sent him to do in the
land of Egypt to Pharaoh, and to
all his servants, and to all his
land, and in all that mighty hand,
and in all the great terror which
Moses shewed in the sight of all
Israel.

Evening, JOSHUA I. MARCH 10.

death of Moses
the LORD it came
LORD spake unto
Nun, Moses' mi-
ses My servant is
re arise, go over
and all this peo-
which I do give
e children of Is-
that the sole of
d upon, that have
, as I said unto
wilderness and
unto the great
uphrates, all the
es, and unto the
be going down of
our coast. There
be able to stand
days of thy life:
ses, *so* I will be
not fail thee, nor
strong and of a
unto this people
or an inheritance
sware unto their
m. Only be thou
courageous, that
ve to do accord-
which Moses My
d thee: turn not
it hand or *to* the
rest prosper whi-
oest. This book
not depart out of
ou shalt meditate
night, that thou
do according to
therein: for then
hy way prosper-
shalt have good
ot I commanded
nd of a good cou-
d, neither be thou
dismayed: for the LORD thy God *is*
with thee whithersoever thou goest.
Then Joshua commanded the officers
of the people, saying, Pass through
the host, and command the people,
saying, Prepare you victuals; for
within three days ye shall pass over
this Jordan, to go in to possess the
land, which the LORD your God
giveth you to possess it. And to
the Reubenites, and to the Gadites,
and to half the tribe of Manasseh,
spake Joshua, saying, Remember the
word which Moses the servant of
the LORD commanded you, saying,
The LORD your God hath given you
rest, and hath given you this land.
Your wives, your little ones, and
your cattle, shall remain in the land
which Moses gave you on this side
Jordan; but ye shall pass before
your brethren armed, all the mighty
men of valour, and help them; until
the LORD have given your brethren
rest, as *He hath given* you, and they
also have possessed the land which
the LORD your God giveth them:
then ye shall return unto the land of
your possession, and enjoy it, which
Moses the LORD's servant gave you
on this side Jordan toward the sun-
rising. And they answered Joshua,
saying, All that thou commandest us
we will do, and whithersoever thou
sendest us, we will go. According
as we hearkened unto Moses in all
things, so will we hearken unto thee:
only the LORD thy God be with thee,
as He was with Moses. Whosoever *he
be* that doth rebel against thy com-
mandment, and will not hearken unto
thy words in all that thou command-
est him, he shall be put to death:
only be strong and of a good courage.

Behold, there came men in hither to night of the children of Israel to search out the country. And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country. And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they *were:* and it came to pass *about the time* of shutting of the gate, when it was dark, that the men went out: whither the men went I wot not: pursue after them quickly; for ye shall overtake them. But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof. And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate. And before they were laid down, she came up unto them upon the roof; and she said unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and what

thren, and my sisters
they have, and deli
from death. And the
ed her, Our life for
utter not this our bu
shall be, when the L
us the land, that we
ly and truly with th
let them down by a
the window: for h
upon the town wall,
upon the wall. And
them, Get you to the
the pursuers meet y
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the pursuers be retu
terward may ye go y
the men said unto h
blameless of this thi
thou hast made us s
when we come into
shalt bind this line of
in the window which
us down by: and th
thy father, and thy m
brethren, and all thy
hold, home unto thee
be, *that* whosoever s
the doors of thy h
street, his blood *sha*
head, and we *will be*
whosoever shall be
the house, his blood
head, if *any* hand
And if thou utter thi
then we will be quit

he took about five thousand men, and set them to lie in ambush between Beth-el and Ai, on the west side of the city. And when they had set the people, *even* all the host that was on the north of the city, and their liers in wait on the west of the city, Joshua went that night into the midst of the valley. And it came to pass, when the king of Ai saw *it*, that they hasted and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain; but he wist not that *there were* liers in ambush against him behind the city. And Joshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness. And all the people that *were* in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city. And there was not a man left in Ai or Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel. And the LORD said unto Joshua, Stretch out the spear that *is* in thy hand toward Ai; for I will give it into thine hand. And Joshua stretched out the spear that *he had* in his hand toward the city. And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hasted and set the city on fire. And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers. And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai. And the other issued out of the city against them; so they were in the midst of Israel, some on this side, and some on *that* side: and they smote them, so that they let none of them remain or escape. And the king of Ai they took alive, and brought him to Joshua. And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword. And *so* it was, *that* all that fell that day, both of men and women, *were* twelve thousand, *even* all the men of Ai. For Joshua drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai. Only the cattle and the spoil of that city Israel took for a prey unto themselves, according unto the word of the LORD which He commanded Joshua. And Joshua burnt Ai, and made it an heap for ever, *even* a desolation unto this day. And the king of Ai he hanged on a tree until eventide: and as soon as the sun was down, Joshua commanded that they should take his carcase down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones, *that remaineth* unto this day. Then Joshua built an altar unto the LORD God of Israel in mount Ebal, as Moses the servant of the LORD commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no man hath lift up *any* iron: and they offered thereon burnt offerings unto the LORD, and sacrificed peace offerings. And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel. And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, which bare the ark of the covenant of the LORD, as *well the* stranger, as he that was

12. **Evening, Joshua V.** March 12.

came to pass, when all the
of the Amorites, which
he side of Jordan west-
all the kings of the Ca-
which *were* by the sea,
the Lord had dried up
of Jordan from before
n of Israel, until we were
r, that their heart melt-
was there spirit in them
because of the children
At that time the Lord
Joshua, Make thee sharp
d circumcise again the
Israel the second time.
a made him sharp knives,
cised the children of Is-
e hill of the foreskins.
s the cause why Joshua
cise: All the people that
Egypt, *that were* males,
men of war, died in the
by the way, after they
of Egypt. Now all the
came out were circum-
all the people *that were*
wilderness by the way
me forth out of Egypt,
had not circumcised. For
n of Israel walked forty
e wilderness, till all the
were men of war, which
Egypt, were consumed,
y obeyed not the voice
D: unto whom the Lord
t He would not shew
land, which the Lord
their fathers that He
us, a land that floweth
and honey. And their
whom He raised up in
, them Joshua circum-
cised: for they were uncircumcised, because they had not circumcised them by the way. And it came to pass, when they had done circumcising all the people, that they abode in their places in the camp, till they were whole. And the Lord said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day. And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho. And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched *corn* in the selfsame day. And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year. And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, *Art* thou for us, or for our adversaries? And he said, Nay; but *as* captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest *is* holy. And Joshua did so.

13. **Morning, Joshua VI.** March 13.

Jericho was straitly shut
cause of the children of
ne went out, and none
And the Lord said unto
, I have given into thine
ho, and the king thereof,
ghty men of valour. And
npass the city, all *ye* men
of war, *and* go round about the city once. Thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that

of the oath which we them. And the princes hem, Let them live; but e hewers of wood and water unto all the con- as the princes had pro- And Joshua called for e spake unto them, say- ore have ye beguiled us, are very far from you; well among us? Now are cursed, and there of you be freed from hen, and hewers of wood of water for the house . And they answered said, Because it was d thy servants, how that the LORD thy God commanded His servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing. And now, behold, we *are* in thine hand: as it seemeth good and right unto thee to do unto us, do. And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not. And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the LORD, even unto this day, in the place which He should choose.

came to pass, when A- dec king of Jerusalem how Joshua had taken d utterly destroyed it; one to Jericho and her had done to Ai and her how the inhabitants of made peace with Israel, among them; that they ly, because Gibeon *was* a one of the royal cities, it *was* greater than Ai, hen thereof *were* mighty. Adoni-zedec king of Je- t unto Hoham king of d unto Piram king of d unto Japhia king of unto Debir king of Eg- Come up unto me, and t we may smite Gibeon: made peace with Joshua he children of Israel. e five kings of the A- king of Jerusalem, the bron, the king of Jar- ng of Lachish, the king thered themselves toge- nt up, they and all their eamped before Gibeon, ar against it. And the on sent unto Joshua to Gilgal, saying, Slack d from thy servants; us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us. So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour. And the LORD said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee. Joshua therefore came unto them suddenly, *and* went up from Gilgal all night. And the LORD discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah. And it came to pass, as they fled from before Israel, *and* were in the going down to Beth-horon, that the LORD cast down great stones from heaven upon them unto Azekah, and they died: *they were* more which died with hailstones than *they* whom the children of Israel slew with the sword. Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood

l Joshua adjured *them* saying, Cursed *be* the e LORD, that riseth up this city Jericho: he foundation thereof in his firstborn, and in his youngest *son* shall he set up the gates of it. So the LORD was with Joshua; and his fame was *noised* throughout all the country.

Evening, JOSHUA VII. MARCH 13.

hildren of Israel com- trespass in the ac- for Achan, the son of n of Zabdi, the son of tribe of Judah, took d thing: and the an- D was kindled against f Israel. And Joshua n Jericho to Ai, which -aven, on the east side nd spake unto them, and view the country. went up and viewed r returned to Joshua, him, Let not all the ; but let about two sand men go up and d make not all the our thither; for they So there went up e people about three : and they fled before i. And the men of Ai about thirty and six ey chased them *from e even* unto Shebarim, m in the going down: hearts of the people ecame as water. And his clothes, and fell to on his face before the RD until the eventide, ders of Israel, and put eir heads. And Joshua Lord GOD, wherefore all brought this people to deliver us into the Amorites, to destroy to God we had been dwelt on the other side ord, what shall I say, turneth their backs enemies! For the Ca- all the inhabitants of l hear *of it*, and shall ound, and cut off our the earth: and what wilt Thou do unto Thy great name? And the LORD said unto Joshua, Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed My covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put *it* even among their own stuff. Therefore the children of Israel could not stand before their enemies, *but* turned *their* backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you. Up, sanctify the people, and say, Sanctify yourselves against to morrow: for thus saith the LORD God of Israel, *There is* an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you. In the morning therefore ye shall be brought according to your tribes: and it shall be, *that* the tribe which the LORD taketh shall come according to the families *thereof;* and the family which the LORD shall take shall come by households; and the household which the LORD shall take shall come man by man. And it shall be, *that* he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the LORD, and because he hath wrought folly in Israel. So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken: and he brought the family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites

I have sinned against the LORD God of Israel, and thus and thus have I done: when I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they *are* hid in the earth in the midst of my tent, and the silver under it. So Joshua sent messengers, and they ran unto the tent; and, behold, *it was* hid in his tent, and the silver

the valley of Ach
said, Why hast th
the LORD shall t
day. And all Israel
stones, and burned
after they had st
stones. And they
a great heap of s
day. So the LORD
fierceness of His a
the name of that
ed, The valley of
day.

MARCH 14. Morning, JOSHUA VIII.

AND the LORD said unto Joshua, Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land: and thou shalt do to Ai and her king as thou didst unto Jericho and her king: only the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves: lay thee an ambush for the city behind it. So Joshua arose, and all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty men of valour, and sent them away by night. And he commanded them, saying, Behold, ye shall lie in wait against the city, *even* behind the city: go not very far from the city, but be ye all ready: and I, and all the people that *are* with me, will approach *unto the city*: and it shall come to *pass, when* they come out against *us, as at* the first, that we will flee *before them*, (for they will come out

after us) till we h
from the city; fo
They flee before us
therefore we will f
Then ye shall rise
bush, and seize up
the LORD your Go
into your hand.
when ye have taken
shall set the city o
to the commandme
shall ye do. See, I
ed you. Joshua the
forth: and they we
bush, and abode
and Ai, on the west
Joshua lodged that
people. And Joshu
in the morning, an
people, and went
elders of Israel, b
to Ai. And all the
people of war that
went up, and drew
before the city, an
north side of Ai:
valley between

l of the slain and of
rom the beginning of
the enemy. Rejoice,
with His people: for
ge the blood of His
will render vengeance
ries, and will be mer-
land, *and* to His peo-
ses came and spake
f this song in the ears
he, and Hoshea the
And Moses made an
ng all these words to
d he said unto them,
s unto all the words
among you this day,
command your chil-
e to do, all the words

Moab, that *is* over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession: and die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people: because ye trespassed against Me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified Me not in the midst of the children of Israel. Yet thou shalt see the land before *thee;* but thou shalt not go thither unto the land which I give the children of Israel.

Evening, Deuteronomy XXXIII. March 9.

the blessing, where-
ses the man of God
ildren of Israel be-
. And he said, The
m Sinai, and rose up
to them; He shined
ount Paran, and He
thousands of saints:

help *to him* from his enemies. And of Levi he said, *Let* Thy Thummim and Thy Urim *be* with Thy holy one, whom Thou didst prove at Massah, *and with* whom Thou didst strive at the waters of Meribah; who said unto his father and to his mother, I have not seen him; neither did he

annot serve the LORD: for
holy God; He *is* a jealous
will not forgive your trans-
nor your sins. If ye for-
LORD, and serve strange
He will turn and do you
consume you, after that
done you good. And the
id unto Joshua, Nay; but
erve the LORD. And Jo-
unto the people, Ye *are*
against yourselves that ye
en you the LORD, to serve
d they said, *We are* wit-
Now therefore put away,
he strange gods which *are*
n, and incline your heart
LORD God of Israel. And
e said unto Joshua, The
r God will we serve, and
will we obey. So Joshua
covenant with the people
and set them a statute and
nce in Shechem. And Jo-
te these words in the book

these things, that Joshua the son of Nun, the servant of the LORD, died, *being* an hundred and ten years old. And they buried him in the border of his inheritance in Timnath-serah, which *is* in mount Ephraim, on the north side of the hill of Gaash. And Israel served the LORD all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the LORD, that He had done for Israel. And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of silver: and it became the inheritance of the children of Joseph. And Eleazar the son of Aaron died; and they buried him in a hill *that pertained to* Phinehas his son, which was given him in mount Ephraim.

after the death of Joshua
ame to pass, that the chil-
srael asked the LORD, say-
shall go up for us against

rizzites into their hand: and they slew of them in Bezek ten thousand men. And they found Adoni-bezek in Bezek: and they fought against

of the oath which we
hem. And the princes
m, Let them live; but
hewers of wood and
rater unto all the con-
s the princes had pro-
And Joshua called for
spake unto them, say-
re have ye beguiled us,
re very far from you;
ell among us? Now
are cursed, and there
of you be freed from
en, and hewers of wood
of water for the house
And they answered
said, Because it was
thy servants, how that
the LORD thy God commanded His servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing. And now, behold, we *are* in thine hand: as it seemeth good and right unto thee to do unto us, do. And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not. And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the LORD, even unto this day, in the place which He should choose.

Morning, JOSHUA X. MARCH 15.

ame to pass, when A-
dec king of Jerusalem
ow Joshua had taken
utterly destroyed it;
ne to Jericho and her
ad done to Ai and her
ow the inhabitants of
nade peace with Israel,
mong them; that they
y, because Gibeon *was* a
one of the royal cities,
it *was* greater than Ai,
en thereof *were* mighty.
doni-zedec king of Je-
unto Hoham king of
unto Piram king of
d unto Japhia king of
unto Debir king of Eg-
Come up unto me, and
we may smite Gibeon:
ade peace with Joshua
e children of Israel.
e five kings of the A-
king of Jerusalem, the
ron, the king of Jar-
g of Lachish, the king
thered themselves toge-
t up, they and all their
camped before Gibeon,
ar against it. And the
on sent unto *Joshua to*
Gilgal, saying, Slack
from thy servants;
quickly, and save us,
and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us. So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour. And the LORD said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee. Joshua therefore came unto them suddenly, *and* went up from Gilgal all night. And the LORD discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah. And it came to pass, as they fled from before Israel, *and* were in the going down to Beth-horon, that the LORD cast down great stones from heaven upon them unto Azekah, and they died: *they were* more which died with hailstones than *they* whom the children of Israel slew with the sword. Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood

an angel of the LORD came
from Gilgal to Bochim, and
made you to go up out of E-
d have brought you unto the
lich I sware unto your fa-
nd I said, I will never break
nant with you. And ye shall
league with the inhabitants
land; ye shall throw down
ars: but ye have not obeyed
ce: why have ye done this?
ore I also said, I will not
em out from before you; but
ll be *as thorns* in your sides,
r gods shall be a snare unto
nd it came to pass, when the
the LORD spake these words
the children of Israel, that
ple lifted up their voice, and
And they called the name of
ace Bochim: and they sacri-
ere unto the LORD. And
oshua had let the people go,
ldren of Israel went every
to his inheritance to possess
d. And the people served the
ll the days of Joshua, and all
s of the elders that outlived
, who had seen all the great
of the LORD, that He did for
And Joshua the son of Nun,
vant of the LORD, died, *being*

of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that *were* round about them, and bowed themselves unto them, and provoked the LORD to anger. And they forsook the LORD, and served Baal and Ashtaroth. And the anger of the LORD was hot against Israel, and He delivered them into the hands of spoilers that spoiled them, and He sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies. Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had said, and as the LORD had sworn unto them: and they were greatly distressed. Nevertheless the LORD raised up judges, which delivered them out of the hand of those that spoiled them. And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; *but* they did not so. And when the LORD raised them up judges, then the

the king thereof, and all the
hereof; and they smote them
e edge of the sword, and
destroyed all the souls that
erein; he left none remain-
he had done to Hebron, so
to Debir, and to the king
Goshen, even unto Gibeon. And all
these kings and their land did Jo-
shua take at one time, because the
LORD God of Israel fought for Is-
rael. And Joshua returned, and all
Israel with him, unto the camp to
Gilgal.

it came to pass a long
ne after that the LORD had
st unto Israel from all their
round about, that Joshua
ld *and* stricken in age. And
called for all Israel, *and*
elders, and for their heads,
their judges, and for their
and said unto them, I am
stricken in age: and ye
en all that the LORD your
th done unto all these na-
cause of you; for the LORD
od *is* He that hath fought
. Behold, I have divided
ou by lot these nations that
to be an inheritance for
ribes, from Jordan, with all
ions that I have cut off, even
them, neither serve them, nor bow
yourselves unto them: but cleave
unto the LORD your God, as ye
have done unto this day. For the
LORD hath driven out from before
you great nations and strong: but
as for you, no man hath been able
to stand before you unto this day.
One man of you shall chase a thou-
sand: for the LORD your God, He
it is that fighteth for you, as He
hath promised you. Take good heed
therefore unto yourselves, that ye
love the LORD your God. Else if ye
do in any wise go back, and cleave
unto the remnant of these nations,
even these that remain among you,
and shall make marriages with them,
and go in unto them, and they to

st forth his left hand, and dagger from his right thigh, ut it into his belly: and the o went in after the blade; fat closed upon the blade, he could not draw the dag- of his belly; and the dirt it. Then Ehud went forth the porch, and shut the the parlour upon him, and them. When he was gone servants came; and when that, behold, the doors of our *were* locked, they said, e covereth his feet in his chamber. And they tarried were ashamed: and, be- opened not the doors of our; therefore they took a opened *them:* and, behold, *was* fallen down dead on . And Ehud escaped while ied, and passed beyond the quarries, and escaped unto Seirath. And it came to pass, when he was come, that he blew a trumpet in the mountain of Ephraim, and the children of Israel went down with him from the mount, and he before them. And he said unto them, Follow after me: for the Lord hath delivered your enemies the Moabites into your hand. And they went down after him, and took the fords of Jordan toward Moab, and suffered not a man to pass over. And they slew of Moab at that time about ten thousand men, all lusty, and all men of valour; and there escaped not a man. So Moab was subdued that day under the hand of Israel. And the land had rest fourscore years. And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox goad: and he also delivered Israel.

the children of Israel again evil in the sight of the when Ehud was dead. And D sold them into the hand king of Canaan, that reign- azor; the captain of whose Sisera, which dwelt in th of the Gentiles. And the of Israel cried unto the for he had nine hundred of iron; and twenty years tily oppressed the children l. And Deborah, a pro- the wife of Lapidoth, she srael at that time. And she der the palm tree of De- tween Ramah and Beth-el Ephraim: and the chil- Israel came up to her for . And she sent and called son of Abinoam out of aphtali, and said unto him, the Lord God of Israel el, *saying,* Go and draw ount Tabor, and take with thousand men of the chil- Naphtali and of the children ? And I will draw unto river Kishon *Sisera, the* captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand. And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, *then* I will not go. And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the Lord shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh. And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet: and Deborah went up with him. Now Heber the Kenite, *which was* of the children of Hobab the father in law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which *is* by Kedesh. And they shewed Sisera that Barak the son of Abinoam was gone up to mount Tabor. And Sisera gathered together all his chariots, *even* nine hundred chariots of iron, and all the *people* that *were* with him, from

a, that their heart melt-
r was there spirit in them
, because of the children
At that time the LORD
Joshua, Make thee sharp
nd circumcise again the
f Israel the second time.
na made him sharp knives,
ncised the children of Is-
he hill of the foreskins.
is the cause why Joshua
cise: All the people that
f Egypt, *that were* males,
e men of war, died in the
by the way, after they
of Egypt. Now all the
t came out were circum-
all the people *that were*
e wilderness by the way
ame forth out of Egypt,
had not circumcised. For
en of Israel walked forty
he wilderness, till all the
t were men of war, which
of Egypt, were consumed,
ey obeyed not the voice
AD: unto whom the LORD
at He would not shew
land, which the LORD
o their fathers that He
e us, a land that floweth
and honey. And their
rolled away the reproach of Egypt
from off you. Wherefore the name of
the place is called Gilgal unto this
day. And the children of Israel
encamped in Gilgal, and kept the
passover on the fourteenth day of
the month at even in the plains of
Jericho. And they did eat of the old
corn of the land on the morrow after
the passover, unleavened cakes, and
parched *corn* in the selfsame day.
And the manna ceased on the mor-
row after they had eaten of the old
corn of the land; neither had the
children of Israel manna any more;
but they did eat of the fruit of the
land of Canaan that year. And it
came to pass, when Joshua was by
Jericho, that he lifted up his eyes
and looked, and, behold, there stood
a man over against him with his
sword drawn in his hand: and Jo-
shua went unto him, and said unto
him, *Art* thou for us, or for our ad-
versaries? And he said, Nay; but *as*
captain of the host of the LORD am
I now come. And Joshua fell on his
face to the earth, and did worship,
and said unto him, What saith my
lord unto his servant? And the cap-
tain of the LORD's host said unto Jo-
shua, Loose thy shoe from off thy foot;
for the place whereon thou standest

Then He made him that remaineth have dominion over the nobles among the people: the LORD made me have dominion over the mighty. Out of Ephraim *was there* a root of them against Amalek; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that handle the pen of the writer. And the princes of Issachar *were* with Deborah; even Issachar, and also Barak: he was sent on foot into the valley. For the divisions of Reuben *there were* great thoughts of heart. Why abodest thou among the sheepfolds, to hear the bleatings of the flocks? For the divisions of Reuben *there were* great searchings of heart. Gilead abode beyond Jordan: and why did Dan remain in ships? Asher continued on the sea shore, and abode in his breaches. Zebulun and Naphtali *were* a people *that* jeoparded their lives unto the death in the high places of the field. The kings came *and* fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money. They fought from heaven; the stars in their courses fought against Sisera. The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength. Then were the horsehoofs broken by the means of the prancings, the prancings of their mighty ones. Curse ye Meroz, said the angel of the LORD, curse ye bitterly the inhabitants thereof; because they came not to the help of the LORD, to the help of the LORD against the mighty. Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent. He asked water, *and* she gave *him* milk; she brought forth butter in a lordly dish. She put her hand to the nail, and her right hand to the workmen's hammer; and with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples. At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down dead. The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot *so* long in coming? why tarry the wheels of his chariots? Her wise ladies answered her, yea, she returned answer to herself, Have they not sped? have they *not* divided the prey; to every man a damsel *or* two; to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides, *meet* for the necks of *them that take* the spoil? So let all Thine enemies perish, O LORD: but *let* them that love Him *be* as the sun when he goeth forth in his might. And the land had rest forty years.

MARCH 19. **Morning, JUDGES VI.** MARCH 19.

AND the children of Israel did evil in the sight of the LORD: and the LORD delivered them into the hand of Midian seven years. And the hand of Midian prevailed against Israel: *and* because of the Midianites the children of Israel made them the dens which *are* in the mountains, and caves, and strong holds. And *so* it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them; *and they encamped* against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass. For they came up with their cattle and their tents, and they came as grasshoppers for multitude; *for* both they and their camels were without number: and they entered into the land to destroy it. And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the LORD. And it came to pass, when

you their land; and I said unto you,
I *am* the LORD your God; fear not
the gods of the Amorites, in whose
land ye dwell: but ye have not
obeyed My voice. And there came
an angel of the LORD, and sat under
an oak which *was* in Ophrah, that
pertained unto Joash the Abi-ezrite:
and his son Gideon threshed wheat
by the winepress, to hide *it* from
the Midianites. And the angel of
the LORD appeared unto him, and
said unto him, The LORD *is* with
thee, thou mighty man of valour.
And Gideon said unto him, Oh my
Lord, if the LORD be with us, why
then is all this befallen us? and
where *be* all His miracles which
our fathers told us of, saying, Did
not the LORD bring us up from
Egypt? but now the LORD hath for-
saken us, and delivered us into the
hands of the Midianites. And the
LORD looked upon him, and said,
Go in this thy might, and thou shalt
save Israel from the hand of the
Midianites: have not I sent thee?
And he said unto him, Oh my Lord,
wherewith shall I save Israel? be-
hold, my family *is* poor in Manas-
seh, and I *am* the least in my
father's house. And the LORD said

ed the flesh an
cakes; and there
the rock, and cons
the unleavened ca
gel of the LORD d
sight. And when
that he *was* an a
Gideon said, Alas
because I have se
LORD face to fac
said unto him, Pe
fear not: thou sh
Gideon built an a
LORD, and called i
unto this day it
of the Abi-ezrites
pass the same nig
said unto him,
young bullock, ev
lock of seven yea
down the altar
father hath, and c
that *is* by it: and
to the LORD thy
of this rock, in t
and take the sec
offer a burnt sacri
of the grove whi
down. Then Gid
of his servants, an
had said unto hi
because he feared

, let him be put to death
is yet morning: if he *be* a
him plead for himself, be-
e hath cast down his altar.
re on that day he called him
al, saying, Let Baal plead
him, because he hath thrown
s altar. Then all the Mi-
and the Amalekites and the
of the east were gathered
, and went over, and pitch-
e valley of Jezreel. But the
f the LORD came upon Gi-
nd he blew a trumpet; and
was gathered after him.
sent messengers through-
Manasseh; who also was

then shall I know that Thou wilt
save Israel by mine hand, as Thou
hast said. And it was so: for he rose
up early on the morrow, and thrust
the fleece together, and wringed the
dew out of the fleece, a bowl full
of water. And Gideon said unto
God, Let not Thine anger be hot
against me, and I will speak but
this once: let me prove, I pray
Thee, but this once with the fleece;
let it now be dry only upon the
fleece, and upon all the ground let
there be dew. And God did so that
night: for it was dry upon the fleece
only, and there was dew on all the
ground.

N Jerubbaal, who *is* Gideon,
d all the people that *were*
n, rose up early, and pitched
the well of Harod: so that
of the Midianites were on
th side of them, by the hill
eh, in the valley. And the
aid unto Gideon, The people
with thee *are* too many for
ive the Midianites into their
lest Israel vaunt themselves
Me, saying, Mine own hand

go with thee, the same shall go with
thee; and of whomsoever I say unto
thee, This shall not go with thee,
the same shall not go. So he brought
down the people unto the water:
and the LORD said unto Gideon,
Every one that lappeth of the water
with his tongue, as a dog lappeth,
him shalt thou set by himself; like-
wise every one that boweth down
upon his knees to drink. And the
number of them that lapped, *put-*

tained those three hundred men: and the host of Midian was beneath him in the valley. And it came to pass the same night, that the LORD said unto him, Arise, get thee down unto the host; for I have delivered it into thine hand. But if thou fear to go down, go thou with Phurah thy servant down to the host: and thou shalt hear what they say; and afterward shall thine hands be strengthened to go down unto the host. Then went he down with Phurah his servant unto the outside of the armed men that *were* in the host. And the Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude; and their camels *were* without number, as the sand by the sea side for multitude. And when Gideon was come, behold, *there was* a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along. And his fellow answered and said, This *is* nothing else save the sword of Gideon the son of Joash, a man of Israel: *for* into his hand hath God delivered Midian, and all the host. And it was *so*, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise; for the LORD hath delivered into your hand the host of Midian. And he divided the three hundred men *into* three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers. And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be *that*, as I do, so shall ye do. When I blow t trumpet, I and all that are me, then blow ye the trumpet on every side of all the cam say, *The sword* of the LORD, Gideon. So Gideon, and the dred men that *were* with him, unto the outside of the camp beginning of the middle watch they had but newly set the w and they blew the trumpets brake the pitchers that we their hands. And the three co nies blew the trumpets, and the pitchers, and held the lam their left hands, and the tru in their right hands to blow w and they cried, The sword LORD, and of Gideon. And stood every man in his place about the camp: and all th ran, and cried, and fled. A three hundred blew the tru and the LORD set every man's against his fellow, even thro all the host: and the host Beth-shittah in Zererath, *and* border of Abel-meholah, unt bath. And the men of Isr thered themselves together Naphtali, and out of Asher, a of all Manasseh, and pursue the Midianites. And Gideo messengers throughout all Ephraim, saying, Come do gainst the Midianites, and t fore them the waters unto barah and Jordan. Then men of Ephraim gathered selves together, and took t ters unto Beth-barah and And they took two princes Midianites, Oreb and Zeel they slew Oreb upon the roc and Zeeb they slew at the press of Zeeb, and pursued and brought the heads of O Zeeb to Gideon on the oth Jordan.

MARCH 20. **Morning, JUDGES VIII.** MAR

AND the men of Ephraim said unto him, Why hast thou served us thus, that thou calledst us not, when thou wentest to fig the Midianites? And they d with him sharply. And he s

and passed over, he, and
hundred men that *were*
, faint, yet pursuing *them.*
said unto the men of Suc-
e, I pray you, loaves of
to the people that follow
hey *be* faint, and I am pur-
er Zebah and Zalmunna,
Midian. And the princes
h said, *Are* the hands of
d Zalmunna now in thine
t we should give bread
army? And Gideon said,
when the LORD hath de-
ebah and Zalmunna into
d, then I will tear your
the thorns of the wilder-
with briers. And he went
to Penuel, and spake un-
likewise: and the men of
nswered him as the men
had answered *him.* And
also unto the men of Pe-
ng, When I come again in
will break down this tower.
ah and Zalmunna *were* in
and their hosts with them,
een thousand *men*, all that
of all the hosts of the
of the east: for there fell
red and twenty thousand
drew sword. And Gideon

of the city, and thorns of the wilderness and briers, and with them he taught the men of Succoth. And he beat down the tower of Penuel, and slew the men of the city. Then said he unto Zebah and Zalmunna, What manner of men *were they* whom ye slew at Tabor? And they answered, As thou *art*, so *were* they; each one resembled the children of a king. And he said, They *were* my brethren, *even* the sons of my mother: *as* the LORD liveth, if ye had saved them alive, I would not slay you. And he said unto Jether his firstborn, Up, *and* slay them. But the youth drew not his sword: for he feared, because he *was* yet a youth. Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the man *is*, *so is* his strength. And Gideon arose, and slew Zebah and Zalmunna, and took away the ornaments that *were* on their camels' necks. Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian. And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the LORD shall

the country was in quietness forty years in the days of Gideon. And Jerubbaal the son of Joash went and dwelt in his own house. And Gideon had threescore and ten sons of his body begotten: for he had many wives. And his concubine

not the LORD their
delivered them out o
all their enemies on e
ther shewed they ki
house of Jerubbaal, *n*
according to all the g
he had shewed unto I

MARCH 20. Evening, JUDGES IX.

AND Abimelech the son of Jerubbaal went to Shechem unto his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying, Speak, I pray you, in the ears of all the men of Shechem, Whether *is* better for you, either that all the sons of Jerubbaal, *which are* threescore and ten persons, reign over you, or that one reign over you? remember also that I *am* your bone and your flesh. And his mother's brethren spake of him in the ears of all the men of Shechem all these words: and their hearts inclined to follow Abimelech; for they said, He *is* our brother. And they gave him threescore and ten *pieces* of silver out of the house of Baalberith, wherewith Abimelech hired vain and light persons, which followed him. And he went unto his

pillar that *was* in S
when they told *it* t
went and stood in th
Gerizim, and lifted up
cried, and said unto t
unto me, ye men of
God may hearken u
trees went forth *on a*
a king over them;
unto the olive tree, R
us. But the olive t
them, Should I leav
wherewith by me the
and man, and go to
over the trees? And
to the fig tree, Come t
over us. But the fig
them, Should I forsa
ness, and my good fr
be promoted over the
said the trees unto t
thou, *and* reign over
vine said unto them

Now therefore, if ye have
and sincerely, in that ye
Abimelech king, and if
dealt well with Jerubbaal
ouse, and have done unto
ding to the deserving of
; (for my father fought
d adventured his life far,
red you out of the hand
: and ye are risen up
y father's house this day,
slain his sons, threescore
ersons, upon one stone,
made Abimelech, the son
idservant, king over the
echem, because he *is* your
If ye then have dealt truly
ely with Jerubbaal and
ouse this day, *then* rejoice
nelech, and let him also
you: but if not, let fire
from Abimelech, and de-
nen of Shechem, and the
Millo; and let fire come
he men of Shechem, and
house of Millo, and de-
elech. And Jotham ran
l fled, and went to Beer,
there, for fear of Abime-
rother. When Abimelech
d three years over Is-
God sent an evil spirit
bimelech and the men of
and the men of Shechem
berously with Abimelech:
ruelty *done* to the three-
ten sons of Jerubbaal
e, and their blood be laid
elech their brother, which
; and upon the men of
which aided him in the
his brethren. And the
echem set liers in wait
the top of the mountains,
obbed all that came along
by them: and it was told
And Gaal the son of
e with his brethren, and
to Shechem: and the
Shechem put their confi-
him. And they went out
fields, and gathered their
and trode *the grapes*, and
y, and went into the house
d, and did eat and drink,
and cursed Abimelech. And Gaal the son of Ebed said, Who *is* Abimelech, and who *is* Shechem, that we should serve him? *is* not *he* the son of Jerubbaal? and Zebul his officer? serve the men of Hamor the father of Shechem: for why should we serve him? And would to God this people were under my hand! then would I remove Abimelech. And he said to Abimelech, Increase thine army, and come out. And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was kindled. And he sent messengers unto Abimelech privily, saying, Behold, Gaal the son of Ebed and his brethren be come to Shechem; and, behold, they fortify the city against thee. Now therefore up by night, thou and the people that *is* with thee, and lie in wait in the field: and it shall be, *that* in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city: and, behold, *when* he and the people that *is* with him come out against thee, then mayest thou do to them as thou shalt find occasion. And Abimelech rose up, and all the people that *were* with him, by night, and they laid wait against Shechem in four companies. And Gaal the son of Ebed went out, and stood in the entering of the gate of the city: and Abimelech rose up, and the people that *were* with him, from lying in wait. And when Gaal saw the people, he said to Zebul, Behold, there come people down from the top of the mountains. And Zebul said unto him, Thou seest the shadow of the mountains as *if they were* men. And Gaal spake again and said, See there come people down by the middle of the land, and another company come along by the plain of Meonenim. Then said Zebul unto him, Where *is* now thy mouth, wherewith thou saidst, Who *is* Abimelech, that we should serve him? *is* not this the people that thou hast despised? go out, I pray now, and fight with them. And *Gaal* went out before the men of

Shechem, and fought with Abimelech. And Abimelech chased him, and he fled before him, and many were overthrown *and* wounded, *even* unto the entering of the gate. And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem. And it came to pass on the morrow, that the people went out into the field; and they told Abimelech. And he took the people, and divided them into three companies, and laid wait in the field, and looked, and, behold, the people *were* come forth out of the city; and he rose up against them, and smote them. And Abimelech, and the company that *was* with him, rushed forward, and stood in the entering of the gate of the city: and the two *other* companies ran upon all *the people* that *were* in the fields, and slew them. And Abimelech fought against the city all that day; and he took the city, and slew the people that *was* therein, and beat down the city, and sowed it with salt. And when all the men of the tower of Shechem heard *that*, they entered into an hold of the house of the god Berith. And it was told Abimelech, that all the men of the tower of Shechem were gathered together. And Abimelech gat him up to mount Zalmon, he and all the people that *were* with him; and Abimelech took an ax in his hand, and cut down a bough from the trees, and took it, and laid *it* on his shoulder, and said unto the people that *were* with
What ye have seen me do,
haste, *and* do as I *have done*.
all the people likewise cut
every man his bough, and foll
Abimelech, and put *them* to
hold, and set the hold on fire
them; so that all the men o
tower of Shechem died also,
a thousand men and women.
went Abimelech to Thebez, an
camped against Thebez, and
it. But there was a strong
within the city, and thither fl
the men and women, and all
of the city, and shut *it* to
and gat them up to the top o
tower. And Abimelech came
the tower, and fought again
and went hard unto the door
tower to burn it with fire.
certain woman cast a piece
millstone upon Abimelech's
and all to brake his scull. Th
called hastily unto the young
his armourbearer, and said
him, Draw thy sword, and sla
that men say not of me, A w
slew him. And his young man
him through, and he died.
when the men of Israel saw
Abimelech was dead, they dep
every man unto his place.
God rendered the wickedne
Abimelech, which he did un
father, in slaying his seventy
thren: and all the evil of the
of Shechem did God render
their heads: and upon them
the curse of Jotham the son
rubbaal.

MARCH 21. Morning, JUDGES X. MARC

AND after Abimelech there arose to defend Israel Tola the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in mount Ephraim. And he judged Israel twenty and three years, and died, and was buried in Shamir. And after him arose Jair, a Gileadite, and judged Israel twenty and two years. And he had thirty sons that rode on thirty ass colts, and they had thirty cities, whic
called Havoth-jair unto this
which *are* in the land of
And Jair died, and was bur
Camon. And the children of
did evil again in the sight
LORD, and served Baalim, an
taroth, and the gods of Syri
the gods of Zidon, and the g
Moab, and the gods of the c
of Ammon, and the gods

s, and forsook the LORD, d not Him. And the anger RD was hot against Israel, old them into the hands of stines, and into the hands hildren of Ammon. And they vexed and oppressed ren of Israel: eighteen the children of Israel that the other side Jordan in of the Amorites, which *is* l. Moreover the children n passed over Jordan to against Judah, and against , and against the house of ; so that Israel was sore l. And the children of Is- l unto the LORD, saying, sinned against Thee, both e have forsaken our God, served Baalim. And the d unto the children of Is- not *I deliver you* from the s, and from the Amorites, children of Ammon, and Philistines? The Zido- o, and the Amalekites, and the Maonites, did oppress you; and ye cried to Me, and I delivered you out of their hand. Yet ye have forsaken Me, and served other gods: wherefore I will deliver you no more. Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation. And the children of Israel said unto the LORD, We have sinned: do Thou unto us whatsoever seemeth good unto Thee; deliver us only, we pray Thee, this day. And they put away the strange gods from among them, and served the LORD: and His soul was grieved for the misery of Israel. Then the children of Ammon were gathered together, and encamped in Gilead. And the children of Israel assembled themselves together, and encamped in Mizpeh. And the people *and* princes of Gilead said one to another, What man *is he* that will begin to fight against the children of Ammon? he shall be head over all the inhabitants of Gilead.

21. Evening, JUDGES XI. MARCH 21.

Jephthah the Gileadite a mighty man of valour, as the son of an harlot: ad begat Jephthah. And wife bare him sons; and s sons grew up, and they t Jephthah, and said unto u shalt not inherit in our house; for thou *art* the son ange woman. Then Jeph- d from his brethren, and the land of Tob: and there thered vain men to Jeph- d went out with him. And to pass in process of time, children of Ammon made nst Israel. And it was so, en the children of Ammon r against Israel, the elders d went to fetch Jephthah he land of Tob: and they o Jephthah, Come, and be ain, that we may fight with ren of Ammon. And Jeph- d unto the elders of *Gilead,* Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress? And the elders of Gilead said unto Jephthah, Therefore we turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead. And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me, shall I be your head? And the elders of Gilead said unto Jephthah, The LORD be witness between us, if we do not so according to thy words. Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the LORD in Mizpeh. And Jephthah sent messengers unto the king of *the children* of Ammon, saying,

said unto him, Thus saith Jephthah, Israel took not away the land of Moab, nor the land of the children of Ammon: but when Israel came up from Egypt, and walked through the wilderness unto the Red sea, and came to Kadesh; then Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: but the king of Edom would not hearken *thereto*. And in like manner they sent unto the king of Moab: but he would not *consent:* and Israel abode in Kadesh. Then they went along through the wilderness, and compassed the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and pitched on the other side of Arnon, but came not within the border of Moab: for Arnon *was* the border of Moab. And Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, Let us pass, we pray thee, through thy land into my place. But Sihon trusted not Israel to pass through his coast: but Sihon gathered all his people together, and

coasts of Arnon, th
years? why therefore
cover *them* within that
fore I have not sinned
but thou doest me wr
gainst me: the LORD
judge this day betwee
of Israel and the chi
mon. Howbeit the ki
dren of Ammon heark
the words of Jephthah
him. Then the Spirit
came upon Jephthah,
over Gilead, and M
passed over Mizpeh o
from Mizpeh of Gile
over *unto* the childre
And Jephthah vowe
the LORD, and said,
without fail deliver t
Ammon into mine h
shall be, that whats
forth of the doors of
meet me, when I re
from the children of
surely be the LORD'
offer it up for a burn
Jephthah passed over
dren of Ammon to

n he saw her, that he
ies, and said, Alas, my
ou hast brought me very
u art one of them that
for I have opened my
he LORD, and I cannot
nd she said unto him,
f thou hast opened thy
the LORD, do to me ac-
at which hath proceed-
y mouth; forasmuch as
th taken vengeance for
e enemies, *even* of the
Ammon. And she said
her. Let this thing be
e: let me alone two
months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows. And he said, Go. And he sent her away *for* two months: and she went with her companions, and bewailed her virginity upon the mountains. And it came to pass at the end of two months, that she returned unto her father, who did with her *according* to his vow which he had vowed: and she knew no man. And it was a custom in Israel, *that* the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year.

2. Morning, JUDGES XII. MARCH 22.

nen of Ephraim gathered
lves together, and went
and said unto Jephthah,
assedst thou over to fight
children of Ammon, and
ll us to go with thee? we
ine house upon thee with
ephthah said unto them,
ople were at great strife
ildren of Ammon; and
ed you, ye delivered me
eir hands. And when I
delivered *me* not, I put
y hands, and passed over
children of Ammon, and
delivered them into my
efore then are ye come
this day, to fight against
Jephthah gathered to-
he men of Gilead, and
Ephraim: and the men
mote Ephraim, because
e Gileadites *are* fugitives
among the Ephraimites,
the Manassites. And the
ook the passages of Jor-
the Ephraimites: and it
when those Ephraimites
escaped said, Let me go
the men of Gilead said
rt thou an Ephraimite?
Nay; then said they unto
him, Say now Shibboleth: and he said Sibboleth: for he could not frame to pronounce *it* right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand. And Jephthah judged Israel six years. Then died Jephthah the Gileadite, and was buried in *one of* the cities of Gilead. And after him Ibzan of Beth-lehem judged Israel. And he had thirty sons, and thirty daughters, *whom* he sent abroad, and took in thirty daughters from abroad for his sons. And he judged Israel seven years. Then died Ibzan, and was buried at Beth-lehem. And after him Elon, a Zebulonite, judged Israel; and he judged Israel ten years. And Elon the Zebulonite died, and was buried in Aijalon in the country of Zebulun. And after him Abdon the son of Hillel, a Pirathonite, judged Israel. And he had forty sons and thirty nephews, that rode on threescore and ten ass colts: and he judged Israel eight years. And Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites.

And the angel of the LORD appeared unto the woman, and said unto her, Behold now, thou *art* barren, and bearest not: but thou shalt conceive, and bear a son. Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean *thing:* for, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines. Then the woman came and told her husband, saying, A man of God came unto me, and his countenance *was* like the countenance of an angel of God, very terrible: but I asked him not whence he *was*, neither told he me his name: but he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean *thing:* for the child shall be a Nazarite to God from the womb to the day of his death. Then Manoah intreated the LORD, and said, O my Lord, let the man of God which Thou didst send come again unto us, and teach us what we shall do unto the child that shall be born. And God hearkened

that cometh of the
her drink wine or s
eat any unclean *th*
commanded her let h
Manoah said unto t
LORD, I pray thee
thee, until we shall h
a kid for thee. And
LORD said unto M
thou detain me, I wi
bread: and if thou w
offering, thou must
LORD. For Manoah
he *was* an angel of
Manoah said unto t
LORD, What *is* thy n
thy sayings come to
thee honour? And
LORD said unto hi
thou thus after my
is secret? So Manoa
a meat offering, and
a rock unto the LOR
did wonderously; an
his wife looked on.
pass, when the flam
ward heaven from of
the angel of the Lo
the flame of the alta
and his wife looked
on their faces to th
the angel of the Lo

And he came up, and
ıer and his mother, and
seen a woman in Tim-
daughters of the Philis-
therefore get her for me
n his father and his mo-
to him, *Is there* never a
ng the daughters of thy
among all my people,
est to take a wife of the
ed Philistines? And Sam-
o his father, Get her for
pleaseth me well. But
nd his mother knew not
of the LORD, that he
ccasion against the Phi-
at that time the Philis-
minion over Israel. Then
n down, and his father
ther, to Timnath, and
vineyards of Timnath:
, a young lion roared a-
And the Spirit of the
mightily upon him, and
as he would have rent a
had nothing in his hand:
not his father or his mo-
he had done. And he
and talked with the wo-
e pleased Samson well.
time he returned to take
turned aside to see the

riddle unto you: if ye can certainly declare it me within the seven days of the feast, and find *it* out, then I will give you thirty sheets and thirty change of garments: but if ye cannot declare *it* me, then shall ye give me thirty sheets and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it. And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle. And it came to pass on the seventh day, that they said unto Samson's wife, Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us to take that we have? *is it* not *so?* And Samson's wife wept before him, and said, Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told *it* me. And he said unto her, Behold, I have not told *it* my father nor my mother, and shall I tell *it* thee? And she wept before him the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she

ber. But her father would not suffer
him to go in. And her father said,
I verily thought that thou hadst ut-
terly hated her; therefore I gave her
to thy companion: *is* not her younger
sister fairer than she? take her, I
pray thee, instead of her. And Sam-
son said concerning them, Now shall
I be more blameless than the Phils-
tines, though I do them a displea-
sure. And Samson went and caught
three hundred foxes, and took fire-
brands, and turned tail to tail, and
put a firebrand in the midst between
two tails. And when he had set the
brands on fire, he let *them* go into
the standing corn of the Philistines,
and burnt up both the shocks, and
also the standing corn, with the
vineyards *and* olives. Then the Phi-
listines said, Who hath done this?
And they answered, Samson, the
son in law of the Timnite, because
he had taken his wife, and given
her to his companion. And the Phi-
listines came up, and burnt her and
her father with fire. And Samson
said unto them, Though ye have
done this, yet will I be avenged of
you, and after that I will cease.
And he smote them hip and thigh
with a great slaughter: and he went

come down to bin
may deliver thee i
the Philistines. A
unto them, Swear
will not fall upon
And they spake u
No; but we will bi
deliver thee into
surely we will not
they bound him wit
and brought him u
And when he cam
Philistines shouted
the Spirit of the Lo
upon him, and the
upon his arms bec
was burnt with fir
loosed from off his
found a new jawbo
put forth his hand,
slew a thousand me
Samson said, With
an ass, heaps upon
jaw of an ass have
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when he had made
ing, that he cast a
out of his hand, and
Ramath-lehi. And
thirst, and called o
said, Thou hast giv
liverance into the h

THEN went Samson to Gaza, and saw there an harlot, and went in unto her. *And it was told* the Gazites, saying, Samson is come hither. And they compassed *him* in, and laid wait for him all night in the gate of the city, and were quiet all the night, saying, In the morning, when it is day, we shall kill him. And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put *them* upon his shoulders, and carried them up to the top of an hill that *is* before Hebron. And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name was Delilah. And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength *lieth*, and by what *means* we may prevail against him, that we may bind him to afflict him: and we will give thee every one of us eleven hundred pieces of silver. And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength *lieth*, and wherewith thou mightest be bound to afflict thee. And Samson said unto her, If they bind me with seven green withs that were never dried, then shall I be weak, and be as another man. Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she bound him with them. Now *there were* men lying in wait, abiding with her in the chamber. And she said unto him, The Philistines *be* upon thee, Samson. And he brake the withs, as a thread of tow is broken when it toucheth the fire. So his strength was not known. And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound. And he said unto her, If they bind me fast with new ropes that never were *occupied, then shall* I be weak, and be as another man. Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines *be* upon thee, Samson. And *there were* liers in wait abiding in the chamber. And he brake them from off his arms like a thread. And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web. And she fastened *it* with the pin, and said unto him, The Philistines *be* upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web. And she said unto him, How canst thou say, I love thee, when thine heart *is* not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength *lieth*. And it came to pass, when she pressed him daily with her words, and urged him, *so* that his soul was vexed unto death; that he told her all his heart, and said unto her, There hath not come a razor upon mine head; for I *have been* a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any *other* man. And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand. And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him. And she said, The Philistines *be* upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that

the LORD was departed from him. But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house. Howbeit the hair of his head began to grow again after he was shaven. Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand. And when the people saw him, they praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us. And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison house; and he made them sport: and they set him between the pillars. And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them. Now the house was full of men and women; and a lords of the Philistines *were* and *there were* upon the roof three thousand men and women beheld while Samson made And Samson called unto the and said, O Lord GOD, reme me, I pray Thee, and streng me, I pray Thee, only this on God, that I may be at once ave of the Philistines for my two And Samson took hold of the middle pillars upon which the stood, and on which it was up, of the one with his right and of the other with his left. Samson said, Let me die wit Philistines. And he bowed hi with *all his* might; and the fell upon the lords, and upo the people that *were* therein the dead which he slew at his were more than *they* which he in his life. Then his brethren a the house of his father came and took him, and brought *hi* and buried him between Zora Eshtaol in the buryingplace o noah his father. And he j Israel twenty years.

MARCH 24. Evening, JUDGES XVII. MARC

AND there was a man of mount Ephraim, whose name *was* Micah. And he said unto his mother, The eleven hundred *shekels* of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver *is* with me; I took it. And his mother said, Blessed *be thou* of the LORD, my son. And when he had restored the eleven hundred *shekels* of silver to his mother, his mother said, I had wholly dedicated the silver unto the LORD from my hand for my son, to make a graven image and a molten image: now therefore I will restore it unto thee. Yet he restored the money unto his mother; and his mother took two hundred *shekels* of silver, and gave them to the founder, who made thereof a *graven image* and a molten image: and they were in the house o cah. And the man Micah h house of gods, and made an e and teraphim, and consecrate of his sons, who became his p In those days *there was* no in Israel, *but* every man did *which was* right in his own And there was a young man Beth-lehem-judah of the fam Judah, who *was* a Levite, a sojourned there. And the ma parted out of the city from lehem-judah to sojourn whe could find *a place:* and he ca mount Ephraim to the house cah, as he journeyed. And said unto him, Whence comest And he said unto him, I *am* vite of Beth-lehem-judah, an to sojourn where I may find a And Micah said unto him,

be unto me a father
d I will give thee ten
r by the year, and
el, and thy victuals.
went in. And the
ntent to dwell with
the young man was
unto him as one of his sons. And
Micah consecrated the Levite; and
the young man became his priest,
and was in the house of Micah.
Then said Micah, Now know I that
the LORD will do me good, seeing
I have a Levite to *my* priest.

Morning, JUDGES XVIII. MARCH 26.

s *there was* no king
nd in those days the
nites sought them an
dwell in; for unto
heir inheritance had
o them among the
And the children of
heir family five men
sts, men of valour,
nd from Eshtaol, to
d, and to search it;
nto them, Go, search
when they came to
m, to the house of
odged there. When
the house of Micah,
voice of the young
e: and they turned
said unto him, Who
ther? and what mak-
is *place?* and what
? And he said unto
thus dealeth Micah
ath hired me, and I
And they said unto
el, we pray thee, of
may know whether
we go shall be pros-
he priest said unto
ce: before the LORD
herein ye go. Then
departed, and came
have seen the land, and, behold, it
is very good: and *are* ye still? be
not slothful to go, *and* to enter to
possess the land. When ye go, ye
shall come unto a people secure,
and to a large land: for God hath
given it into your hands; a place
where *there is* no want of any thing
that *is* in the earth. And there went
from thence of the family of the
Danites, out of Zorah and out of
Eshtaol, six hundred men appoint-
ed with weapons of war. And they
went up, and pitched in Kirjath-
jearim, in Judah: wherefore they
called that place Mahaneh-dan un-
to this day: behold, *it is* behind
Kirjath-jearim. And they passed
thence unto mount Ephraim, and
came unto the house of Micah. Then
answered the five men that went
to spy out the country of Laish,
and said unto their brethren, Do ye
know that there is in these houses an
ephod, and teraphim, and a graven
image, and a molten image? now
therefore consider what ye have to
do. And they turned thitherward,
and came to the house of the young
man the Levite, *even* unto the house
of Micah, and saluted him. And
the six hundred men appointed with

and the teraphim, and the molten image. Then said the priest unto them, What do ye? And they said unto him, Hold thy peace, lay thine hand upon thy mouth, and go with us, and be to us a father and a priest: *is it* better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel? And the priest's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people. So they turned and departed, and put the little ones and the cattle and the carriage before them. *And* when they were a good way from the house of Micah, the men that *were* in the houses near to Micah's house were gathered together, and overtook the children of Dan. And they cried unto the children of Dan. And they turned their faces, and said unto Micah, What aileth thee, that thou comest with such a company? And he said, Ye have taken away my gods which I made, and the priest, and ye are gone away: and what have I more? and what *is* this *that* ye say unto me, What aileth thee? And the children of Dan said unto him, Let

not thy voice be he
lest angry fellows
and thou lose thy lif
of thy household. A
of Dan went their w
Micah saw that they
for him, he turned
unto his house. And
things which Micah
the priest which he
unto Laish, unto a p
at quiet and secure:
them with the edge
and burnt the city
there was no delive
was far from Zidon,
no business with *an*
was in the valley tha
rehob. And they b
dwelt therein. And
name of the city
name of Dan their f
born unto Israel: ho
of the city *was* Lai
And the children of
graven image: and
son of Gershom, the
seh, he and his sons
the tribe of Dan u
the captivity of the l
set them up Micah's
which he made, all
the house of God wa

MARCH 26. Evening, JUDGES XIX.

AND it came to pass in those days, when *there was* no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him a concubine out of Beth-lehem-judah. And his concubine played the whore against him, and went away from him unto her father's house to Beth-lehem-judah, and was there four whole months. And her husband arose, and went after her, to speak friendly unto her, *and* to bring her again, having his servant with him, and a couple of asses: and she *brought him into* her father's house: *and when the* father of the damsel *saw him*, he rejoiced to meet him. *And his father* in law, the damsel's

father, retained him
with him three day
eat and drink, and
And it came to pass
day, when they aro
morning, that he ros
and the damsel's fa
his son in law, Com
with a morsel of bre
ward go your way.
down, and did eat
of them together: f
father had said unt
content, I pray thee
night, and let thine
And when the man
part, his father in
therefore he lodg
And he arose ear

fth day to depart: and the father said, Comfort thine pray thee. And they tarried ternoon, and they did eat them. And when the man to depart, he, and his concu- d his servant, his father in damsel's father, said unto hold, now the day draweth evening, I pray you tarry t: behold, the day groweth nd, lodge here, that thine ay be merry; and to mor- you early on your way, u mayest go home. But the uld not tarry that night, rose up and departed, and er against Jebus, which *is* m; and *there were* with asses saddled, his concu- *was* with him. *And* when re by Jebus, the day was t; and the servant said un- aster, Come, I pray thee, us turn in into this city of sites, and lodge in it. And er said unto him, We will aside hither into the city ranger, that *is* not of the of Israel; we will pass Gibeah. And he said unto ant, Come, and let us draw one of these places to lodge t, in Gibeah, or in Ramah. y passed on and went their nd the sun went down upon *hen they were* by Gibeah, *elongeth* to Benjamin. And rned aside thither, to go in lodge in Gibeah: and when t in, he sat him down in a f the city: for *there was* no at took them into his house ing. And, behold, there came man from his work out of d at even, which *was* also of Ephraim; and he sojourned ah: but the men of the place Benjamites. And when he had up his eyes, he saw a way- man in the street of the city: e old man said, *Whither goest and whence comest thou? said unto him, We are pass- Beth-lehem-judah toward* the side of mount Ephraim; from thence *am* I: and I went to Beth-lehem-judah, but I *am now* going to the house of the Lord; and there *is* no man that receiveth me to house. Yet there is both straw and provender for our asses; and there is bread and wine also for me, and for thy handmaid, and for the young man *which is* with thy servants: *there is* no want of any thing. And the old man said, Peace *be* with thee; howsoever *let* all thy wants *lie* upon me; only lodge not in the street. So he brought him into his house, and gave provender unto the asses: and they washed their feet, and did eat and drink. *Now* as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about, *and* beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him. And the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, *nay*, I pray you, do not *so* wickedly; seeing that this man is come into mine house, do not this folly. Behold, *here is* my daughter a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what seemeth good unto you: but unto this man do not so vile a thing. But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they knew her, and abused her all the night until the morning: and when the day began to spring, they let her go. Then came the woman in the dawning of the day, and fell down at the door of the man's house where her lord *was*, till it was light. And her lord rose up in the morning, and opened the doors of the house, and went out to *go his* way: and, behold, *the woman his* concubine was fallen *down at* the door of the house, and *her hands were* upon the threshold. And he said unto her, Up, and let

us be going. But none answered. Then the man took her *up* upon an ass, and the man rose up, and gat him unto his place. And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, *together* with her bones, into twelve pieces, and sent her into all the coasts of And it was so, that all that said, There was no such dee nor seen from the day that th dren of Israel came up out land of Egypt unto this day sider of it, take advice, and *your minds.*

MARCH 27. Morning, JUDGES XX. MARC

THEN all the children of Israel went out, and the congregation was gathered together as one man, from Dan even to Beer-sheba, with the land of Gilead, unto the LORD in Mizpeh. And the chief of all the people, *even* of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen that drew sword. (Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh.) Then said the children of Israel, Tell *us*, how was this wickedness? And the Levite, the husband of the woman that was slain, answered and said, I came into Gibeah that *belongeth* to Benjamin, I and my concubine, to lodge. And the men of Gibeah rose against me, and beset the house round about upon me by night, *and* thought to have slain me: and my concubine have they forced, that she is dead. And I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they have committed lewdness and folly in Israel. Behold, ye *are* all children of Israel; give here your advice and counsel. And all the people arose as one man, saying, We will not any *of us* go to his tent, neither will we any *of us* turn into his house. But now this *shall be* the thing which we will do to Gibeah; *we will go up* by lot against it; and we will take ten men of an hundred throughout all the tribes of Israel, and an hun*dred of a* thousand, and a thousand *out of ten* thousand, to fetch victual *for the* people, that they may do, *when they* come to Gibeah of Benjamin, according to all the fol they have wrought in Isra all the men of Israel were ga against the city, knit toget one man. And the tribes of sent men through all the t Benjamin, saying, What wick *is* this that is done among Now therefore deliver *us* th the children of Belial, which Gibeah, that we may put t death, and put away evil fr rael. But the children of Be would not hearken to the v their brethren the children rael: but the children of Be gathered themselves together the cities unto Gibeah, to go battle against the children of And the children of Benjami numbered at that time out cities twenty and six thousa that drew sword, beside the bitants of Gibeah, which wer bered seven hundred chose Among all this people *ther* seven hundred chosen men lef ed; every one could sling st an hair *breadth*, and not miss the men of Israel, beside Be were numbered four hundre sand men that drew swor these *were* men of war. A children of Israel arose, an up to the house of God, and counsel of God, and said, W us shall go up first to the against the children of Ben And the LORD said, Judah *up* first. And the children o rose up in the morning, a camped against Gibeah. A men of Israel went out against Benjamin; and t

emselves in array to
them at Gibeah. And
f Benjamin came forth
, and destroyed down
of the Israelites that
d two thousand men.
ple the men of Israel
emselves, and set their
in array in the place
t themselves in array
(And the children of
p and wept before the
en, and asked counsel
saying, Shall I go up
e against the children
my brother? And the
Go up against him.)
dren of Israel came
he children of Benja-
d day. And Benjamin
ainst them out of Gi-
nd day, and destroyed
ground of the children
in eighteen thousand
se drew the sword.
children of Israel, and
, went up, and came
se of God, and wept,
before the LORD, and
day until even, and
offerings and peace
re the LORD. And the
srael enquired of the
e ark of the covenant
ere in those days, and
son of Eleazar, the son
od before it in those
, Shall I yet again go
against the children
my brother, or shall I
he LORD said, Go up;
w I will deliver them
nd. And Israel set
round about Gibeah.
dren of Israel went up
children of Benjamin
day, and put them-
y against Gibeah, as
e. And the children
went out against the
ere drawn away from
d they began *to smite*
and kill, as at other
highways, of which
the house of God,

and the other to Gibeah in the field, about thirty men of Israel. And the children of Benjamin said, They *are* smitten down before us, as at the first. But the children of Israel said, Let us flee, and draw them from the city unto the highways. And all the men of Israel rose up out of their place, and put themselves in array at Baal-tamar: and the liers in wait of Israel came forth out of their places, *even* out of the meadows of Gibeah. And there came against Gibeah ten thousand chosen men out of all Israel, and the battle was sore: but they knew not that evil *was* near them. And the LORD smote Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day twenty and five thousand and an hundred men: all these drew the sword. So the children of Benjamin saw that they were smitten: for the men of Israel gave place to the Benjamites, because they trusted unto the liers in wait which they had set beside Gibeah. And the liers in wait hasted, and rushed upon Gibeah; and the liers in wait drew *themselves* along, and smote all the city with the edge of the sword. Now there was an appointed sign between the men of Israel and the liers in wait, that they should make a great flame with smoke rise up out of the city. And when the men of Israel retired in the battle, Benjamin began to smite *and* kill of the men of Israel about thirty persons: for they said, Surely they are smitten down before us, as *in* the first battle. But when the flame began to arise up out of the city with a pillar of smoke, the Benjamites looked behind them, and, behold, the flame of the city ascended up to heaven. And when the men of Israel turned again, the men of Benjamin were amazed: for they saw that evil was come upon them. Therefore they turned *their* backs *before the* men of Israel unto the *way of the* wilderness; but the battle overtook them; and them which *came* out of the cities they destroyed

with me, and be unto me a father and a priest, and I will give thee ten shekels of silver by the year, and a suit of apparel, and thy victuals. So the Levite went in. And the Levite was content to dwell with the man; and the young man was unto him as one of his sons. And Micah consecrated the Levite; and the young man became his priest, and was in the house of Micah. Then said Micah, Now know I that the LORD will do me good, seeing I have a Levite to *my* priest.

MARCH 26. Morning, JUDGES XVIII. MARCH 26.

IN those days *there was* no king in Israel: and in those days the tribe of the Danites sought them an inheritance to dwell in; for unto that day *all their* inheritance had not fallen unto them among the tribes of Israel. And the children of Dan sent of their family five men from their coasts, men of valour, from Zorah, and from Eshtaol, to spy out the land, and to search it; and they said unto them, Go, search the land: who when they came to mount Ephraim, to the house of Micah, they lodged there. When they *were* by the house of Micah, they knew the voice of the young man the Levite: and they turned in thither, and said unto him, Who brought thee hither? and what makest thou in this *place?* and what hast thou here? And he said unto them, Thus and thus dealeth Micah with me, and hath hired me, and I am his priest. And they said unto him, Ask counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous. And the priest said unto them, Go in peace: before the LORD is your way wherein ye go. Then the five men departed, and came to Laish, and saw the people that were therein, how they dwelt carelessly, after the manner of the Zidonians, quiet and secure; and *there* was no magistrate in the land, that might put *them* to shame in *any* thing; and they *were* far from the Zidonians, and had no business with any man. And they came unto their brethren to Zorah and Eshtaol: and their brethren said unto them, What say ye? And they said, Arise, that we may go up against them: for we have seen the land, and, behold, it *is* very good: and *are* ye still? be not slothful to go, *and* to enter to possess the land. When ye go, ye shall come unto a people secure, and to a large land: for God hath given it into your hands; a place where *there is* no want of any thing that *is* in the earth. And there went from thence of the family of the Danites, out of Zorah and out of Eshtaol, six hundred men appointed with weapons of war. And they went up, and pitched in Kirjath-jearim, in Judah: wherefore they called that place Mahaneh-dan unto this day: behold, *it is* behind Kirjath-jearim. And they passed thence unto mount Ephraim, and came unto the house of Micah. Then answered the five men that went to spy out the country of Laish, and said unto their brethren, Do ye know that there is in these houses an ephod, and teraphim, and a graven image, and a molten image? now therefore consider what ye have to do. And they turned thitherward, and came to the house of the young man the Levite, *even* unto the house of Micah, and saluted him. And the six hundred men appointed with their weapons of war, which *were* of the children of Dan, stood by the entering of the gate. And the five men that went to spy out the land went up, *and* came in thither, *and* took the graven image, and the ephod, and the teraphim, and the molten image: and the priest stood in the entering of the gate with the six hundred men *that were* appointed with weapons of war. And *these* went into Micah's house, and fetched the carved image, the ephod,

have sworn, saying, Cursed *be* he that giveth a wife to Benjamin. Then they said, Behold, *there is* a feast of the LORD in Shiloh yearly in a *place* which *is* on the north side of Beth-el, on the east side of the highway that goeth up from Beth-el to Shechem, and on the south of Lebonah. Therefore they commanded the children of Benjamin, saying, Go and lie in wait in the vineyards; and see, and, behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin. And it shall be, when their fathers or their brethren come unto us to complain, that we will say unto them, Be favourable unto them for our sakes: because we reserved not to each man his wife in the war: for ye did not give unto them at this time, *that* ye should be guilty. And the children of Benjamin did so, and took *them* wives, according to their number, of them that danced, whom they caught: and they went and returned unto their inheritance, and repaired the cities, and dwelt in them. And the children of Israel departed thence at that time, every man to his tribe and to his family, and they went out from thence every man to his inheritance. In those days *there was* no king in Israel: every man did *that which was* right in his own eyes.

MARCH 28. **Morning, RUTH I.** MARCH 28.

NOW it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons. And the name of the man *was* Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah. And they came into the country of Moab, and continued there. And Elimelech Naomi's husband died; and she was left, and her two sons. And they took them wives of the women of Moab; the name of the one *was* Orpah, and the name of the other Ruth: and they dwelled there about ten years. And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband. Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab that the LORD had visited his people in giving them bread. Wherefore she went *forth out of the place where she was, and her daughters in law with her; and they went on the way to return unto* the land of Judah. And Naomi said unto her two daughters in law, Go, return each to her mother's house: the LORD deal kindly with you, as ye have dealt with the dead, and with me. The LORD grant you that ye may find rest, each *of you* in the house of her husband. Then she kissed them; and they lifted up their voice, and wept. And they said unto her, Surely we will return with thee unto thy people. And Naomi said, Turn again, my daughters: why will ye go with me? *are* there yet *any more* sons in my womb, that they may be your husbands? Turn again, my daughters, go *your way;* for I am too old to have an husband. If I should say, I have hope, *if* I should have an husband also to night, and should also bear sons; would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much for your sakes that the hand of the LORD is gone out against me. And they lifted up their voice, *and wept again*: and Orpah kissed *her mother* in law; but Ruth clave *unto her.* And she said, Behold, thy *sister* in law is gone back unto her

people, and unto her gods: return thou after thy sister in law. And Ruth said, Intreat me not to leave thee, *or* to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people *shall be* my people, and thy God my God: where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, *if ought* but death part thee and me. When she saw that she was stedfastly minded to go with her, then she left speaking unto her. So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that
moved about them,
Is this Naomi? And
them, Call me not
Mara: for the Almig
very bitterly with m
full, and the LORD
me home again emp
call ye me Naomi, s
hath testified agains
Almighty hath afflict
omi returned, and R
itess, her daughter in
which returned out
of Moab: and they
lehem in the begin
harvest.

MARCH 28. Evening, RUTH II.

AND Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name *was* Boaz. And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after *him* in whose sight I shall find grace. And she said unto her, Go, my daughter. And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field *belonging* unto Boaz, who *was* of the kindred of Elimelech. And, behold, Boaz came from Bethlehem, and said unto the reapers, The LORD *be* with you. And they answered him, The LORD bless thee. Then said Boaz unto his servant that was set over the reapers, Whose damsel *is* this? And the servant that was set over the reapers answered and said, It *is* the Moabitish damsel that came back with Naomi out of the country of Moab: and she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house. Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens: *let*
thine eyes *be* on the
do reap, and go th
have I not charged
that they shall not t
when thou art athir
vessels, and drink of
young men have dra
fell on her face, and
to the ground, and
Why have I found
eyes, that thou shoul
ledge of me, seeing I
And Boaz answered
her, It hath fully be
all that thou hast
mother in law since
thine husband: and
left thy father and t
the land of thy nat
come unto a peopl
knewest not heretof
recompense thy wo
reward be given the
God of Israel, unde
thou art come to tr
said, Let me find fav
my lord; for that
forted me, and for
spoken friendly unt
maid, though I be n
of thine handmaide
said unto her, At
thou hither, and ea
and dip thy morsel
And she sat besid

ed in the field until even, out that she had gleaned: is about an ephah of bar- she took *it* up, and went ity: and her mother in law she had gleaned: and she orth, and gave to her that eserved after she was suf- d her mother in law said Where hast thou glean- ? and where wroughtest essed be he that did take of thee. And she shewed Moabitess said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest. And Naomi said unto Ruth her daughter in law, *It is* good, my daughter, that thou go out with his maidens, that they meet thee not in any other field. So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother in law.

Naomi her mother in law unto her, My daughter, seek rest for thee, that it ell with thee? And now *is* of our kindred, with whose thou wast? Behold, he h barley to night in the loor. Wash thyself there- anoint thee, and put thy upon thee, and get thee he floor: *but* make not thy- n unto the man, until he done eating and drinking. all be, when he lieth down, shalt mark the place where and thou shalt go in, and afraid, and turned himself: and, behold, a woman lay at his feet. And he said, Who *art* thou? And she answered, I *am* Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou *art* a near kinsman. And he said, Blessed *be* thou of the Lord, my daughter: *for* thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich. And now, my daughter, fear not; I will do to thee all that thou requirest: for all the city of my people doth know that thou *art* a virtuous

could know another. And he said, Let it not be known that a woman came into the floor. Also he said, Bring the vail that *thou hast* upon thee, and hold it. And when she held it, he measured six *measures* of barley, and laid *it* on her: and she went into the city. And when she came to her mother in law, she said, Who *art* thou, my daughter? And she told her all that the done to her. And she s six *measures* of barley ga for he said to me, Go r unto thy mother in law. she, Sit still, my daugh thou know how the m fall: for the man will rest, until he have fin thing this day.

MARCH 29. Evening, RUTH IV. M

THEN went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down. And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down. And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which *was* our brother Elimelech's: and I thought to advertise thee, saying, Buy *it* before the inhabitants, and before the elders of my people. If thou wilt redeem *it*, redeem *it:* but if thou wilt not redeem *it, then* tell me, that I may know: for *there is* none to redeem *it* beside thee; and I *am* after thee. And he said, I will redeem *it.* Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy *it* also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance. And the kinsman said, I cannot redeem *it* for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem *it.* Now this *was the manner* in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave *it* to his neighbour: and this *was* a testimony in Israel. Therefore the *kinsman said* unto Boaz, Buy *it* for *thee. So he* drew off his shoe. And *Boaz said* unto the elders, and *unto all the people,* Ye *are* witnesses this day, that I have bought al Elimelech's, and all that lion's and Mahlon's, of th Naomi. Moreover Ruth itess, the wife of Mahlo purchased to be my wif up the name of the dead inheritance, that the na dead be not cut off from brethren, and from the g place: ye *are* witnesses And all the people that w gate, and the elders, sai witnesses. The LORD mal man that is come into th like Rachel and like Le two did build the house and do thou worthily in and be famous in Beth-le let thy house be like the Pharez, whom Tamar bar dah, of the seed which t shall give thee of this you So Boaz took Ruth, and s wife: and when he went i the LORD gave her conce she bare a son. And the w unto Naomi, Blessed *be* Which hath not left the without a kinsman, that may be famous in Israel shall be unto thee a rest life, and a nourisher of age: for thy daughter in l loveth thee, which is bett than seven sons, hath And Naomi took the chil it in her bosom, and bec unto it. And the women bours gave it a name, say is a son born to Naomi called his name Obed

sse, the father of Da-
ese *are* the generations
Pharez begat Hezron,
begat Ram, and Ram
inadab, and Ammina-
dab begat Nahshon, and Nahshon begat Salmon, and Salmon begat Boaz, and Boaz begat Obed, and Obed begat Jesse, and Jesse begat David.

). **Morning,** 1 SAMUEL I. MARCH 30.

re was a certain man of
haim-zophim, of mount
d his name *was* Elka-
of Jeroham, the son of
on of Tohu, the son of
phrathite: and he had
he name of the one *was*
l the name of the other
nd Peninnah had chil-
annah had no children.
an went up out of his
o worship and to sacri-
LORD of hosts in Shi-
two sons of Eli, Hoph-
ehas, the priests of the
there. And when the
at Elkanah offered, he
innah his wife, and to
nd her daughters, por-
nto Hannah he gave a
ion; for he loved Han-
LORD had shut up her
her adversary also pro-
re, for to make her fret,
LORD had shut up her
as he did so year by
he went up to the house
, so she provoked her;
wept, and did not eat.
lkanah her husband to
, why weepest thou?
est thou not? and why
rieved? *am* not I better
ten sons? So Hannah
they had eaten in Shi-
r they had drunk. Now
t sat upon a seat by a
mple of the LORD. And
bitterness of soul, and
the LORD, and wept
he vowed a vow, and
of hosts, if Thou wilt
n the affliction of Thine
nd *remember me, and*
ine handmaid, but wilt
ne handmaid a man
ll give him unto the
197

LORD all the days of his life, and there shall no razor come upon his head. And it came to pass, as she continued praying before the LORD, that Eli marked her mouth. Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken. And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee. And Hannah answered and said, No, my lord, I *am* a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the LORD. Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I spoken hitherto. Then Eli answered and said, Go in peace: and the God of Israel grant *thee* thy petition that thou hast asked of Him. And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more *sad*. And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the LORD remembered her. Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, *saying*, Because I have asked him of the LORD. And the man Elkanah, and all his house, went up to offer unto the LORD the yearly sacrifice, and his vow. But Hannah *went not up*; for she said unto her *husband, I will not go up* until the *child* be weaned, and *then* I will *bring him*, that he may appear before the LORD, and there abide for

LORD in Shiloh: and the child *was* | LORD there.

AND Hannah prayed, and said, My heart rejoiceth in the LORD, mine horn is exalted in the LORD: my mouth is enlarged over mine enemies; because I rejoice in Thy salvation. *There is* none holy as the LORD: for *there is* none beside Thee: neither *is there* any rock like our God. Talk no more so exceeding proudly; let *not* arrogancy come out of your mouth: for the LORD *is* a God of knowledge, and by Him actions are weighed. The bows of the mighty men *are* broken, and they that stumbled are girded with strength. *They that were* full have hired out themselves for bread; and *they that were* hungry ceased: so that the barren hath born seven; and she that hath many children is waxed feeble. The LORD killeth, and maketh alive: He bringeth down to the grave, and bringeth up. The LORD maketh poor, and maketh rich: He bringeth low, and lifteth up. He

unto His king, and ex
His anointed. And El
Ramah to his house.
did minister unto th
Eli the priest. Now
were sons of Belial;
the LORD. And the
with the people *was*,
man offered sacrifice
servant came, while t
seething, with a flesh
teeth in his hand; ar
into the pan, or kettle
pot; all that the flesh
up the priest took f
they did in Shiloh u
raelites that came thi
fore they burnt the f
servant came, and sa
that sacrificed, Give
for the priest; for he
sodden flesh of thee,
if any man said unto
not fail to burn the
and *then* take *as m*

that assembled *at* the
tabernacle of the con-
And he said unto them,
such things? for I hear
dealings by all this peo-
y sons; for *it is* no good
I hear: ye make the
le to transgress. If one
inst another, the judge
him: but if a man sin
LORD, who shall in-
im? Notwithstanding
ned not unto the voice
ier, because the LORD
hem. And the child Sa-
, and was in favour both
AD, and also with men.
ame a man of God unto
d unto him, Thus saith
id I plainly appear unto
thy father, when they
pt in Pharaoh's house?
hoose him out of all the
ael *to be* My priest, to
line altar, to burn in-
r an ephod before Me?
e unto the house of thy
offerings made by fire
n of Israel? Wherefore

that despise Me shall be lightly esteemed. Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house. And thou shalt see an enemy *in My* habitation, in all *the wealth* which *God* shall give Israel: and there shall not be an old man in thine house for ever. And the man of thine, *whom* I shall not cut off from Mine altar, *shall be* to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die in the flower of their age. And this *shall be* a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them. And I will raise Me up a faithful priest, *that* shall do according to *that* which *is* in Mine heart and in My mind: and I will build him a sure house; and he shall walk before Mine anointed for ever. And it shall come to pass, *that* every one that is left in thine house shall come *and* crouch to him for a piece of silver and a morsel of bread, and shall say, Put me,

Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him. And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here *am* I; for thou didst call me. And Eli perceived that the LORD had called the child. Therefore Eli said unto Samuel, Go, lie down: and it shall be, if He call thee, that thou shalt say, Speak, LORD; for Thy servant heareth. So Samuel went and lay down in his place. And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for Thy servant heareth. And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all *things* which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever. And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to shew Eli the vision. Then Eli called Samuel, and said, Samuel, my son. And he answered, Here *am* I. And he said, What *is* the thing that the *LORD* hath said unto thee? I pray thee hide *it* not from me: God do so to thee, and more also, if thou hide *any* thing from me of all the things that He said unto thee. And Samuel told him every whit, and hid nothing from him. And he said, It is the LORD: let Him do what seemeth Him good. And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground. And all Israel from Dan even to Beer-sheba knew that Samuel was established *to be* a prophet of the LORD. And the LORD appeared again in Shiloh: for the LORD revealed Himself to Samuel in Shiloh by the word of the LORD.

MARCH 31. Evening, 1 SAMUEL IV. MARCH 31.

AND the word of Samuel came to all Israel. Now Israel went out against the Philistines to battle, and pitched beside Eben-ezer: and the Philistines pitched in Aphek. And the Philistines put themselves in array against Israel: and when they joined battle, Israel was smitten before the Philistines: and they slew of the army in the field about four thousand men. And when the people were come into the camp, the elders of Israel said, Wherefore hath the LORD smitten us to day before the Philistines? Let us fetch the ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies. So the people sent to Shiloh, that they might bring from thence the ark of the covenant *of the LORD* of hosts, Which dwell*eth between* the cherubims: and the two sons of Eli, Hophni and Phinehas, *were* there with the ark of the covenant of God. And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth rang again. And when the Philistines heard the noise of the shout, they said, What *meaneth* the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the LORD was come into the camp. And the Philistines were afraid, for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing heretofore. Woe unto us! who shall deliver us out of the hand of these mighty Gods? these *are* the Gods that smote the Egyptians with all the plagues in the wilderness. Be strong, and quit yourselves like men, O ye Philis-

Phinehas, were slain.
n a man of Benjamin
y, and came to Shiloh
with his clothes rent,
h upon his head. And
e, lo, Eli sat upon a
rayside watching: for
mbled for the ark of
hen the man came in-
nd told *it*, all the city
d when Eli heard the
crying, he said, What
noise of this tumult?
came in hastily, and
w Eli was ninety and
d; and his eyes were
ould not see. And the
to Eli, I *am* he that
he army, and I fled to
e army. And he said,
done, my son? And
neck brake, and he died: for he was
an old man, and heavy. And he had
judged Israel forty years. And his
daughter in law, Phinehas' wife, was
with child, *near* to be delivered: and
when she heard the tidings that the
ark of God was taken, and that her
father in law and her husband were
dead, she bowed herself and travail-
ed; for her pains came upon her.
And about the time of her death the
women that stood by her said unto
her, Fear not; for thou hast born a
son. But she answered not, neither
did she regard *it*. And she named the
child I-chabod, saying, The glory is
departed from Israel: because the ark
of God was taken, and because of her
father in law and her husband. And
she said, The glory is departed from
Israel: for the ark of God is taken.

Morning, 1 Samuel V. April 1.

hilistines took the ark
and brought it from
to Ashdod. When the
k the ark of God, they
to the house of Dagon,
the threshold of Dagon in Ashdod
unto this day. But the hand of the
Lord was heavy upon them of Ash-
dod, and He destroyed them, and
smote them with emerods, *even* Ash-

AND the ark of the LORD was in the country of the Philistines seven months. And the Philistines called for the priests and the diviners, saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to His place. And they said, If ye send away the ark of the God of Israel, send it not empty; but in any wise return Him a trespass offering: then ye shall be healed, and it shall be known to you why His hand is not removed from you. Then said they, What *shall be* the trespass offering which we shall return to Him? They answered, Five golden emerods, and five golden mice, *according to* the number of the lords of the Philistines: for one plague *was* on you all, and on your lords. Wherefore ye shall make images of your emerods, and images of your mice that mar the land; and ye shall give glory unto the God of Israel: peradventure He will lighten His hand from

trespass offering, i
side thereof; and s
it may go. And s
by the way of Hi
Beth-shemesh, *the*
us this great evil:
we shall know th
hand *that* smote us
that happened to u
did so; and took
and tied them to th
up their calves at
laid the ark of the
cart, and the coffer
gold and the images
And the kine took
to the way of Be
went along the hig
they went, and tur
the right hand or
the lords of the
after them unto th
shemesh. And *they*
were reaping their
the valley: and th
eyes, and saw the

oth of fenced cities, and villages, even unto the *of* Abel, whereon they he ark of the LORD: *remaineth* unto this day of Joshua, the Beth- d He smote the men of

holy LORD God? and to whom shall He go up from us? And they sent messengers to the inhabitants of Kirjath-jearim, saying, The Philistines have brought again the ark of the LORD; come ye down, *and* fetch it up to you.

Morning, 1 SAMUEL VII. APRIL 2.

men of Kirjath-jearim and fetched up the ark , and brought it into f Abinadab in the hill, ed Eleazar his son to k of the LORD. And it s, while the ark abode arim, that the time was was twenty years: and of Israel lamented after And Samuel spake unto e of Israel, saying, If n unto the LORD with rts, *then* put away the and Ashtaroth from a- nd prepare your hearts D, and serve Him only: deliver you out of the Philistines. Then the

afraid of the Philistines. And the children of Israel said to Samuel, Cease not to cry unto the LORD our God for us, that He will save us out of the hand of the Philistines. And Samuel took a sucking lamb, and offered *it for* a burnt offering wholly unto the LORD: and Samuel cried unto the LORD for Israel; and the LORD heard him. And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the LORD thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel. And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote

Samuel judged Israel all the days of his life. And he went from year to year in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places. And his r Ramah; for there *was* h there he judged Israel; built an altar unto the

APRIL 2. Evening, 1 SAMUEL VIII.

AND it came to pass, when Samuel was old, that he made his sons judges over Israel. Now the name of his firstborn was Joel; and the name of his second, Abiah: *they were* judges in Beer-sheba. And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment. Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, and said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations. But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD. And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected Me, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken Me, and served other gods, so do they also unto thee. Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them. And Samuel told all the words of the LORD unto the people that asked of him a king. And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint *them* for himself, for his chariots, and *to* men; and *some* shall r chariots. And he will captains over thousanc tains over fifties; and to ear his ground, and harvest, and to make his of war, and instrument riots. And he will take ters *to be* confectionari cooks, and *to be* bake will take your fields, a yards, and your olive the best *of them*, and his servants. And he tenth of your seed, and yards, and give to his to his servants. And your menservants, and servants, and your goo men, and your asses, a to his work. He will ta of your sheep: and ye servants. And ye shal that day because of you ye shall have chosen y LORD will not hear you Nevertheless the peopl obey the voice of Samu said, Nay; but we will over us; that we also all the nations; and t may judge us, and go o and fight our battles. heard all the words of and he rehearsed them of the LORD. And the Samuel, Hearken unto and make them a king. said unto the men of every man unto his city

APRIL 3. Morning, 1 SAMUEL IX.

NOW *there* was a man of Benjamin, whose name *was* Kish, *the son of* Abiel, the son of Zeror, *the son of* Bechorath, the son of Aphiah, a Benjamite, a of power. And he had name was Saul, a cho and a goodly: and

the land of Shalisha,
them not: then they
the land of Shalim,
were not: and he
the land of the Ben-
ey found *them* not.
y were come to the
Saul said to his ser-
with him, Come, and
lest my father leave
ses, and take thought
said unto him, Be-
is in this city a man
e is an honourable
saith cometh surely
t us go thither; per-
an shew us our way
go. Then said Saul
But, behold, *if* we
we bring the man?
spent in our vessels,
t a present to bring
od: what have we?
nt answered Saul a-
Behold, I have here
rth part of a shekel
will I give to the
o tell us our way.
Israel, when a man
e of God, thus he
nd let us go to the
hat is now *called* a

when they were come into the city, behold, Samuel came out against them, for to go up to the high place. Now the LORD had told Samuel in his ear a day before Saul came, saying, To morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him *to be* captain over My people Israel, that he may save My people out of the hand of the Philistines: for I have looked upon My people, because their cry is come unto Me. And when Samuel saw Saul, the LORD said unto him, Behold the man whom I spake to thee of! this same shall reign over My people. Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house *is*. And Samuel answered Saul, and said, I *am* the seer: go up before me unto the high place; for ye shall eat with me to day, and to morrow I will let thee go, and will tell thee all that *is* in thine heart. And as for thine asses that were lost three days ago, set not thy mind on them; for they are found. And on whom *is* all the desire of Israel? *Is it* not on thee, and on all thy father's house? And Saul

the cook took up the shoulder, and *that* which *was* upon it, and set *it* before Saul. And *Samuel* said, Behold that which is left! set *it* before thee, *and* eat: for unto this time hath it been kept for thee since I said, I have invited the people. So Saul did eat with Samuel that day. And when they were come down from the high place into the city, *Samuel* communed with Saul upon the top of the house. And they arose early: and it came t about the spring of the da Samuel called Saul to the to house, saying, Up, that I m thee away. And Saul aro they went out both of them, Samuel, abroad. *And* as th going down to the end of t Samuel said to Saul, Bid the pass on before us, (and he on,) but stand thou still a wh I may shew thee the word o

APRIL 3. Evening, 1 SAMUEL X. A

THEN Samuel took a vial of oil, and poured *it* upon his head, and kissed him, and said, *Is it* not because the LORD hath anointed thee *to be* captain over His inheritance? When thou art departed from me to day, then thou shalt find two men by Rachel's sepulchre in the border of Benjamin at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son? Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine: and they will salute thee, and give thee two *loaves* of bread; which thou shalt receive of their hands. After that thou shalt come to the hill of God, where *is* the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy: and the Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man. And let it be, when these signs are come *unto* thee, *that* thou do as occasion serve thee; for God *is* wi And thou shalt go down b to Gilgal; and, behold, I w down unto thee, to offer bur ings, *and* to sacrifice sacr peace offerings: seven da thou tarry, till I come to t shew thee what thou shalt it was *so*, that when he ha his back to go from Sam gave him another heart: those signs came to pass t And when they came thith hill, behold, a company of met him; and the Spirit came upon him, and he pr among them. And it came when all that knew him be saw that, behold, he propl mong the prophets, then th said one to another, Wha *that* is come unto the son *Is* Saul also among the p And one of the same place a and said, But who *is* their Therefore it became a pr Saul also among the prophe when he had made an end phesying, he came to the hi And Saul's uncle said unto to his servant, Whither w And he said, To seek the as when we saw that *they* where, we came to Samu Saul's uncle said, Tell me thee, what Samuel said u And Saul said unto his u told us plainly that the as found. But of the matte kingdom, whereof Samuel s

iself saved you out of all
ersities and your tribula-
d ye have said unto Him,
set a king over us. Now
present yourselves before
by your tribes, and by
sands. And when Samuel
d all the tribes of Israel
ear, the tribe of Benjamin
. When he had caused the
Benjamin to come near by
lies, the family of Matri
, and Saul the son of Kish
n: and when they sought
uld not be found. There-
enquired of the LORD
that *there is* none like him among
all the people? And all the peo-
ple shouted, and said, God save
the king. Then Samuel told the
people the manner of the kingdom,
and wrote *it* in a book, and laid *it*
up before the LORD. And Samuel
sent all the people away, every man
to his house. And Saul also went
home to Gibeah; and there went
with him a band of men, whose
hearts God had touched. But the
children of Belial said, How shall
this man save us? And they de-
spised him, and brought him no
presents. But he held his peace.

Nahash the Ammonite
up, and encamped against
Jead: and all the men of
id unto Nahash, Make a
with us, and we will serve
d Nahash the Ammonite
them, On this *condition*
ke *a covenant* with you,
y thrust out all your right
lay it *for* a reproach upon
. And the elders of Jabesh
him, Give us seven days'
hat we may send messen-
heard those tidings, and his anger
was kindled greatly. And he took
a yoke of oxen, and hewed them in
pieces, and sent *them* throughout
all the coasts of Israel by the hands
of messengers, saying, Whosoever
cometh not forth after Saul and
after Samuel, so shall it be done
unto his oxen. And the fear of the
LORD fell on the people, and they
came out with one consent. And
when he numbered them in Bezek,
the children of Israel were three

morrow, that Saul put the people in three companies; and they came into the midst of the host in the morning watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together. And the people said unto Samuel, Who *is* he that said, Shall Saul reign over us? bring the men, that we may put them to death. And Saul said, There shall n put to death this day: f LORD hath wrought sal rael. Then said Samuel Come, and let us go t renew the kingdom th the people went to Gilg they made Saul king be in Gilgal; and there t sacrifices of peace off the LORD; and there the men of Israel rejoic

APRIL 4. Evening, 1 SAMUEL XII.

AND Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you. And now, behold, the king walketh before you: and I am old and gray-headed; and, behold, my sons *are* with you: and I have walked before you from my childhood unto this day. Behold, here I *am:* witness against me before the LORD, and before His anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received *any* bribe to blind mine eyes therewith? and I will restore it you. And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand. And he said unto them, The LORD *is* witness against you, and His anointed *is* witness this day, that ye have not found ought in my hand. And they answered, *He is* witness. And Samuel said unto the people, *It is* the LORD That advanced Moses and Aaron, and That brought your fathers up out of the land of Egypt. Now therefore stand still, that I may reason with you before the LORD of all the righteous acts of the LORD, which He did to you and to your fathers. When Jacob was come into Egypt, and your fathers cried unto the LORD, then the LORD sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place. And when they forgat the LORD t sold them into the ha captain of the host o into the hand of the Ph into the hand of the k and they fought agains they cried unto the Lo We have sinned, beca forsaken the LORD, and Baalim and Ashtaroth deliver us out of the enemies, and we will And the LORD sent Je Bedan, and Jephthah, and delivered you out of your enemies on ev ye dwelled safe. And that Nahash the king dren of Ammon came ye said unto me, Nay shall reign over us: wh your God *was* your therefore behold the ki have chosen, *and* whom sired! and, behold, th set a king over you. If the LORD, and serve H His voice, and not rebe commandment of the shall both ye and also reigneth over you con ing the LORD your G will not obey the voice but rebel against the c of the LORD, then shal the LORD be against y against your fathers. fore stand and see this which the LORD will d eyes. *Is it* not whea

id unto Samuel, Pray for
nts unto the LORD thy God,
ie not: for we have added
ur sins *this* evil, to ask us
And Samuel said unto the
ear not: ye have done all
dness: yet turn not aside
wing the LORD, but serve

ceasing to pray for you: but I will
teach you the good and the right
way: only fear the LORD, and serve
Him in truth with all your heart:
for consider how great *things* He
hath done for you. But if ye shall
still do wickedly, ye shall be con-
sumed, both ye and your king.

5. **Morning, 1 SAMUEL XIII.** APRIL 5.

reigned one year; and
he had reigned two years
el, Saul chose him three
men of Israel; *whereof*
and were with Saul in
and in mount Beth-el,
housand were with Jona-
Gibeah of Benjamin: and
f the people he sent every
his tent. And Jonathan
e garrison of the Philis-
was in Geba, and the
heard *of it.* And Saul
trumpet throughout all
saying, Let the Hebrews
d all Israel heard say *that*
smitten a garrison of the
, and *that* Israel also was
bomination with the Phi-
And the people were called

some of the Hebrews went over Jor-
dan to the land of Gad and Gilead.
As for Saul, he *was* yet in Gilgal,
and all the people followed him
trembling. And he tarried seven
days, according to the set time that
Samuel *had appointed:* but Samuel
came not to Gilgal; and the peo-
ple were scattered from him. And
Saul said, Bring hither a burnt of-
fering to me, and peace offerings.
And he offered the burnt offering.
And it came to pass, that as soon
as he had made an end of offering
the burnt offering, behold, Samuel
came; and Saul went out to meet
him, that he might salute him. And
Samuel said, What hast thou done?
And Saul said, Because I saw that
the people were scattered from me,

thy kingdom upon Israel for ever. But now thy kingdom shall not continue: the LORD hath sought Him a man after His own heart, and the LORD hath commanded him *to be* captain over His people, because thou hast not kept *that* which the LORD commanded thee. And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin. And Saul numbered the people *that were* present with him, about six hundred men. And Saul, and Jonathan his son, and the people *that were* present with them, abode in Gibeah of Benjamin: but the Philistines encamped in Michmash. And the spoilers came out of the camp of the Philistines in three companies: one company turned unto the way *that leadeth to* Ophrah, unto the land of Shual: and another company turned the way *to* Beth-horon:

and another company tu
way of the border that
the valley of Zeboim t
wilderness. Now there w
found throughout all the
rael: for the Philistines
the Hebrews make *them*
spears: but all the Isra
down to the Philistines,
every man his share, an
ter, and his ax, and hi
Yet they had a file fo
tocks, and for the coulte
the forks, and for the a
sharpen the goads. So
pass in the day of battle
was neither sword nor s
in the hand of any of
that *were* with Saul and
but with Saul and wit
his son was there foun
garrison of the Philistin
to the passage of Michm

APRIL 5. Evening, 1 SAMUEL XIV.

NOW it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines' garrison, that *is* on the other side. But he told not his father. And Saul tarried in the uttermost part of Gibeah under a pomegranate tree which *is* in Migron: and the people that *were* with him *were* about six hundred men; and Ahiah, the son of Ahitub, I-chabod's brother, the son of Phinehas, the son of Eli, the LORD's priest in Shiloh, wearing an ephod. And the people knew not that Jonathan was gone. And between the passages, by which Jonathan sought to go over unto the Philistines' garrison, *there was* a sharp rock on the one side, and a sharp rock on the other side: and the name of the one *was* Bozez, and the name of the other Seneh. The forefront of the one *was* situate northward over against Michmash, and the other southward over against Gibeah. And Jonathan said to the young *man that* bare his armour, Come,

and let us go over unto
son of these uncircumci
be that the LORD wil
us: for *there is* no restr
LORD to save by many
And his armourbearer sa
Do all that *is* in thine
thee; behold, I *am* with t
ing to thy heart. Then
than, Behold, we will pas
these men, and we will d
selves unto them. If th
unto us, Tarry until we c
then we will stand still i
and will not go up unto
if they say thus, Come u
then we will go up: fo
hath delivered them into
and this *shall be* a sign u
both of them discovered
unto the garrison of the
and the Philistines said,
Hebrews come forth out
where they had hid them
the men of the garriso
Jonathan and his armou
said, Come up to us, a
shew you a thing. An
said unto his armourbear

n as it were an half acre
hich a yoke *of oxen might*
d there was trembling in
a the field, and among all
: the garrison, and the
ey also trembled, and the
ed: so it was a very great
And the watchmen of
beah of Benjamin looked;
d, the multitude melted a-
hey went on beating down
er. Then said Saul unto
that *were* with him, Num-
nd see who is gone from
when they had numbered,
nathan and his armour-
e not *there*. And Saul said
h, Bring hither the ark of
the ark of God was at
with the children of Is-
it came to pass, while Saul
o the priest, that the noise
n the host of the Philis-
on and increased: and
nto the priest, Withdraw
l. And Saul and all the
t *were* with him assem-
selves, and they came to
and, behold, every man's
against his fellow, *and*
a very great discomfiture.
the Hebrews *that* were

dropped; but no man put his hand
to his mouth: for the people feared
the oath. But Jonathan heard not
when his father charged the people
with the oath: wherefore he put
forth the end of the rod that *was* in
his hand, and dipped it in an honey-
comb, and put his hand to his mouth;
and his eyes were enlightened. Then
answered one of the people, and said,
Thy father straitly charged the peo-
ple with an oath, saying, Cursed *be*
the man that eateth *any* food this
day. And the people were faint.
Then said Jonathan, My father hath
troubled the land: see, I pray you,
how mine eyes have been enlighten-
ed, because I tasted a little of this
honey. How much more, if haply the
people had eaten freely to day of the
spoil of their enemies which they
found? for had there not been now a
much greater slaughter among the
Philistines? And they smote the Phi-
listines that day from Michmash to
Aijalon: and the people were very
faint. And the people flew upon the
spoil, and took sheep, and oxen, and
calves, and slew *them* on the ground:
and the people did eat *them* with the
blood. Then they told Saul, saying,
Behold, the people sin against the

the LORD. And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, Let us draw near hither unto God. And Saul asked counsel of God, Shall I go down after the Philistines? wilt Thou deliver them into the hand of Israel? But He answered him not that day. And Saul said, Draw ye near hither, all the chief of the people: and know and see wherein this sin hath been this day. For, *as* the LORD liveth, Which saveth Israel, though it be in Jonathan my son, he shall surely die. But *there was* not a man among all the people *that* answered him. Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what seemeth good unto thee. Therefore Saul said unto the LORD God of Israel, Give a perfect *lot*. And Saul and Jonathan were taken: but the people escaped. And Saul said, Cast *lots* between me and Jonathan my son. And Jonathan was taken. Then Saul said to Jonathan, Tell me what thou hast done. And Jonathan told him, and said, I did but taste a little honey with the end of the rod that *was* in mine hand, *and*, lo, I must die. And Saul answered, God do so and more also: for thou shalt surely die, Jonathan. And the people sa unto Saul, Shall Jonathan die, w hath wrought this great salvation Israel? God forbid: *as* the LORD li eth, there shall not one hair of head fall to the ground; for he ha wrought with God this day. So t people rescued Jonathan, that he di not. Then Saul went up from f lowing the Philistines: and the P listines went to their own place. Saul took the kingdom over Isra and fought against all his enem on every side, against Moab, a against the children of Ammon, a against Edom, and against the ki of Zobah, and against the Phi tines: and whithersoever he turn himself, he vexed *them*. And he thered an host, and smote the A lekites, and delivered Israel out the hands of them that spoiled th Now the sons of Saul were Jonath and Ishui, and Melchi-shua: and names of his two daughters a *these;* the name of the firstborn rab, and the name of the youn Michal: and the name of Sa wife *was* Ahinoam, the daughte Ahimaaz: and the name of the c tain of his host *was* Abner, the of Ner, Saul's uncle. And Kish the father of Saul; and Ner the ther of Abner *was* the son of A And there was sore war against Philistines all the days of Saul: when Saul saw any strong man, or valiant man, he took him unto h

APRIL 6. Morning, 1 SAMUEL XV. APRI

SAMUEL also said unto Saul, The LORD sent me to anoint thee *to be* king over His people, over Israel: now therefore hearken thou unto the voice of the words of the LORD. Thus saith the LORD of hosts, I remember *that* which Amalek did to Israel, how he laid *wait* for him in the way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and *suckling*, ox and sheep, camel and ass. And Saul gathered the pe together, and numbered them in laim, two hundred thousand foot and ten thousand men of Judah. Saul came to a city of Amalek, laid wait in the valley. And Saul unto the Kenites, Go, depart, you down from among the Am ites, lest I destroy you with th for ye shewed kindness to all children of Israel, when they up out of Egypt. So the Ke departed from among the Am ites. And Saul smote the Amale

would not utterly de-
t every thing *that was*
, that they destroyed
came the word of the
amuel, saying, It re-
at I have set up Saul
or he is turned back
Me, and hath not per-
mmandments. And it
d; and he cried unto
night. And when Sa-
r to meet Saul in the
s told Samuel, saying,
armel, and, behold, he
place, and is gone a-
ed on, and gone down
Samuel came to Saul:
unto him, Blessed *be*
AD: I have performed
ent of the LORD. And
hat *meaneth* then this
sheep in mine ears,
of the oxen which I
aul said, They have
from the Amalekites:
spared the best of the
he oxen, to sacrifice
D thy God; and the
terly destroyed. Then
ato Saul, Stay, and I
what the LORD hath
night. And he said

Samuel said, Hath the LORD *as great* delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey *is* better than sacrifice, *and* to hearken than the fat of rams. For rebellion *is as* the sin of witchcraft, and stubbornness *is as* iniquity and idolatry. Because thou hast rejected the word of the LORD, He hath also rejected thee from *being* king. And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I feared the people, and obeyed their voice. Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD. And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel. And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent. And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, *that is* better than thou. And also the Strength of Israel will not lie nor repent: for He *is* not a man,

less, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal. Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul. And Samuel came more to see Saul until the day of death: nevertheless Samuel mourn for Saul: and the LORD repented th He had made Saul king over Israe

APRIL 6. Evening, 1 SAMUEL XVI. APRIL

AND the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided Me a king among his sons. And Samuel said, How can I go? if Saul hear *it*, he will kill me. And the LORD said, Take an heifer with thee, and say, I am come to sacrifice to the LORD. And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto Me *him* whom I name unto thee. And Samuel did that which the LORD spake, and came to Beth-lehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably? And he said, Peaceably: I am come to sacrifice unto the LORD: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice. And it came to pass, when they were come, that he looked on Eliab, and said, Surely the LORD's anointed *is* before Him. But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for *the LORD seeth* not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart. Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this. Then Jesse made Shammah to pass by. And he said, Neither hath the LORD chosen this. Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these. And Samuel said unto Jesse, Are here all *thy* children? And he *said, There* remaineth yet the youngest, and, behold, he keepeth sheep. And Samuel said unto Jes Send and fetch him: for we will sit down till he come hither. And sent, and brought him in. Now *was* ruddy, *and* withal of a beauti countenance, and goodly to look And the LORD said, Arise, ano him: for this *is* he. Then Sam took the horn of oil, and anoin him in the midst of his brethre and the Spirit of the LORD ca upon David from that day forwa So Samuel rose up, and went to mah. But the Spirit of the Lo departed from Saul, and an spirit from the LORD troubled And Saul's servants said unto Behold now, an evil spirit from troubleth thee. Let our lord command thy servants, *which* before thee, to seek out a man, *is* a cunning player on an harp: it shall come to pass, when the spirit from God is upon thee, he shall play with his hand, thou shalt be well. And Saul unto his servants, Provide me a man that can play well, and *him* to me. Then answered on the servants, and said, Behold have seen a son of Jesse the B lehemite, *that is* cunning in p ing, and a mighty valiant man, a man of war, and prudent in ters, and a comely person, and LORD *is* with him. Wherefore sent messengers unto Jesse, said, Send me David thy son, *is* with the sheep. And Jesse an ass *laden* with bread, and a tle of wine, and a kid, and sent by David his son unto Saul. David came to Saul, and stoo fore him: and he loved him gre and he became his armourb And Saul sent to Jesse, saying

thered together at Sho-
belongeth to Judah, and
ween Shochoh and Aze-
hes-dammim. And Saul
of Israel were gathered
d pitched by the valley
d set the battle in array
Philistines. And the
stood on a mountain on
e, and Israel stood on a
n the other side: and
valley between them.
went out a champion
camp of the Philistines,
liath, of Gath, whose
six cubits and a span.
an helmet of brass up-
and he *was* armed with
ail; and the weight of
s five thousand shekels
And *he had* greaves of
his legs, and a target of
en his shoulders. And
his spear *was* like a
m; and his spear's head
hundred shekels of iron:
aring a shield went be-
And he stood and cried
mies of Israel, and said
Why are ye come out to
tle in array? *am* not I a
nd ye servants to Saul?

among men *for* an old man in the days of Saul. And the three eldest sons of Jesse went *and* followed Saul to the battle: and the names of his three sons that went to the battle *were* Eliab the firstborn, and next unto him Abinadab, and the third Shammah. And David *was* the youngest: and the three eldest followed Saul. But David went and returned from Saul to feed his father's sheep at Beth-lehem. And the Philistine drew near morning and evening, and presented himself forty days. And Jesse said unto David his son, Take now for thy brethren an ephah of this parched *corn*, and these ten loaves, and run to the camp to thy brethren; and carry these ten cheeses unto the captain of *their* thousand, and look how thy brethren fare, and take their pledge. Now Saul, and they, and all the men of Israel, *were* in the valley of Elah, fighting with the Philistines. And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle. For Israel

taketh away the reproach from Israel? for who *is* this uncircumcised Philistine, that he should defy the armies of the living God? And the people answered him after this manner, saying, So shall it be done to the man that killeth him. And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle. And David said, What have I now done? *Is there* not a cause? And he turned from him toward another, and spake after the same manner: and the people answered him again after the former manner. And when the words were heard which David spake, they rehearsed *them* before Saul: and he sent for him. And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine. And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou *art but* a youth,

head; also he arme
coat of mail. And D
sword upon his arm
sayed to go; for he
it. And David sai
cannot go with thes
not proved *them*. A
them off him. And h
in his hand, and
smooth stones out of
put them in a shephe
he had, even in a
sling *was* in his hand
near to the Philistine
listine came on and
David; and the man
shield *went* before h
the Philistine looked
David, he disdained
was *but* a youth, and
a fair countenance.
listine said unto Dav
that thou comest to m
And the Philistine c
his gods. And the P
David, Come to me,
thy flesh unto the fo
and to the beasts of t
said David to the P
comest to me with
with a spear, and
but I come to thee

slang *it*, and smote the
his forehead, that the
into his forehead; and
his face to the earth.
evailed over the Philis-
sling and with a stone,
he Philistine, and slew
ere was no sword in the
avid. Therefore David
ood upon the Philistine,
sword, and drew it out
h thereof, and slew him,
his head therewith. And
ilistines saw their cham-
ad, they fled. And the
el and of Judah arose,
, and pursued the Phi-

brought it to Jerusalem; but he put his armour in his tent. And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son *is* this youth? And Abner said, *As* thy soul liveth, O king, I cannot tell. And the king said, Enquire thou whose son the stripling *is*. And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand. And Saul said to him, Whose son *art* thou, *thou* young man? And David answered, *I am* the son of thy servant Jesse the Beth-lehemite.

Evening, 1 Samuel XVIII. April 7.

came to pass, when he
ade an end of speaking
hat the soul of Jonathan
ith the soul of David,
an loved him as his own
Saul took him that day,
et him go no more home
er's house. Then Jona-
David made a covenant,
loved him as his own
Jonathan stripped him-
robe that *was* upon him,

with tabrets, with joy, and with instruments of musick. And the women answered *one another* as they played, and said, Saul hath slain his thousands, and David his ten thousands. And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed *but* thousands: and *what* can he have more but the kingdom? And Saul

out and came in before them. And Saul said to David, Behold my elder daughter Merab, her will I give thee to wife: only be thou valiant for me, and fight the LORD's battles. For Saul said, Let not mine hand be upon him, but let the hand of the Philistines be upon him. And David said unto Saul, Who *am* I? and what *is* my life, *or* my father's family in Israel, that I should be son in law to the king? But it came to pass at the time when Merab Saul's daughter should have been given to David, that she was given unto Adriel the Meholathite to wife. And Michal Saul's daughter loved David: and they told Saul, and the thing pleased him. And Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt this day be my son in law in *the one of* the twain. And Saul commanded his servants, *saying*, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee:

The king desireth no but an hundred foreski listines, to be avenged enemies. But Saul the David fall by the han listines. And when his David these words, it vid well to be the law: and the days pired. Wherefore Da went, he and his men the Philistines two h and David brought th and they gave them i the king, that he m king's son in law. A him Michal his daug And Saul saw and k LORD *was* with Da Michal Saul's daught And Saul was yet the of David; and Saul vid's enemy continual princes of the Philistin and it came to pass, af forth, *that* David bel more wisely than all t Saul; so that his na set by.

APRIL 8. **Morning**, 1 SAMUEL XIX.

AND Saul spake to Jonathan his

what I see, that I w

ht with the Philistines,
m with a great slaugh-
fled from him. And the
m the LORD was upon
at in his house with his
hand: and David play-
and. And Saul sought
vid even to the wall
elin; but he slipped
Saul's presence, and he
elin into the wall: and
nd escaped that night.
t messengers unto Da-
to watch him, and to
he morning: and Mi-
wife told him, saying,
not thy life to night,
ou shalt be slain. So
avid down through a
he went, and fled, and
d Michal took an im-
it in the bed, and put a
ts' *hair* for his bolster,
it with a cloth. And
nt messengers to take
aid, He *is* sick. And
messengers *again* to
ying, Bring him up to
, that I may slay him.
messengers were come
ere was an image in

he and Samuel went and dwelt in Naioth. And it was told Saul, saying, Behold, David *is* at Naioth in Ramah. And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing *as* appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied. And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also. Then went he also to Ramah, and came to a great well that *is* in Sechu: and he asked and said, Where *are* Samuel and David? And *one* said, Behold, *they be* at Naioth in Ramah. And he went thither to Naioth in Ramah: and the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah. And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night. Wherefore they say, *Is* Saul also among the prophets?

Jonathan, Behold, to morrow *is* the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third *day* at even. If thy father at all miss me, then say, David earnestly asked *leave* of me that he might run to Beth-lehem his city: for *there is* a yearly sacrifice there for all the family. If he say thus, *It is* well; thy servant shall have peace: but if he be very wroth, *then* be sure that evil is determined by him. Therefore thou shalt deal kindly with thy servant; for thou hast brought thy servant into a covenant of the LORD with thee: notwithstanding, if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father? And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee? Then said David to Jonathan, Who shall tell me? or what *if* thy father answer thee roughly? And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field. And Jonathan said unto David, O LORD God of Israel, when I have sounded my father about to morrow any time, *or* the third *day*, and, behold, *if there be* good toward David, and I then send not unto thee, and shew it thee; the LORD do so and much more to Jonathan: but if it please my father *to do* thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and the LORD be with thee, as He hath been with my father. And thou shalt not only while yet I live shew me the kind

swear again, because he
for he loved him as he lo
soul. Then Jonathan sa
To morrow *is* the new
thou shalt be missed, b
seat will be empty. An
hast stayed three days
shalt go down quickly,
the place where thou di
self when the business w
and shalt remain by the
And I will shoot three
the side *thereof*, as thou
a mark. And, behold, I
lad, *saying*, Go, find out
If I expressly say unto
hold, the arrows *are* on
thee, take them; then
for *there is* peace to t
hurt; *as* the LORD live
say thus unto the youn
hold, the arrows *are* b
go thy way: for the Lo
thee away. And *as t*
matter which thou and
ken of, behold, the LORD
thee and me for ever. S
himself in the field: an
new moon was come, t
him down to eat mea
king sat upon his seat,
times, *even* upon a seat
and Jonathan arose, an
by Saul's side, and D
was empty. Nevertheles
not any thing that d
thought, Something ha
him, he *is* not clean;
not clean. And it came
the morrow, *which was*
day of the month, that D
was empty: and Saul s
nathan his son, Where
not the son of Jesse to n
yesterday, nor to day?

Wherefore now send and
to me, for he shall sure-
d Jonathan answered
her, and said unto him,
shall he be slain? what
e? And Saul cast a ja-
to smite him: whereby
new that it was deter-
s father to slay David.
arose from the table in
, and did eat no meat
day of the month: for he
for David, because his
lone him shame. And it
s in the morning, that
ent out into the field at
pointed with David, and
with him. And he said
, Run, find out now the
to his master. But the lad knew
not any thing: only Jonathan and
David knew the matter. And Jona-
than gave his artillery unto his lad,
and said unto him, Go, carry *them*
to the city. *And* as soon as the lad
was gone, David arose out of *a place*
toward the south, and fell on his
face to the ground, and bowed him-
self three times: and they kissed
one another, and wept one with an-
other, until David exceeded. And
Jonathan said to David, Go in peace,
forasmuch as we have sworn both of
us in the name of the LORD, saying,
The LORD be between me and thee,
and between my seed and thy seed
for ever. And he arose and departed:
and Jonathan went into the city.

Morning, 1 SAMUEL XXI. APRIL 9.

came David to Nob to
ech the priest: and Ahi-
afraid at the meeting of
said unto him, Why *art*
and no man with thee?
said unto Ahimelech the
king hath commanded
ess, and hath said unto
man know any thing of
whereabout I send thee.
been kept from us about these three
days, since I came out, and the ves-
sels of the young men are holy, and
the bread is in a manner common,
yea, though it were sanctified this
day in the vessel. So the priest gave
him hallowed *bread:* for there was
no bread there but the shewbread,
that was taken from before the LORD,
to put hot bread in the day when it

whom thou slewest in the valley of Elah, behold, it *is here* wrapped in a cloth behind the ephod: if thou wilt take that, take *it:* for *there is* no other save that here. And David said, *There is* none like that; give it me. And David arose, and fled that day for fear of Saul, and went to Achish the king of Gath. And the servants of Achish said unto him, *Is* not this David the king of the land? did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands? And David laid up these words in his and was sore afraid of Ach king of Gath. And he chan behaviour before them, and himself mad in their hand scrabbled on the doors of th and let his spittle fall dow his beard. Then said Achis his servants, Lo, ye see the mad: wherefore *then* have ye him to me? Have I need men, that ye have brought t *low* to play the mad man in sence? shall this *fellow* co my house?

APRIL 9. Evening, 1 SAMUEL XXII. AP

DAVID therefore departed thence, and escaped to the cave Adullam: and when his brethren and all his father's house heard *it*, they went down thither to him. And every one *that was* in distress, and every one that *was* in debt, and every one *that was* discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men. And David went thence to Mizpeh of Moab: and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, *and be* with you, till I know what God will do for me. And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold. And the prophet Gad said unto David, Abide not in the hold; depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth. When Saul heard that David was discovered, and the men that *were* with him, (now Saul abode in Gibeah under a tree in Ramah, having his spear in his hand, and all his servants *were* standing about him;) then Saul said unto his servants that stood about him, Hear now, ye *Benjamites*; will the son of Jesse *ve every one* of you fields and vine*rds, and* make you all captains *thousands*, and captains of hundreds; that all of you hav spired against me, and *there* that sheweth me that my so made a league with the son o and *there is* none of you sorry for me, or sheweth u that my son hath stirred up vant against me, to lie in w at this day? Then answere the Edomite, which was se the servants of Saul, and said the son of Jesse coming to Ahimelech the son of Ahitub he enquired of the LORD fo and gave him victuals, and ga the sword of Goliath the Phi Then the king sent to call lech the priest, the son of and all his father's house, the that *were* in Nob: and they all of them to the king. An said, Hear now, thou son of And he answered, Here I a lord. And Saul said unto hin have ye conspired against m and the son of Jesse, in tha hast given him bread, and a and hast enquired of God fo that he should rise against lie in wait, as at this day? Ahimelech answered the kin said, And who *is so* faithful all thy servants as David, w the king's son in law, and go thy bidding, and is honour thine house? Did I then enquire of God for him?

they knew when he fled, not shew it to me. But the of the king would not put heir hand to fall upon the of the LORD. And the king Doeg, Turn thou, and fall he priests. And Doeg the e turned, and he fell upon ests, and slew on that day LORD's priests. And David said unto Abiathar, I knew *it* that day, when Doeg the Edomite *was* there, that he would surely tell Saul: I have occasioned *the death* of all the persons of thy father's house. Abide thou with me, fear not: for he that seeketh my life seeketh thy life: but with me thou *shalt be* in safeguard.

N they told David, saying, hold, the Philistines fight Keilah, and they rob the ngfloors. Therefore David d of the LORD, saying, Shall nd smite these Philistines? e LORD said unto David, Go, ite the Philistines, and save And David's men said unto hold, we be afraid here in how much more then if we o Keilah against the armies Philistines? Then David en- of the LORD yet again. And AD answered him and said, go down to Keilah; for I the people together to war, to go down to Keilah, to besiege David and his men. And David knew that Saul secretly practised mischief against him; and he said to Abiathar the priest, Bring hither the ephod. Then said David, O LORD God of Israel, Thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake. Will the men of Keilah deliver me up into his hand? will Saul come down, as Thy servant hath heard? O LORD God of Israel, I beseech Thee, tell Thy servant. And the LORD said, He will come down.

the wood, and Jonathan went to his house. Then came up the Ziphites to Saul to Gibeah, saying, Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah, which *is* on the south of Jeshimon? Now therefore, O king, come down according to all the desire of thy soul to come down; and our part *shall be* to deliver him into the king's hand. And Saul said, Blessed *be* ye of the LORD; for ye have compassion on me. Go, I pray you, prepare yet, and know and see his place where his haunt is, *and* who hath seen him there: for it is told me *that* he dealeth very subtilly. See therefore, and take knowledge of all the lurking places where he

wilderness of Ma
heard *that*, he p
in the wilderne
Saul went on thi
tain, and David a
side of the mou
made haste to g
Saul; for Saul
passed David a
about to take the
a messenger unto
thee, and come;
have invaded th
Saul returned fr
David, and wen
listines: therefor
place Sela-hamm
vid went up from
in strong holds a

APRIL 10. Evening, 1 SAMUEL XXIV.

AND it came to pass, when Saul was returned from following the Philistines, that it was told him, saying, Behold, David *is* in the wilderness of En-gedi. Then Saul took three thousand chosen men out of all Israel, and went to seek David

Saul's robe privi
pass afterward,
smote him, beca
Saul's skirt. A
men, The LORD
do this thing u
LORD's anointe

's words, saying, Behold, keth thy hurt? Behold, hine eyes have seen how Lord had delivered thee o mine hand in the cave: bade *me* kill thee: but spared thee; and I said, put forth mine hand a- lord; for he *is* the Lord's Moreover, my father, see, e skirt of thy robe in my in that I cut off the skirt be, and killed thee not, and see that *there is* nei- or transgression in mine I have not sinned against thou huntest my soul to he Lord judge between ee, and the Lord avenge e: but mine hand shall n thee. As saith the pro- e ancients, Wickedness from the wicked: but shall not be upon thee. m is the king of Israel after whom dost thou ter a dead dog, after a Lord therefore be judge, between me and thee, nd plead my cause, and deliver me out of thine hand. And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, *Is* this thy voice, my son David? And Saul lifted up his voice, and wept. And he said to David, Thou *art* more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil. And thou hast shewed this day how that thou hast dealt well with me: forasmuch as when the Lord had delivered me into thine hand, thou killedst me not. For if a man find his enemy, will he let him go well away? wherefore the Lord reward thee good for that thou hast done unto me this day. And now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand. Swear now therefore unto me by the Lord, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house. And David sware unto Saul. And Saul went home; but David and his men gat them up unto the hold.

1. **Morning, 1 Samuel XXV.** April 11.

amuel died; and all the lites were gathered toge- amented him, and buried house at Ramah. And e, and went down to the of Paran. And *there was* Maon, whose possessions rmel; and the man *was* and he had three thou- , and a thousand goats: s shearing his sheep in low the name of the man l; and the name of his il: and *she was* a woman nderstanding, and of a ountenance: but the man sh and evil in his doings; s of the house of Caleb. d heard in the wilderness *did shear his sheep. And out ten young men, and unto the young men, Get* you up to Carmel, and go to Nabal, and greet him in my name: and thus shall ye say to him that liveth *in prosperity*, Peace *be* both to thee, and peace *be* to thine house, and peace *be* unto all that thou hast. And now I have heard that thou hast shearers: now thy shepherds which were with us, we hurt them not, neither was there ought missing unto them, all the while they were in Carmel. Ask thy young men, and they will shew thee. Wherefore let the young men find favour in thine eyes: for we come in a good day: give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David. And when Da- *vid's young men* came, they spake to *Nabal* according to all those words *in the name of* David, and ceased. *And Nabal* answered David's ser-

David said unto his men, Gird ye
on every man his sword. And they
girded on every man his sword; and
David also girded on his sword: and
there went up after David about
four hundred men; and two hun-
dred abode by the stuff. But one of
the young men told Abigail, Na-
bal's wife, saying, Behold, David
sent messengers out of the wilder-
ness to salute our master; and he
railed on them. But the men *were*
very good unto us, and we were not
hurt, neither missed we any thing,
as long as we were conversant with
them, when we were in the fields:
they were a wall unto us both by
night and day, all the while we
were with them keeping the sheep.
Now therefore know and consider
what thou wilt do; for evil is de-
termined against our master, and
against all his household: for he *is*
such a son of Belial, that *a man*
cannot speak to him. Then Abigail
made haste, and took two hundred
loaves, and two bottles of wine, and
five sheep ready dressed, and five
measures of parched *corn*, and an
hundred clusters of raisins, and two
hundred cakes of figs, and laid *them*
on asses. And she said unto her
servants, Go on before me; behold,

handmaid, I pray
thine audience, and
of thine handmaid.
I pray thee, regard
lial, *even* Nabal: fo
so *is* he; Nabal *i*
folly *is* with him: b
maid saw not the y
lord, whom thou di
therefore, my lord,
liveth, and *as* thy
ing the LORD hath
from coming to *shed*
avenging thyself
hand, now let thi
they that seek evil
as Nabal. And n
which thine handm
unto my lord, let
unto the young me
lord. I pray thee,
pass of thine han
LORD will certainl
a sure house; becau
eth the battles of
evil hath not been
thy days. Yet a
pursue thee, and t
but the soul of m
bound in the bundle
LORD thy God; a
thine enemies, the
out, *as out* of the

hast, then remember thine handmaid. And David said to Abigail, Blessed *be* the LORD God of Israel, Which sent thee this day to meet me: and blessed *be* thy advice, and blessed *be* thou, which hast kept me this day from coming to *shed* blood, and from avenging myself with mine own hand. For in very deed, *as* the LORD God of Israel liveth, Which hath kept me back from hurting thee, except thou hadst hasted and come to meet me, surely there had not been left unto Nabal by the morning light any that pisseth against the wall. So David received of her hand *that* which she had brought him, and said unto her, Go up in peace to thine house; see, I have hearkened to thy voice, and have accepted thy person. And Abigail came to Nabal; and, behold, he held a feast in his house, like the feast of a king; and Nabal's heart was merry within him, for he *was* very drunken: wherefore she told him nothing, less or more, until the morning light. But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became *as* a stone. A
ten days a
Nabal, th
David hea
he said, B
hath plea
proach fro
hath kept
the LORD
ness of N
And Davi
Abigail, to
And whe
were com
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him to wi
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earth, an
handmaid
feet of the
Abigail ha
upon an
her's that
went afte
and becar
took Ahin
were also
But Saul
daughter,
the son
Gallim.

April 11. **Evening, 1 Samuel X**

AND the Ziphites came unto Saul to Gibeah, saying, Doth not David hide himself in the hill of Hachilah, *which is* before Jeshimon? Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph. And Saul pitched in the hill of Hachilah, which *is* before Jeshimon, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness. David therefore sent out spies, and understood that Saul was come in very deed. And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and Abner the son of Ner, *the captain of* his host:
and the p
him. The
to Ahime
bishai the
Joab, sayi
me to Sa
shai said,
So David
people by
lay sleepi
his spear
bolster:
lay round
bishai to
thine ene
now the
pray thee
earth at o
the secon

Abishai, Destroy him not: for who can stretch forth his hand against the LORD's anointed, and be guiltless? David said furthermore, *As* the LORD liveth, the LORD shall smite him; or his day shall come to die; or he shall descend into battle, and perish. The LORD forbid that I should stretch forth mine hand against the LORD's anointed: but, I pray thee, take thou now the spear that *is* at his bolster, and the cruse of water, and let us go. So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw *it*, nor knew *it*, neither awaked: for they *were* all asleep; because a deep sleep from the LORD was fallen upon them. Then David went over to the other side, and stood on the top of an hill afar off; a great space *being* between them: and David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who *art* thou *that* criest to the king? And David said to Abner, *Art* not thou a *valiant* man? and who *is* like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord. This thing *is* not good that thou hast done. *As* the LORD liveth, ye *are* worthy to die, because ye have not kept your master, the LORD's anointed. And now see where the king's spear *is*, and the cruse of water that *was* at his bolster. And Saul knew David's voice, and said, *Is* this thy voice, my son David? And David said, *It is* my voice, my lord, O king. A said, Wherefore doth my lord pursue after his servant? for have I done? or what evil *is* in hand? Now therefore, I pray let my lord the king hear the of his servant. If the LORD stirred thee up against me, let accept an offering: but if *they* children of men, cursed *be* the fore the LORD; for they have me out this day from abiding inheritance of the LORD, saying serve other gods. Now therefo not my blood fall to the earth the face of the LORD: for the k Israel is come out to seek a fl when one doth hunt a partri the mountains. Then said S have sinned: return, my son D for I will no more do thee har cause my soul was precious in eyes this day: behold, I have the fool, and have erred exceed And David answered and sai hold the king's spear! and let the young men come over and it. The LORD render to ever his righteousness and his fa ness: for the LORD delivere into *my* hand to day, but I not stretch forth mine hand the LORD's anointed. And, as thy life was much set by th in mine eyes, so let my life be set by in the eyes of the LOR let Him deliver me out of all tr tion. Then Saul said to David, ed *be* thou, my son David: tho both do great *things*, and als still prevail. So David went way, and Saul returned to his

APRIL 12. Morning, 1 SAMUEL XXVII. APRI

AND David said in his heart, I shall now perish one day by the hand of Saul: *there is* nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair *of me, to* seek me any more in any *coast of* Israel: so shall I escape out *of his hand*. And David arose, and *he passed* over with the six hundred men that *were* with him un chish, the son of Maoch, k Gath. And David dwelt wi chish at Gath, he and his men, man with his household, *even* with his two wives, Ahinoa Jezreelitess, and Abigail the C itess, Nabal's wife. And it, wa Saul that David was fled to and he sought no more a

ay. And the time that
lt in the country of the
was a full year and four
nd David and his men
nd invaded the Geshur-
e Gezrites, and the Ama-
r those *nations were* of
habitants of the land, as
to Shur, even unto the
gypt. And David smote
nd left neither man nor
the Kenites. And David saved neither man nor woman alive, to bring *tidings* to Gath, saying, Lest they should tell on us, saying, So did David, and so *will be* his manner all the while he dwelleth in the country of the Philistines. And Achish believed David, saying, He hath made his people Israel utterly to abhor him; therefore he shall be my servant for ever.

2. **Evening, 1 Samuel XXVIII.** April 12.

ame to pass in those days,
the Philistines gathered
s together for warfare, to
Israel. And Achish said
d, Know thou assuredly,
shalt go out with me to
and thy men. And Da-
Achish, Surely thou shalt
thy servant can do. And
d to David, Therefore will
e keeper of mine head for
Samuel was dead, and all
lamented him, and buried
nah, even in his own city.
had put away those that
a familiar spirit at En-dor. And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me *him* up, whom I shall name unto thee. And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die? And Saul sware to her by the

perceived that it *was* Samuel, and he stooped with *his* face to the ground, and bowed himself. And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do. Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy? And the LORD hath done to him, as He spake by me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, *even* to David: because thou obeyedst not the voice of the LORD, nor executedst His fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day. Moreover the LORD will also deliver Israel with thee into the hand of the Philistines: and to morrow *shalt* thou and thy sons *be* with me: the LORD also shall deliver the host of Israel into the hand of the Philistines. Then Saul fell straightway all along and was sore afraid, words of Samuel: an strength in him; for h bread all the day, no And the woman came saw that he was sore said unto him, Behol maid hath obeyed th have put my life in have hearkened un which thou spakest t therefore, I pray thee also unto the voice of t and let me set a mor fore thee; and eat, th have strength, when thy way. But he ref I will not eat. But h gether with the wor him; and he hearke voice. So he arose f and sat upon the bed man had a fat calf in she hasted, and kill flour, and kneaded i unleavened bread th brought *it* before Sa his servants; and the they rose up, and w night.

APRIL 13. Morning, 1 SAMUEL XXIX.

NOW the Philistines gathered together all their armies to Aphek: and the Israelites pitched by a fountain which *is* in Jezreel. And the lords of the Philistines passed on by hundreds, and by thousands: but David and his men passed on in the rereward with Achish. Then said the princes of the Philistines, What *do* these Hebrews *here*? And Achish said unto the princes of the Philistines, *Is* not this David, the servant of Saul the king of Israel, which hath been with me these days, or these years, and I have found no fault in him since he fell *unto me* unto this day? And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him, Make this fel*low return*, that he may go again to his place which thou him, and let him not us to battle, lest in t an adversary to us: should he reconcile h master? *should it* n heads of these men? vid, of whom they s other in dances, say his thousands, and thousands? Then Ac vid, and said unto h the LORD liveth, tho right, and thy goin coming in with me good in my sight: found evil in thee s thy coming unto me nevertheless the lor not. Wherefore now in peace, that thou d

f the Philistines have | to Jezreel.

Evening, 1 Samuel XXX. April 13.

ne to pass, when Da-
his men were come to
e third day, that the
ad invaded the south,
nd smitten Ziklag, and
h fire; and had taken
ptives, that *were* there-
not any, either great
arried *them* away, and
r way. So David and
to the city, and, be-
burned with fire; and
nd their sons, and their
re taken captives. Then
people that *were* with
their voice and wept,
d no more power to
David's two wives were
s, Ahinoam the Jez-
Abigail the wife of Na-
elite. And David was
essed; for the people
ing him, because the
e people was grieved,
r his sons and for his
but David encouraged
e Lord his God. And
n Abiathar the priest,

he and four hundred men: for two hundred abode behind, which were so faint that they could not go over the brook Besor. And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water; and they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk *any* water, three days and three nights. And David said unto him, To whom *belongest* thou? and whence *art* thou? And he said, I *am* a young man of Egypt, servant to an Amalekite; and my master left me, because three days agone I fell sick. We made an invasion *upon* the south of the Cherethites, and upon *the coast* which *belongeth* to Judah, and upon the south of Caleb; and we burned Ziklag with fire. And David said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the

rode upon camels, and fled. And David recovered all that the Amalekites had carried away: and David rescued his two wives. And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any *thing* that they had taken to them: David recovered all. And David took all the flocks and the herds, *which* they drave before those *other* cattle, and said, This *is* David's spoil. And David came to the two hundred men, which were so faint that they could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet the people that *were* with him: and when David came near to the people, he saluted them. Then answered all the wicked men and *men* of Belial, of those that went with David, and said, Because they went not with us, we will not give them *ought* of the spoil that we have recovered, save to every man his wife and his children, that they may lead *them* away, and depart. Then said David, Ye shall not do so, my brethren, with that which the LORD hath given us, Who hath preserved us, and delivered the company th came against us into our hand. F who will hearken unto you in t matter? but as his part *is* that goe down to the battle, so *shall* his pa *be* that tarrieth by the stuff: th shall part alike. And it was *so* fr that day forward, that he made it statute and an ordinance for Isr unto this day. And when Dav came to Ziklag, he sent of the sp unto the elders of Judah, *even* to friends, saying, Behold a present you of the spoil of the enemies of t LORD; to *them* which *were* in Be el, and to *them* which *were* in so Ramoth, and to *them* which *were* Jattir, and to *them* which *were* Aroer, and to *them* which *were* Siphmoth, and to *them* which *we* in Eshtemoa, and to *them* wh *were* in Rachal, and to *them* wh *were* in the cities of the Jerahme ites, and to *them* which *were* the cities of the Kenites, and *them* which *were* in Hormah, a to *them* which *were* in Chor-ash and to *them* which *were* in Atha and to *them* which *were* in Hebr and to all the places where Da himself and his men were wont haunt.

APRIL 14. Morning, 1 SAMUEL XXXI. APRIL 1

NOW the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa. And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Melchishua, Saul's sons. And the battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers. Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and *abuse me. But* his armourbearer *would not; for* he was sore afraid. *Therefore Saul* took a sword, and *fell upon it.* And when his armourbearer saw that Saul was dead, fell likewise upon his sword, a died with him. So Saul died, and three sons, and his armourbear and all his men, that same day gether. And when the men of Isr that *were* on the other side of valley, and *they* that *were* on other side Jordan, saw that the m of Israel fled, and that Saul and sons were dead, they forsook cities, and fled; and the Philisti came and dwelt in them. And came to pass on the morrow, w the Philistines came to strip slain, that they found Saul and three sons fallen in mount Gilb And they cut off his head, stripped off his armour, and sen to the land of the Philistines.

ıth of Saul, when David was
from the slaughter of the
tes, and David had abode
s in Ziklag; it came even
on the third day, that, be-
man came out of the camp
ul with his clothes rent, and
on his head: and *so* it was,
came to David, that he fell
rth, and did obeisance. And
aid unto him, From whence
thou? And he said unto
t of the camp of Israel am I
And David said unto him,
nt the matter? I pray thee,
And he answered, That the
re fled from the battle, and
the people also are fallen
d; and Saul and Jonathan
are dead also. And David
o the young man that told
w knowest thou that Saul
athan his son be dead? And
ng man that told him said,
appened by chance upon
ilboa, behold, Saul leaned
spear; and, lo, the chariots
emen followed hard after

hold on his clothes, and rent them; and likewise all the men that *were* with him: and they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword. And David said unto the young man that told him, Whence *art* thou? And he answered, I *am* the son of a stranger, an Amalekite. And David said unto him, How wast thou not afraid to stretch forth thine hand to destroy the LORD's anointed? And David called one of the young men, and said, Go near, *and* fall upon him. And he smote him that he died. And David said unto him, Thy blood *be* upon thy head; for thy mouth hath testified against thee, saying, I have slain the LORD's anointed. And David lamented with this lamentation over Saul and over Jonathan his son: (also he bade them teach the children of Judah *the use of* the bow: behold, *it is* written in the book of Jasher.) The

Jonathan turned not back, and the sword of Saul returned not empty. Saul and Jonathan *were* lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions. Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with *other* delights, who put on ornaments of gold upon your apparel. How fallen in the midst Jonathan, *thou wa* high places. I am di my brother Jonatha hast thou been unto me was wonderful, of women. How fallen, and the wea rished!

APRIL 15. Morning, 2 SAMUEL II.

AND it came to pass after this, that David enquired of the LORD, saying, Shall I go up into any of the cities of Judah? And the LORD said unto him, Go up. And David said, Whither shall I go up? And He said, Unto Hebron. So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail Nabal's wife the Carmelite. And his men that *were* with him did David bring up, every man with his household: and they dwelt in the cities of Hebron. And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, *That* the men of Jabesh-gilead *were they* that buried Saul. And David sent messengers unto the men of Jabesh-gilead, and said unto them, Blessed *be* ye of the LORD, that ye have shewed this kindness unto your lord, *even* unto Saul, and have buried him. And now the LORD shew kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing. Therefore now let your hands be strengthened, and be ye valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them. But Abner the son of Ner, captain of Saul's host, took Ish-bosheth the son of Saul, and brought him over to Mahanaim; and made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel. Ish-bosheth Saul's son *was forty years old* when he began to reign over Israel, a years. But the hou lowed David. And David was king in house of Judah was six months. And A Ner, and the servant the son of Saul, we hanaim to Gibeon. son of Zeruiah, and David, went out, a by the pool of Gib sat down, the one of the pool, and t other side of the p said to Joab, Let now arise, and play Joab said, Let the there arose and we ber twelve of Benja *tained* to Ish-boshet and twelve of the se And they caught e low by the head, sword in his fellow fell down together: place was called H which *is* in Gibeon. a very sore battle Abner was beaten, Israel, before the se And there were th ruiah there, Joab, a Asahel: and Asahel foot as a wild roe. sued after Abner; turned not to the r the left from follow Abner looked behin *Art* thou Asahel? ed, I *am*. And Ab Turn thee aside to

with the hinder end of
mote him under the fifth
e spear came out behind
he fell down there, and
same place: and it came
at as many as came to
where Asahel fell down
ood still. Joab also and
rsued after Abner: and
nt down when they were
he hill of Ammah, that
Giah by the way of the
of Gibeon. And the chil-
enjamin gathered them-
ether after Abner, and
a troop, and stood on the
hill. Then Abner called
nd said, Shall the sword
ever? knowest thou not
sued after Israel no more, neither
fought they any more. And Abner
and his men walked all that night
through the plain, and passed over
Jordan, and went through all Bith-
ron, and they came to Mahanaim.
And Joab returned from following
Abner: and when he had gathered
all the people together, there lacked
of David's servants nineteen men
and Asahel. But the servants of Da-
vid had smitten of Benjamin, and
of Abner's men, *so that* three hun-
dred and threescore men died. And
they took up Asahel, and buried him
in the sepulchre of his father, which
was in Beth-lehem. And Joab and
his men went all night, and they
came to Hebron at break of day.

here was long war be-
the house of Saul and
of David: but David
onger and stronger, and
of Saul waxed weaker
r. And unto David were
in Hebron: and his first-
Amnon, of Ahinoam the
e; and his second, Chi-
bigail the wife of Nabal
name *was* Rizpah, the daughter of
Aiah: and *Ish-bosheth* said to Ab-
ner, Wherefore hast thou gone in
unto my father's concubine? Then
was Abner very wroth for the words
of Ish-bosheth, and said, *Am* I a
dog's head, which against Judah do
shew kindness this day unto the
house of Saul thy father, to his bre-
thren, and to his friends, and have

to Ish-bosheth Saul's son, saying,
Deliver *me* my wife Michal, which
I espoused to me for an hundred
foreskins of the Philistines. And
Ish-bosheth sent, and took her from
her husband, *even* from Phaltiel the
son of Laish. And her husband went
with her along weeping behind her
to Bahurim. Then said Abner unto
him, Go, return. And he returned.
And Abner had communication with
the elders of Israel, saying, Ye
sought for David in times past *to*
be king over you: now then do *it:*
for the LORD hath spoken of David,
saying, By the hand of My servant
David I will save My people Israel
out of the hand of the Philistines,
and out of the hand of all their ene-
mies. And Abner also spake in the
ears of Benjamin: and Abner went
also to speak in the ears of David
in Hebron all that seemed good to
Israel, and that seemed good to the
whole house of Benjamin. So Ab-
ner came to David to Hebron, and
twenty men with him. And David
made Abner and the men that *were*
with him a feast. And Abner said
unto David, I will arise and go, and
will gather all Israel unto my lord
the king, that they may make a

all that thou doest. An
ab was come out from
sent messengers after A
brought him again from
Sirah: but David knew
when Abner was retur
bron, Joab took him a
gate to speak with him
smote him there under
that he died, for the blo
his brother. And afte
David heard *it*, he sai
kingdom *are* guiltless
LORD for ever from t
Abner the son of Ner
on the head of Joab, an
father's house; and le
fail from the house of J
hath an issue, or that i
that leaneth on a staff,
eth on the sword, or t
bread. So Joab and
brother slew Abner, be
slain their brother Asah
in the battle. And Davi
ab, and to all the peop
with him, Rend your
gird you with sackcloth
before Abner. And king
self followed the bier.
buried Abner in Hebr
king lifted up his voic

ht else, till the sun be
ll the people took no-
it pleased them: as
e king did pleased all
'or all the people and
erstood that day that
he king to slay Abner
r. And the king said
unto his servants, Know ye not that
there is a prince and a great man
fallen this day in Israel? And I
am this day weak, though anointed
king; and these men the sons of
Zeruiah *be* too hard for me: the
Lord shall reward the doer of evil
according to his wickedness.

Morning, 2 Samuel IV. April 16.

Saul's son heard that
as dead in Hebron, his
eeble, and all the Is-
troubled. And Saul's
ien *that were* captains
name of the one *was*
the name of the other
ons of Rimmon a Bee-
children of Benjamin:
also was reckoned to
d the Beerothites fled
and were sojourners
his day.) And Jona-
on, had a son *that was*
et. He was five years
tidings came of Saul
out of Jezreel, and
him up, and fled: and
ss, as she made haste
he fell, and became
is name *was* Mephi-
the sons of Rimmon
e, Rechab and Baa-
d came about the heat
the house of Ish-bo-
y on a bed at noon.
me thither into the
house, *as though* they
tched wheat; and they
der the fifth *rib:* and
Baanah his brother
when they came into
lay on his bed in his
and they smote him,
and slew him, and beheaded him,
and took his head, and gat them
away through the plain all night.
And they brought the head of Ish-
bosheth unto David to Hebron, and
said to the king, Behold the head of
Ish-bosheth the son of Saul thine
enemy, which sought thy life; and
the Lord hath avenged my lord the
king this day of Saul, and of his
seed. And David answered Rechab
and Baanah his brother, the sons of
Rimmon the Beerothite, and said
unto them, *As* the Lord liveth, Who
hath redeemed my soul out of all
adversity, when one told me, say-
ing, Behold, Saul is dead, thinking
to have brought good tidings, I took
hold of him, and slew him in Zik-
lag, who *thought* that I would have
given him a reward for his tidings:
how much more, when wicked men
have slain a righteous person in his
own house upon his bed? shall I not
therefore now require his blood of
your hand, and take you away from
the earth? And David commanded
his young men, and they slew them,
and cut off their hands and their
feet, and hanged *them* up over the
pool in Hebron. But they took the
head of Ish-bosheth, and buried *it*
in the sepulchre of Abner in He-
bron.

Evening, 2 Samuel V. April 16.

e all the tribes of Is-
avid unto Hebron, and
, Behold, we *are* thy
flesh. Also in time
ul was king over us,
that leddest out and
Israel: *and the Lord*
said to thee, Thou shalt feed My
people Israel, and thou shalt be a
captain over Israel. So all the eld-
ers of Israel came to the king to
Hebron; and king David made a
league with them in Hebron be-
fore the Lord: and they anointed

David king over Israel. David *was* thirty years old when he began to reign, *and* he reigned forty years. In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah. And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither. Nevertheless David took the strong hold of Zion: the same *is* the city of David. And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, *that are* hated of David's soul, *he shall be chief and captain.* Wherefore they said, The blind and the lame shall not come into the house. So David dwelt in the fort, and called it the city of David. And David built round about from Millo and inward. And David went on, and grew great, and the LORD God of hosts *was* with him. And Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons: and they built David an house. And David perceived that the LORD had established him king over Israel, and that He had exalted his kingdom for His people Israel's sake. And David took *him* more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David. And these *be* the names of those that were born unto him in Jerusalem; Sh muah, and Shobab, and Nathan, Solomon, Ibhar also, and Elis and Nepheg, and Japhia, and shama, and Eliada, and Eliph But when the Philistines heard they had anointed David king Israel, all the Philistines came to seek David; and David hear *it*, and went down to the hold. Philistines also came and sp themselves in the valley of phaim. And David enquired o LORD, saying, Shall I go up to Philistines? wilt Thou deliver into mine hand? And the L said unto David, Go up: for I doubtless deliver the Philistine to thine hand. And David ca Baal-perazim, and David smote there, and said, The LORD hath ken forth upon mine enemies b me, as the breach of waters. T fore he called the name of that Baal-perazim. And there the their images, and David and men burned them. And the P tines came up yet again, and sp themselves in the valley of Rep And when David enquired o LORD, He said, Thou shalt n up; *but* fetch a compass b them, and come upon them o gainst the mulberry trees. An it be, when thou hearest the s of a going in the tops of the berry trees, that then thou shal stir thyself: for then shall the L go out before thee, to smite the of the Philistines. And David so, as the LORD had comma him; and smote the Philistines Geba until thou come to Gazer.

APRIL 17. Morning, 2 SAMUEL VI. APRIL

AGAIN, David gathered together all *the* chosen *men* of Israel, thirty thousand. And David arose, and went with all the people that *were* with him from Baale of Judah, to bring up from thence the ark of God, Whose name is called by the name of the LORD of hosts That *dwelleth between* the cherubims. And they set the ark of God a new cart, and brought it o the house of Abinadab that o Gibeah: and Uzzah and Ahio sons of Abinadab, drave the cart. And they brought it o the house of Abinadab which at Gibeah, accompanying the of God: and Ahio went befor

d David and all the house
played before the LORD
nner of *instruments made*
od, even on harps, and on
, and on timbrels, and on
and on cymbals. And when
e to Nachon's threshing-
zah put forth *his hand* to
of God, and took hold of
e oxen shook *it*. And the
the LORD was kindled a-
zzah; and God smote him
his error; and there he
he ark of God. And David
pleased, because the LORD
e a breach upon Uzzah:
alled the name of the place
zah to this day. And Da-
afraid of the LORD that
said, How shall the ark
ORD come to me? So Da-
d not remove the ark of
unto him into the city of
but David carried it aside
house of Obed-edom the
And the ark of the LORD
d in the house of Obed-edom
te three months: and the
essed Obed-edom, and all
hold. And it was told king
ying, The LORD hath bless-
use of Obed-edom, and all
taineth unto him, because
k of God. So David went
ght up the ark of God from
e of Obed-edom into the
David with gladness. And
, that when they that bare
of the LORD had gone six
sacrificed oxen and fat-
d David danced before the
th all *his* might; and Da-
girded with a linen ephod.
and all the house of Israel
up the ark of the LORD
ting, and with the sound
of the trumpet. And as the ark of the LORD came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the LORD; and she despised him in her heart. And they brought in the ark of the LORD, and set it in His place, in the midst of the tabernacle that David had pitched for it: and David offered burnt offerings and peace offerings before the LORD. And as soon as David had made an end of offering burnt offerings and peace offerings, he blessed the people in the name of the LORD of hosts. And he dealt among all the people, *even* among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece *of flesh*, and a flagon *of wine*. So all the people departed every one to his house. Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to day, who uncovered himself to day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself! And David said unto Michal, *It was* before the LORD, Which chose me before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel: therefore will I play before the LORD. And I will yet be more vile than thus, and will be base in mine own sight: and of the maidservants which thou hast spoken of, of them shall I be had in honour. Therefore Michal the daughter of Saul had no child unto the day of her death.

it came to pass, when the
g sat in his house, and the
ad given him rest round
m all his enemies; that the
unto Nathan the prophet,
, I dwell in an *house of*
cedar, but the ark of God dwelleth within curtains. And Nathan said to the king, Go, do all that *is* in thine heart; for the LORD *is* with thee. And it came to pass that *night, that the* word of the LORD

came unto Nathan, saying, Go and tell My servant David, Thus saith the LORD, Shalt thou build Me an house for Me to dwell in? Whereas I have not dwelt in *any* house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle. In all *the places* wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed My people Israel, saying, Why build ye not Me an house of cedar? Now therefore so shalt thou say unto My servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over My people, over Israel: and I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great *men* that *are* in the earth. Moreover I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime, and as since the time that I commanded judges *to be* over My people Israel, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that He will make thee an house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for My name, and I will stablish the throne of his kingdom for ever. I will be his father, and he shall be My son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: but My mercy shall not depart away from him, as I took *it* from Saul, whom I put away before thee. And thine house and thy kingdom shall *be established for* ever before thee:

thy throne shall be e
ever. According to al
and according to all t
did Nathan speak unto
went king David in, a
the LORD, and he said
O Lord GOD? and wha
that Thou hast brough
to? And this was yet
in Thy sight, O Lor
Thou hast spoken als
vant's house for a gr
come. And *is* this th
man, O Lord GOD? A
David say more unt
Thou, Lord GOD, know
vant. For Thy word
according to Thine ow
Thou done all these
to make Thy servant
Wherefore Thou art g
God: for *there is* no
neither *is there any*
Thee, according to all
heard with our ears.
one nation in the eart
people, *even* like Israe
went to redeem for
Himself, and to make
and to do for you gre
terrible, for Thy land
people, which Thou r
Thee from Egypt, *fro*
and their gods? For T
firmed to Thyself Thy
to be a people unto T
and Thou, LORD, art
God. And now, O Lo
word that Thou hast
cerning Thy servant,
ing his house, establis
and do as Thou hast s
Thy name be magnif
saying, The LORD of
God over Israel: and
of Thy servant David
ed before Thee. For T
of hosts, God of Israel,
ed to Thy servant, s
build thee an house: t
Thy servant found in
pray this prayer unto
now, O Lord GOD, T
God, and Thy words
Thou hast promised t

Thy servant: therefore now please Thee to bless the house of thy servant, that it may continue for ever before Thee: for Thou, O Lord God, hast spoken *it:* and with Thy blessing let the house of Thy servant be blessed for ever.

April 18. Morning, 2 Samuel VIII. April 18.

AND after this it came to pass, that David smote the Philistines, and subdued them: and David took Metheg-ammah out of the hand of the Philistines. And he smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and one full line to keep alive. So the Moabites became David's servants, *and* brought gifts. David smote also Hadadezer, the son of Rehob, king of Zobah, as he went to recover his border at the river Euphrates. And David took from him a thousand *chariots*, and seven hundred horsemen, and twenty thousand footmen: and David hamstrung all the chariot *horses*, but reserved of them *for* an hundred chariots. And when the Syrians of Damascus came to succour Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men. Then David put garrisons in Syria of Damascus: and the Syrians became servants to David, and brought gifts. And the Lord preserved David whithersoever he went. And David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem. And from Betah, and from Berothai, cities of Hadadezer, king David took exceeding much brass. When Toi king of Hamath heard that David had smitten all the host of Hadadezer, then Toi sent Joram his son unto king David, to salute him, and to bless him, because he had fought against Hadadezer, and smitten him: for Hadadezer had wars with Toi. And *Joram* brought with him vessels of silver, and vessels of gold, and vessels of brass: which also king David did dedicate unto the Lord, with the silver and gold that he had dedicated of all nations which he subdued; of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah. And David gat *him* a name when he returned from smiting of the Syrians in the valley of salt, *being* eighteen thousand *men*. And he put garrisons in Edom; throughout all Edom put he garrisons, and all they of Edom became David's servants. And the Lord preserved David whithersoever he went. And David reigned over all Israel; and David executed judgment and justice unto all his people. And Joab the son of Zeruiah *was* over the host; and Jehoshaphat the son of Ahilud *was* recorder; and Zadok the son of Ahitub, and Ahimelech the son of Abiathar, *were* the priests; and Seraiah *was* the scribe; and Benaiah the son of Jehoiada *was over* both the Cherethites and the Pelethites; and David's sons were chief rulers.

April 18. Evening, 2 Samuel IX. April 18.

AND David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake? And *there was* of the house of Saul a servant whose name was Ziba. And when they had called him unto David, *the king said* unto him, *Art* thou Ziba? And he said, Thy servant *is he*. And the king said, *Is* there not yet any of the house of Saul, that I may shew the kindness of God unto him? And Ziba said unto the king, Jonathan *hath yet a son, which is* lame on his

feet. And the king said unto him, Where *is* he? And Ziba said unto the king, Behold, he *is* in the house of Machir, the son of Ammiel, in Lo-debar. Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar. Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant! And David said unto him, Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually. And he bowed himself, and said, What *is* thy servant, that thou shouldest look upon such a dead dog as I *am*? Then the king called to Ziba, Saul's servant, and said unto him, I have given unto thy master's son a
tained to Saul and to al
Thou therefore, and th
thy servants, shall till t
him, and thou shalt b
fruits, that thy master
have food to eat: but M
thy master's son shall
alway at my table. No
fifteen sons and twent
Then said Ziba unto th
cording to all that my l
hath commanded his
shall thy servant do. As
bosheth, *said the king*,
at my table, as one of
sons. And Mephibosh
young son, whose name
And all that dwelt in t
Ziba *were* servants unt
sheth. So Mephiboshet
Jerusalem: for he did e
ally at the king's table
lame on both his feet.

APRIL 19. **Morning**, 2 SAMUEL X. A

AND it came to pass after this, that the king of the children of Ammon died, and Hanun his son reigned in his stead. Then said David, I will shew kindness unto Hanun the son of Nahash, as his father shewed kindness unto me. And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon. And the princes of the children of Ammon said unto Hanun their lord, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hath not David *rather* sent his servants unto thee, to search the city, and to spy it out, and to overthrow it? Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, *even* to their buttocks, and sent them away. When they told *it* unto Da-
he sent to meet them, because
men were greatly ashamed: and
ing said, Tarry at Jericho until
your beards be grown,
return. And when the
Ammon saw that they
fore David, the children
sent and hired the Syria
rehob, and the Syrian
twenty thousand footm
king Maacah a thousan
of Ish-tob twelve thou
And when David heard
Joab, and all the host of
men. And the children
came out, and put the b
ray at the entering in o
and the Syrians of Zo
Rehob, and Ish-tob, an
were by themselves in
When Joab saw that t
the battle was against
and behind, he chose of a
men of Israel, and p
array against the Syria
rest of the people he de
the hand of Abishai his b
he might put *them* in a
the children of Ammo
said, If the Syrians be
for me, then thou shal

bed with the servants of his lord, but went not down to his house. And it came to pass in the morning, that David wrote a letter to Joab, and sent *it* by the hand of Uriah. And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die. And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men *were*. And the men of the city went out, and fought with Joab: and there fell *some* of the people of the servants of David; and Uriah the Hittite died also. Then Joab sent and told David all the things concerning the war; and charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king, and if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall? Who smote Abimelech the son of Jerubbesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why were ye nigh the wall? then say thou Thy servant Uriah the Hittite dead also. So the messenger went and came and shewed David all that Joab had sent him for. And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field and we were upon them even unto the entering of the gate. And the shooters shot from off the wall unto on thy servants; and *some* of the king's servants be dead, and thy servant Uriah the Hittite is dead also. Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing displease thee, for the sword devoureth one as well as another: make thy battle more strong against the city, and overthrow it: and encourage thou him. And when the wife of Uriah heard that Uriah her husband was dead she mourned for her husband. And when the mourning was past, David sent and fetched her to his house, and she became his wife and bare him a son. But the thing that David had done displeased the LORD.

APRIL 20. Morning, 2 SAMUEL XII. APRIL

AND the LORD sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor. The rich *man* had exceeding many flocks and herds: but the poor *man* had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was *come unto him*; but took the poor *man's lamb*, and dressed it for the man that was come to him. And David's anger was greatly kindled against the man; and he said to Nathan, *As* the LORD liveth, the man that hath done this *thing* shall surely die: and he shall restore the lamb fourfold, because he did this thing, and because he had no pity. And Nathan said to David, Thou *art* the man. Thus saith the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if *that had been* too little, I would moreover have given unto thee such and such things. Wherefore hast thou despised

of the Lord, to do
ht? thou hast killed
tite with the sword,
n his wife *to be* thy
t slain him with the
children of Ammon.
the sword shall never
hine house; because
pised Me, and hast
e of Uriah the Hit-
wife. Thus saith the
d, I will raise up evil
nt of thine own house,
ke thy wives before
d give *them* unto thy
l he shall lie with thy
ight of this sun. For
secretly: but I will
before all Israel, and
n. And David said
I have sinned against
nd Nathan said unto
Lord also hath put
; thou shalt not die.
use by this deed thou
eat occasion to the
Lord to blaspheme,
that is born unto thee
ie. And Nathan de-
his house. And the
he child that Uriah's
o David, and it was
id therefore besought
hild; and David fast-
in, and lay all night
h. And the elders of
e, *and went* to him, to
from the earth: but
, neither did he eat
em. And it came to
eventh day, that the
And the servants of
to tell him that the
d: for they said, Be-
e child was yet alive,
o him, and he would
unto our voice: how
rex himself, if we tell
child is dead? But
saw that his servants
vid perceived that the
ad; therefore David
servants, Is the child
hey said, He is dead.
rose from the earth,
and washed, and anointed *himself*, and changed his apparel, and came into the house of the Lord, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat. Then said his servants unto him, What thing *is* this that thou hast done? thou didst fast and weep for the child, *while it was* alive; but when the child was dead, thou didst rise and eat bread. And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell *whether* God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me. And David comforted Bath-sheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name Solomon: and the Lord loved him. And He sent by the hand of Nathan the prophet; and he called his name Jedidiah, because of the Lord. And Joab fought against Rabbah of the children of Ammon, and took the royal city. And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters. Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city, and it be called after my name. And David gathered all the people together, and went to Rabbah, and fought against it, and took it. And he took their king's crown from off his head. the weight whereof *was* a talent of gold with the precious stones: and it was *set* on David's head. And he brought forth the spoil of the city in great abundance. And he brought forth the people that *were* therein, and put *them* under saws, and under harrows of iron, and under axes of iron, and made them pass through the brickkiln: and thus did he unto *all the cities of the* children of Ammon. So David and all the people *returned unto* Jerusalem.

April 20. Evening, 2 Samuel XIII.

AND it came to pass after this, that Absalom the son of David had a fair sister, whose name *was* Tamar; and Amnon the son of David loved her. And Amnon was so vexed, that he fell sick for his sister Tamar; for she *was* a virgin; and Amnon thought it hard for him to do any thing to her. But Amnon had a friend, whose name *was* Jonadab, the son of Shimeah David's brother: and Jonadab *was* a very subtil man. And he said unto him, Why *art* thou, *being* the king's son, lean from day to day? wilt thou not tell me? And Amnon said unto him, I love Tamar, my brother Absalom's sister. And Jonadab said unto him, Lay thee down on thy bed, and make thyself sick: and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give me meat, and dress the meat in my sight, that I may see *it*, and eat *it* at her hand. So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come, and make me a couple of cakes in my sight, that I may eat at her hand. Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat. So Tamar went to her brother Amnon's house; and he was laid down. And she took flour, and kneaded *it*, and made cakes in his sight, and did bake the cakes. And she took a pan, and poured *them* out before him; but he refused to eat. And Amnon said, Have out all men from me. And they went out every man from him. And Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which she had made, and brought *them* into the chamber to Amnon her brother. And when she had brought *them* unto him to eat, *he took hold of her*, and said unto *her*, Come lie with me, my sister. And she answered hi brother, do not force such thing ought to b rael: do not thou this whither shall I cause go? and as for thee, as one of the fools in therefore, I pray the the king; for he will me from thee. Howb not hearken unto he being stronger than sh and lay with her. hated her exceedingly hatred wherewith he l greater than the love had loved her. And unto her, Arise, be go said unto him, *There* this evil in sending greater than the oth didst unto me. But hearken unto her. T his servant that mi him, and said, Put no out from me, and bolt her. And *she had* divers colours upon l such robes were the ki *that were* virgins app his servant brought bolted the door after l mar put ashes on her h her garment of divers *was* on her, and laid her head, and went on Absalom her brother Hath Amnon thy brot thee? but hold now t sister: he *is* thy bro not this thing. So Ta desolate in her broth house. But when king of all these things, wroth. And Absalon his brother Amnon nei bad: for Absalom h because he had forced mar. And it came to p full years, that Absalo shearers in Baal-hazor side Ephraim: and Ab all the king's sons.

came to the king, and said, Behold now, thy servant hath sheepshearers; let the king, I beseech thee, and his servants go with thy servant. And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him: howbeit he would not go, but blessed him. Then said Absalom, If not, I pray thee, let my brother Amnon go with us. And the king said unto him, Why should he go with thee? But Absalom pressed him, that he let Amnon and all the king's sons go with him. Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: have not I commanded you? be courageous, and be valiant. And the servants of Absalom did unto Amnon as Absalom had commanded. Then all the king's sons arose, and every man gat him up upon his mule, and fled. And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons, and there is not one of them left. Then the king arose, and tare his garments, and lay on the earth; and all his servants stood by with their clothes rent. And Jonadab, the son of Shimeah David's brother, answered and said, Let not my lord suppose *that* they have slain all the young men the king's sons; for Amnon only is dead: for by the appointment of Absalom this hath been determined from the day that he forced his sister Tamar. Now therefore let not my lord the king take the thing to his heart, to think that all the king's sons are dead: for Amnon only is dead. But Absalom fled. And the young man that kept the watch lifted up his eyes, and looked, and, behold, there came much people by the way of the hill side behind him. And Jonadab said unto the king, Behold, the king's sons come: as thy servant said, so it is. And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept: and the king also and all his servants wept very sore. But Absalom fled, and went to Talmai, the son of Ammihud, king of Geshur. And *David* mourned for his son every day. So Absalom fled, and went to Geshur, and was there three years. And *the soul of* king David longed to go forth unto Absalom: for he was comforted concerning Amnon, seeing he was dead.

April 21. **Morning,** 2 Samuel XIV. April 21.

NOW Joab the son of Zeruiah perceived that the king's heart was toward Absalom. And Joab sent to Tekoah, and fetched thence a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, and put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead: and [illegible] to the king, and speak on this [illegible] unto him. So Joab put the [illegible] in her mouth. And when the [illegible] of Tekoah spake to the king, [illegible] on her face to the ground, [illegible] obeisance, *and said, Help, O* *And the king said unto her,* What aileth thee? And she answered, I *am* indeed a widow woman, and mine husband is dead. And thy handmaid had two sons, and they two strove together in the field, and *there was* none to part them, but the one smote the other, and slew him. And, behold, the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also: and so they shall *quench my* coal which is left, and *shall not* leave to my husband *neither* name nor remainder upon the

earth. And the king said unto the woman, Go to thine house, and I will give charge concerning thee. And the woman of Tekoah said unto the king, My lord, O king, the iniquity *be* on me, and on my father's house: and the king and his throne *be* guiltless. And the king said, Whosoever saith *ought* unto thee, bring him to me, and he shall not touch thee any more. Then said she, I pray thee, let the king remember the LORD thy God, that thou wouldest not suffer the revengers of blood to destroy any more, lest they destroy my son. And he said, *As* the LORD liveth, there shall not one hair of thy son fall to the earth. Then the woman said, Let thine handmaid, I pray thee, speak *one* word unto my lord the king. And he said, Say on. And the woman said, Wherefore then hast thou thought such a thing against the people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again his banished. For we must needs die, and *are* as water spilt on the ground, which cannot be gathered up again; neither doth God respect *any* person: yet doth He devise means, that His banished be not expelled from Him. Now therefore that I am come to speak of this thing unto my lord the king, *it is* because the people have made me afraid: and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid. For the king will hear, to deliver his handmaid out of the hand of the man *that would* destroy me and my son together out of the inheritance of God. Then thine handmaid said, The word of my lord the king shall now be comfortable: for as an angel of God, so *is* my lord the king to discern good and bad: therefore the LORD thy God will be with thee. Then the king answered and said unto the woman, Hide not from me, I pray thee, the *thing that* I shall ask thee. And the *woman said*, Let my lord the king now speak. And the king said, *Is not* the hand of Joab with thee in all this? And the woman answered and said, *As* thy soul liveth, my lord the king, none can turn to the right hand or to the left from ought that my lord the king hath spoken: for thy servant Joab, he bade me, and he put all these words in the mouth of thine handmaid: to fetch about this form of speech hath thy servant Joab done this thing: and my lord is wise, according to the wisdom of an angel of God, to know all *things* that are in the earth. And the king said unto Joab, Behold now, I have done this thing: go therefore, bring the young man Absalom again. And Joab fell to the ground on his face, and bowed himself, and thanked the king: and Joab said, To day thy servant knoweth that I have found grace in thine sight, my lord, O king, in that the king hath fulfilled the request of his servant. So Joab arose and went to Geshur, and brought Absalom to Jerusalem. And the king said, Let him turn to his own house, and let him not see my face. So Absalom returned to his own house, and saw not the king's face. But in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him. And when he polled his head (for it was at every year's end that he polled *it:* because *the hair* was heavy on him, therefore he polled it:) he weighed the hair of his head at two hundred shekels after the king's weight. And unto Absalom there were born three sons, and one daughter, whose name *was* Tamar: she was a woman of a fair countenance. So Absalom dwelt two full years in Jerusalem, and saw not the king's face. Therefore Absalom sent for Joab, to have sent him to the king; but he would not come to him: and when he sent again the second time, he would not come. Therefore he said unto his servants, See, Joab's field is near mine, and he hath barley there; go and set it on fire. And Absalom's servants set the field on

Joab arose, and came to
nto *his* house, and said
Wherefore have thy ser-
ny field on fire? And Ab-
vered Joab, Behold, I sent
saying, Come hither, that
I thee to the king, to say,
am I come from Geshur?
good for me *to have been*
there still: now therefore let me
see the king's face; and if there be
any iniquity in me, let him kill me.
So Joab came to the king, and told
him: and when he had called for
Absalom, he came to the king, and
bowed himself on his face to the
ground before the king: and the
king kissed Absalom.

1. **Evening, 2 Samuel XV.** April 21.

came to pass after this,
Absalom prepared him
d horses, and fifty men
fore him. And Absalom
rly, and stood beside the
gate: and it was *so*, that
man that had a contro-
to the king for judgment,
lom called unto him, and
hat city *art* thou? And
y servant *is* of one of the
rael. And Absalom said
See, thy matters *are* good
but *there is* no man *deput-*
ing to hear thee. Absalom
ver, Oh that I were made
he land, that every man
any suit or cause might
me, and I would do him
nd it was *so*, that when
ame nigh *to him* to do him
he put forth his hand, and
and kissed him. And on
r did Absalom to all Is-
ame to the king for judg-
Absalom stole the hearts
of Israel. And it came
ter forty years, that Ab-
unto the king, I pray
me go and pay my vow,
ve vowed unto the Lord,
For thy servant vowed
dle I abode at Geshur in
ring, If the Lord shall
again indeed to Jerusalem,
ll serve the Lord. And
aid unto him, Go in peace.
se, and went to Hebron.
lom sent spies throughout
ibes of Israel, saying, As
e hear the sound of the
then ye *shall say, Absalom*
Hebron. And with Ab-
salom went two hundred men out of
Jerusalem, *that were* called; and
they went in their simplicity, and
they knew not any thing. And Ab-
salom sent for Ahithophel the Gi-
lonite, David's counsellor, from his
city, *even* from Giloh, while he of-
fered sacrifices. And the conspiracy
was strong; for the people increas-
ed continually with Absalom. And
there came a messenger to David,
saying, The hearts of the men of
Israel are after Absalom. And Da-
vid said unto all his servants that
were with him at Jerusalem, Arise,
and let us flee; for we shall not *else*
escape from Absalom: make speed
to depart, lest he overtake us sud-
denly, and bring evil upon us, and
smite the city with the edge of the
sword. And the king's servants said
unto the king, Behold, thy servants
are ready to do whatsoever my lord
the king shall appoint. And the king
went forth, and all his household
after him. And the king left ten
women, *which were* concubines, to
keep the house. And the king went
forth, and all the people after him,
and tarried in a place that was far
off. And all his servants passed on
beside him; and all the Cherethites,
and all the Pelethites, and all the
Gittites, six hundred men which
came after him from Gath, passed
on before the king. Then said the
king to Ittai the Gittite, Wherefore
goest thou also with us? return to
thy place, and abide with the king:
for thou *art* a stranger, and also an
exile. Whereas thou camest *but* yes-
terday, should I this day make thee
go up and down with us? seeing I

go whither I may, return thou, and take back thy brethren: mercy and truth *be* with thee. And Ittai answered the king, and said, *As* the LORD liveth, and *as* my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be. And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that *were* with him. And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness. And lo Zadok also, and all the Levites *were* with him, bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city. And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favour in the eyes of the LORD, He will bring me again, and shew me *both* it, and His habitation: but if He thus say, I have no delight in thee; behold, *here am* I, let Him do to me as seemeth good unto Him. The king said also unto Zadok the priest, *Art not* thou a seer? return into the city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar. See, I will tarry in the plain of the wilderness, until there come word from you to certify me. Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarr there. And David went up by ascent of *mount* Olivet, and wept he went up, and had his head cov ed, and he went barefoot: and all people that *was* with him cove every man his head, and they w up, weeping as they went up. A *one* told David, saying, Ahithop *is* among the conspirators with A salom. And David said, O LORD pray Thee, turn the counsel of A thophel into foolishness. And it ca to pass, that *when* David was co to the top *of the mount*, where worshipped God, behold, Hushai t Archite came to meet him with coat rent, and earth upon his hea unto whom David said, If thou pa est on with me, then thou shalt be burden unto me: but if thou retu to the city, and say unto Absalo I will be thy servant, O king; I *have been* thy father's serva hitherto, so *will* I now also *be* th servant: then mayest thou for m defeat the counsel of Ahithoph And *hast thou* not there with the Zadok and Abiathar the priest therefore it shall be, *that* what thin soever thou shalt hear out of th king's house, thou shalt tell it Zadok and Abiathar the priest Behold, *they have* there with the their two sons, Ahimaaz Zadok *son*, and Jonathan Abiathar's son and by them ye shall send unto m every thing that ye can hear. S Hushai David's friend came into the city, and Absalom came into Jerusalem.

APRIL 22. Morning, 2 SAMUEL XVI. APRIL 2

AND when David was a little past the top *of the hill*, behold, Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred *loaves* of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a bottle of wine. And the king said unto Ziba, What *meanest thou* by these? And Ziba *said, The asses be* for the king's household to ride on; and the bre and summer fruit for the young m to eat; and the wine, that such be faint in the wilderness may dri And the king said, And where is master's son? And Ziba said the king, Behold, he abideth at rusalem: for he said, To day the house of Israel restore me kingdom of my father. Then the king to Ziba, Behold, thine

ll the servants of king
ll the people and all
n *were* on his right
s left. And thus said
e cursed, Come out,
bloody man, and thou
: the LORD hath re-
hee all the blood of
Saul, in whose stead
ned; and the LORD
the kingdom into the
m thy son: and, be-
taken in thy mischief,
rt a bloody man. Then
e son of Zeruiah unto
should this dead dog
the king? let me go
hee, and take off his
king said, What have
u, ye sons of Zeruiah?
se, because the LORD
o him, Curse David.
a say, Wherefore hast
And David said to
all his servants, Be-
which came forth of
eketh my life: how
may this Benjamite
alone, and let him
LORD hath bidden
e that the LORD will

to pass, when Hushai the Archite, David's friend, was come unto Absalom, that Hushai said unto Absalom, God save the king, God save the king. And Absalom said to Hushai, *Is* this thy kindness to thy friend? why wentest thou not with thy friend? And Hushai said unto Absalom, Nay; but whom the LORD, and this people, and all the men of Israel, choose, his will I be, and with him will I abide. And again, whom should I serve? *should I* not *serve* in the presence of his son? as I have served in thy father's presence, so will I be in thy presence. Then said Absalom to Ahithophel, Give counsel among you what we shall do. And Ahithophel said unto Absalom, Go in unto thy father's concubines, which he hath left to keep the house; and all Israel shall hear that thou art abhorred of thy father: then shall the hands of all that *are* with thee be strong. So they spread Absalom a tent upon the top of the house; and Absalom went in unto his father's concubines in the sight of all Israel. And the counsel of Ahithophel, which he counselled in those days, *was* as if a man had enquir-

now Hushai the Archite also, and let us hear likewise what he saith. And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do *after* his saying? if not; speak thou. And Hushai said unto Absalom, The counsel that Ahithophel hath given *is* not good at this time. For, said Hushai, thou knowest thy father and his men, that they *be* mighty men, and they *be* chafed in their minds, as a bear robbed of her whelps in the field: and thy father *is* a man of war, and will not lodge with the people. Behold, he is hid now in some pit, or in some *other* place: and it will come to pass, when some of them be overthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom. And he also *that is* valiant, whose heart *is* as the heart of a lion, shall utterly melt: for all Israel knoweth that thy father *is* a mighty man, and *they* which *be* with him *are* valiant men. Therefore I counsel that all Israel be generally gathered unto thee, from Dan even to Beer-sheba, as the sand that *is* by the sea for multitude; and that thou go to battle in thine own person. So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him and of all the men that *are* with him there shall not be left so much as one. Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there. And Absalom and all the men of Israel said, The counsel of Hushai the Archite *is* better than the counsel of Ahithophel. For the Lord had appointed to defeat the good counsel of Ahithophel, to the intent that the Lord might bring evil upon Absalom. Then said Hushai unto Zadok and *to Abiathar* the priests, Thus and *thus did Ahithophel* counsel Absalom and the elders of Israel; thus and thus have I counse Now therefore send quickly, tell David, saying, Lodge not night in the plains of the wilder but speedily pass over; lest the be swallowed up, and all the pe that *are* with him. Now Jona and Ahimaaz stayed by En-ro for they might not be seen to into the city: and a wench went told them; and they went and king David. Nevertheless a lad them, and told Absalom: but went both of them away qui and came to a man's house in hurim, which had a well in his c whither they went down. And woman took and spread a cove over the well's mouth, and sp ground corn thereon; and the was not known. And when A lom's servants came to the wo to the house, they said, Wher Ahimaaz and Jonathan? And woman said unto them, They gone over the brook of water. when they had sought and c not find *them*, they returned to rusalem. And it came to pass, they were departed, that they c up out of the well, and went told king David, and said unto vid, Arise, and pass quickly over water: for thus hath Ahithop counselled against you. Then D arose, and all the people that with him, and they passed over dan: by the morning light t lacked not one of them that was gone over Jordan. And when A thophel saw that his counsel was followed, he saddled *his* ass, an rose, and gat him home to his ho to his city, and put his househol order, and hanged himself, and d and was buried in the sepulchr his father. Then David came to hanaim. And Absalom passed Jordan, he and all the men of I with him. And Absalom made masa captain of the host inste Joab: which Amasa *was* a m son, whose name *was* Ithra a raelite, that went in to Abiga

a pillar, which *is* in the king's dale: for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day, Absalom's place. Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, how that the LORD hath avenged him of his enemies. And Joab said unto him, Thou shalt not bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead. Then said Joab to Cushi, Go tell the king what thou hast seen. And Cushi bowed himself unto Joab, and ran. Then said Ahimaaz the son of Zadok yet again to Joab, But howsoever, let me, I pray thee, also run after Cushi. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings ready? But howsoever, *said he*, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and overran Cushi. And David sat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone. And the watchman cried, and told the king. And the king said, If he *be* alone, *there is* tidings in his mouth. And he came apace, and drew near. And the watchman saw another man running: and the watchman called unto the porter, and said, Behold *another* man running
king said, He also
And the watchma
eth the running o
like the running of
of Zadok. And th
a good man, and
tidings. And Ahi
said unto the king,
he fell down to th
face before the kin
ed *be* the LORD thy
delivered up the m
their hand against
And the king said,
Absalom safe? A
swered, When Joa
servant, and *me* t
a great tumult, but
it was. And the ki
Turn aside, *and* st
turned aside, and
behold, Cushi came
Tidings, my lord
LORD hath avenge
all them that rose
And the king said
young man Absalo
answered, The en
the king, and all
thee to do *thee*
young man *is*. A
much moved, and
chamber over the
and as he went,
my son Absalom,
Absalom! would
for thee, O Absal
son!

APRIL 23. Evening, 2 SAMUEL XIX.

AND it was told Joab, Behold, the king weepeth and mourneth for Absalom. And the victory that day was *turned* into mourning unto all the people: for the people heard say that day how the king was grieved for his son. And the people gat them by stealth that day into the city, as people being ashamed steal away when they flee in battle. But the king covered his face, *and the king* cried with a loud voice, *O my son* Absalom, O Absalom, my son, my son! An
the house to the ki
hast shamed this
all thy servants, w
saved thy life, an
sons and of thy d
lives of thy wives,
thy concubines; i
thine enemies, and
For thou hast d
that thou regarde
nor servants: for t
that if Absalom

king arose, and sat in the
nd they told unto all the
aying, Behold, the king doth
gate. And all the people
fore the king: for Israel
every man to his tent. And
ople were at strife through-
he tribes of Israel, saying,
saved us out of the hand
emies, and he delivered us
e hand of the Philistines;
he is fled out of the land
om. And Absalom, whom
ted over us, is dead in bat-
w therefore why speak ye
ord of bringing the king
nd king David sent to Za-
to Abiathar the priests,
speak unto the elders of
ying, Why are ye the last
he king back to his house?
e speech of all Israel is
he king, *even* to his house.
my brethren, ye *are* my
l my flesh: wherefore then
he last to bring back the
nd say ye to Amasa, *Art*
of my bone, and of my
od do so to me, and more
hou be not captain of the
re me continually in the
Joab. And he bowed the

the king, Let not my lord impute iniquity unto me, neither do thou remember that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart. For thy servant doth know that I have sinned: therefore, behold, I am come the first this day of all the house of Joseph to go down to meet my lord the king. But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he cursed the LORD's anointed? And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? shall there any man be put to death this day in Israel? for do not I know that I *am* this day king over Israel? Therefore the king said unto Shimei, Thou shalt not die. And the king sware unto him. And Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came *again* in peace. And it came to pass, when he was come to Jerusalem to meet the king, that

didst thou set thy servant among them that did eat at thine own table. What right therefore have I yet to cry any more unto the king? And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land. And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house. And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan. Now Barzillai was a very aged man, *even* fourscore years old: and he had provided the king of sustenance while he lay at Mahanaim; for he *was* a very great man. And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem. And Barzillai said unto the king, How long have I to live, that I should go up with the king unto Jerusalem? I *am* this day fourscore years old: *and* can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet a burden unto my lord the king? Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward? Let thy servant, I pray thee, turn back again, that I may die in mine own city, *and be buried* by the grave of my father and of my mother. But behold thy servant Chimham; let him go over with my lord the king; and do to him what shall seem good unto thee. And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt require of me, *that* will I do for thee. And all the people went over Jordan. And when the king was come over, the king kissed Barzillai, and blessed him; and he returned unto his own place. Then the king went on to Gilgal, and Chimham went on with him: and all the people of Judah conducted the king, and also half the people of Israel. And, behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, and have brought the king, and his household, and all David's men, with him, over Jordan? And all the men of Judah answered the men of Israel, Because the king is near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's cost, or hath he given us any gift? And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more *right* in David than ye: why then did ye despise us, that our advice should not be first had in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Israel.

APRIL 24. Morning, 2 SAMUEL XX. APRIL 24.

AND there happened to be there a man of Belial, whose name *was* Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said, We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel. So every man of Israel went up from after David, *and* followed Sheba the son of Bichri: but *the men of* Judah clave unto their king, from Jordan even to Jerusalem. And David came to his house at Jerusalem; and the king took the ten women *his* concubines, whom he had left to keep the house, and put them in ward, and fed them, but went not in unto them. So were shut up unto the day of death, living in widowhood. Then said the king to Amasa, Assemble me the men of Judah within three

ut after him Joab's
Cherethites, and the
l all the mighty men:
out of Jerusalem, to
heba the son of Bichri.
re at the great stone
Gibeon, Amasa went
And Joab's garment
at on was girded unto
n it a girdle *with* a
l upon his loins in the
; and as he went forth
d Joab said to Amasa,
health, my brother?
k Amasa by the beard
t hand to kiss him.
look no heed to the
s in Joab's hand: so
therewith in the fifth
out his bowels to the
truck him not again;
So Joab and Abishai
rsued after Sheba the
. And one of Joab's
him, and said, He that
b, and he that *is* for
go after Joab. And
wed in blood in the
highway. And when
that all the people
removed Amasa out
y into the field, and

he was come near unto her, the woman said, *Art* thou Joab? And he answered, I *am he*. Then she said unto him, Hear the words of thine handmaid. And he answered, I do hear. Then she spake, saying, They were wont to speak in old time, saying, They shall surely ask *counsel* at Abel: and so they ended *the matter*. I *am one of them that are* peaceable *and* faithful in Israel: thou seekest to destroy a city and a mother in Israel: why wilt thou swallow up the inheritance of the LORD? And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy. The matter *is* not so: but a man of mount Ephraim, Sheba the son of Bichri by name, hath lifted up his hand against the king, *even* against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall. Then the woman went unto all the people in her wisdom. And they cut off the head of Sheba the son of Bichri, and cast *it* out to Joab. And he blew a trumpet, and they retired from the city, every man to his tent. And Joab returned to

(now the Gibeonites *were* not of the children of Israel, but of the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul sought to slay them in his zeal to the children of Israel and Judah.) Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the LORD? And the Gibeonites said unto him, We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, *that* will I do for you. And they answered the king, The man that consumed us, and that devised against us *that* we should be destroyed from remaining in any of the coasts of Israel, let seven men of his sons be delivered unto us, and we will hang them up unto the LORD in Gibeah of Saul, *whom* the LORD did choose. And the king said, I will give *them*. But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of the LORD's oath that *was* between them, between David and Jonathan the son of Saul. But the king took the two sons of Rizpah the daughter of Aiah, whom she

daughter of Aiah, t
Saul, had done. A
and took the bone
the bones of Jonath
the men of Jabesh
had stolen them fro
Beth-shan, where the
hanged them, when
had slain Saul in G
brought up from th
of Saul and the bon
his son; and they gat
of them that were h
bones of Saul and J
buried they in the c
jamin in Zelah, in t
Kish his father: and
all that the king co
after that God was i
land. Moreover the
yet war again wit
David went down, a
with him, and foug
Philistines: and Dav
And Ishbi-benob, w
sons of the giant,
whose spear *weighe*
shekels of brass in w
girded with a new
to have slain David
the son of Zeruiah
and smote the Philis
him. Then the men

of whose spear *was* beam. And there tle in Gath, where *great* stature, that and six fingers, and six toes, four and er; and he also was born to the giant. And when he defied Israel, Jonathan the son of Shimeah the brother of David slew him. These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

Morning, 2 Samuel XXII. April 26.

spake unto the Lord of this song in the Lord had delivered hand of all his ene- of the hand of Saul: e Lord *is* my rock, , and my deliverer; rock; in Him will I shield, and the horn , my high tower, and aviour; Thou savest e. I will call on the worthy to be praised: ved from mine ene- waves of death com- floods of ungodly afraid; the sorrows sed me about; the n prevented me; in lled upon the Lord, y God: and He did out of His temple, *enter* into His ears. shook and trembled; s of heaven moved ause He was wroth. a smoke out of His e out of His mouth were kindled by it. heavens also, and d darkness *was* un- And He rode upon a d fly: and He was wings of the wind. darkness pavilions m, dark waters, *and* the skies. Through before Him were indled. The Lord n heaven, and the ered His voice. And rows, and scattered g, and discomfited channels of the sea *foundations of the* world were discovered, at the rebuking of the Lord, at the blast of the breath of His nostrils. He sent from above, He took me; He drew me out of many waters; He delivered me from my strong enemy, *and* from them that hated me: for they were too strong for me. They prevented me in the day of my calamity: but the Lord was my stay. He brought me forth also into a large place: He delivered me, because He delighted in me. The Lord rewarded me according to my righteousness: according to the cleanness of my hands hath He recompensed me. For I have kept the ways of the Lord, and have not wickedly departed from my God. For all His judgments *were* before me: and *as for* His statutes, I did not depart from them. I was also upright before Him, and have kept myself from mine iniquity. Therefore the Lord hath recompensed me according to my righteousness; according to my cleanness in His eye sight. With the merciful Thou wilt shew Thyself merciful, *and* with the upright man Thou wilt shew Thyself upright. With the pure Thou wilt shew Thyself pure; and with the froward Thou wilt shew Thyself unsavoury. And the afflicted people Thou wilt save: but Thine eyes *are* upon the haughty, *that* Thou mayest bring *them* down. For Thou *art* my lamp, O Lord: and the Lord will lighten my darkness. For by Thee I have run through a troop: by my God have I leaped over a wall. *As for* God, His way *is* perfect; the word of the Lord *is* tried: *He is a* buckler to all them that *trust in* Him. For who is God, save

the LORD? and who *is* a rock, save our God? God *is* my strength *and* power: and He maketh my way perfect. He maketh my feet like hinds' *feet:* and setteth me upon my high places. He teacheth my hands to war; so that a bow of steel is broken by mine arms. Thou hast also given me the shield of Thy salvation: and Thy gentleness hath made me great. Thou hast enlarged my steps under me; so that my feet did not slip. I have pursued mine enemies, and destroyed them; and turned not again until I had consumed them. And I have consumed them, and wounded them, that they could not arise: yea, they are fallen under my feet. For Thou hast girded me with strength to battle: them that rose up against me hast Thou subdued under me. Thou hast also given me the necks of mine enemies, that I might destroy them that hate me. They looked, but *there was* none to save; *even* unto the LORD, but He answered them not. Then did I beat them as small as the dust of the earth, I did stamp them the mire of the street, *and* did spr them abroad. Thou also hast d vered me from the strivings of people, Thou hast kept me *to* head of the heathen: a people w I knew not shall serve me. Str gers shall submit themselves u me: as soon as they hear, they a be obedient unto me. Strangers s fade away, and they shall be afr out of their close places. The L liveth; and blessed *be* my rock; exalted be the God of the rock my salvation. It *is* God That ave eth me, and That bringeth down people under me, and That bring me forth from mine enemies: T also hast lifted me up on high ab them that rose up against me: T hast delivered me from the viol man. Therefore I will give tha unto Thee, O LORD, among the h then, and I will sing praises u Thy name. *He is* the tower of vation for His king: and shew mercy to His anointed, unto Da and to his seed for evermore.

APRIL 26. Evening, 2 SAMUEL XXIII. APRIL

NOW these *be* the last words of David. David the son of Jesse said, and the man *who was* raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the LORD spake by me, and His word *was* in my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men *must be* just, ruling in the fear of God. And *he shall be* as the light of the morning, *when* the sun riseth, *even* a morning without clouds; *as* the tender grass *springing* out of the earth by clear shining after rain. Although my house *be* not so with God; yet He hath made with me an everlasting covenant, ordered in all *things*, and sure: for *this is* all my salvation, and all *my* desire, although He make *it* not to grow. But *the sons of Belial shall be* all of them as *thorns thrust* away, because they cannot be taken with hands: the man *that* shall touch them m be fenced with iron and the stal a spear; and they shall be utte burned with fire in the *same* pl These *be* the names of the mig men whom David had: The Ta monite that sat in the seat, c among the captains; the same Adino the Eznite: *he lift up spear* against eight hundred, wh he slew at one time. And after *was* Eleazar the son of Dodo Ahohite, *one* of the three mig men with David, when they def the Philistines *that* were there thered together to battle, and men of Israel were gone away: arose, and smote the Philistines til his hand was weary, and his ha clave unto the sword: and the Lo wrought a great victory that d and the people returned after only to spoil. And after him

he son of Agee the Ha-
the Philistines were ga-
ther into a troop, where
e of ground full of len-
the people fled from the
But he stood in the
e ground, and defended
the Philistines: and the
ght a great victory. And
thirty chief went down,
o David in the harvest
e cave of Adullam: and
the Philistines pitched
y of Rephaim. And Da-
en in an hold, and the
the Philistines *was* then
em. And David longed,
h that one would give
f the water of the well
m, which *is* by the gate!
ree mighty men brake
host of the Philistines,
ater out of the well of
, that *was* by the gate,
, and brought *it* to Da-
eless he would not drink
poured it out unto the
he said, Be it far from
, that I should do this:
the blood of the men
jeopardy of their lives?
e would not drink it.
s did these three mighty
Abishai, the brother of
on of Zeruiah, was chief
e. And he lifted up his
nst three hundred, *and*
and had the name among
he not most honourable
erefore he was their cap-
eit he attained not unto
hree. And Benaiah the
oiada, the son of a va-
f Kabzeel, who had done
many acts, he slew two lionlike men of Moab: he went down also and slew a lion in the midst of a pit in time of snow: and he slew an Egyptian, a goodly man: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear. These *things* did Benaiah the son of Jehoiada, and had the name among three mighty men. He was more honourable than the thirty, but he attained not to the *first* three. And David set him over his guard. Asahel the brother of Joab *was* one of the thirty; Elhanan the son of Dodo of Beth-lehem, Shammah the Harodite, Elika the Harodite, Helez the Paltite, Ira the son of Ikkesh the Tekoite, Abiezer the Anethothite, Mebunnai the Hushathite, Zalmon the Ahohite, Maharai the Netophathite, Heleb the son of Baanah, a Netophathite, Ittai the son of Ribai out of Gibeah of the children of Benjamin, Benaiah the Pirathonite, Hiddai of the brooks of Gaash, Abi-albon the Arbathite, Azmaveth the Barhumite, Eliahba the Shaalbonite, of the sons of Jashen, Jonathan, Shammah the Hararite, Ahiam the son of Sharar the Hararite, Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of Ahithophel the Gilonite, Hezrai the Carmelite, Paarai the Arbite, Igal the son of Nathan of Zobah, Bani the Gadite, Zelek the Ammonite, Nahari the Beerothite, armourbearer to Joab the son of Zeruiah, Ira an Ithrite, Gareb an Ithrite, Uriah the Hittite: thirty and seven in all.

7. **Morning, 2 Samuel XXIV.** April 27.

in the anger of the Lord
indled against Israel, and
David against them to
mber Israel and Judah.
ng said to Joab the cap-
e host, which *was* with
w through *all the tribes*
from Dan even to Beer-
sheba, and number ye the people, that I may know the number of the people. And Joab said unto the king, Now the Lord thy God add unto the people, how many soever they be, an hundredfold, and that *the eyes of* my lord the king may *see it:* but why doth my lord the

king delight in this thing? Notwithstanding the king's word prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king, to number the people of Israel. And they passed over Jordan, and pitched in Aroer, on the right side of the city that *lieth* in the midst of the river of Gad, and toward Jazer: then they came to Gilead, and to the land of Tahtim-hodshi; and they came to Dan-jaan, and about to Zidon, and came to the strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, *even* to Beer-sheba. So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days. And Joab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah *were* five hundred thousand men. And David's heart smote him after that he had numbered the people. And David said unto the LORD, I have sinned greatly in that I have done: and now, I beseech Thee, O LORD, take away the iniquity of Thy servant; for I have done very foolishly. For when David was up in the morning, the word of the LORD came unto the prophet Gad, David's seer, saying, Go and say unto David, Thus saith the LORD, I offer thee three *things;* choose thee one of them, that I may *do it* unto thee. So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to Him That sent me. And David said unto Gad, I am in a great strait: let us fall now into the hand of the LORD; *for His* mercies *are* great: and let me not fall into the hand of m
So the LORD sent a pestilence u
Israel from the morning even to
time appointed: and there die
the people from Dan even to B
sheba seventy thousand men.
when the angel stretched out
hand upon Jerusalem to destro
the LORD repented Him of the
and said to the angel that destro
the people, It is enough: stay
thine hand. And the angel of
LORD was by the threshingpla
Araunah the Jebusite. And D
spake unto the LORD when he
the angel that smote the people,
said, Lo, I have sinned, and I
done wickedly: but these sh
what have they done? let T
hand, I pray Thee, be against
and against my father's house.
Gad came that day to David,
said unto him, Go up, rear an a
unto the LORD in the threshing
of Araunah the Jebusite. And
vid, according to the saying of
went up as the LORD comman
And Araunah looked, and saw
king and his servants coming on
ward him: and Araunah went
and bowed himself before the
on his face upon the ground.
Araunah said, Wherefore is my
the king come to his servant?
David said, To buy the thresh
floor of thee, to build an altar
the LORD, that the plague may
stayed from the people. And A
nah said unto David, Let my
the king take and offer up w
seemeth good unto him: beh
here be oxen for burnt sacri
and threshing instruments and o
instruments of the oxen for w
All these *things* did Araunah,
king, give unto the king. And A
nah said unto the king, The L
thy God accept thee. And the
said unto Araunah, Nay; but I
surely buy *it* of thee at a pr
neither will I offer burnt offer
unto the LORD my God of
which doth cost me nothing.
David bought the threshingfloor
the oxen for fifty shekels of sil

uilt there an altar
D, and offered burnt
peace offerings. So
the Lord was intreated for the
land, and the plague was stayed
from Israel.

Evening, 1 Kings I. April 27.

David was old *and*
in years; and they
vith clothes, but he
herefore his servants
Let there be sought
e king a young vir-
ner stand before the
ner cherish him, and
thy bosom, that my
nay get heat. So they
ir damsel throughout
of Israel, and found
hammite, and brought
g. And the damsel
, and cherished the
istered to him: but
her not. Then Ado-
of Haggith exalted
, I will be king: and
n chariots and horse-
nen to run before him.
had not displeased
me in saying, Why
so? and he also *was*
nan; and *his mother*
r Absalom. And he
Joab the son of Ze-
Abiathar the priest:
ving Adonijah helped
lok the priest, and
on of Jehoiada, and
rophet, and Shimei,
e mighty men which
avid, were not with
Adonijah slew sheep
at cattle by the stone
hich *is* by En-rogel,
is brethren the king's
e men of Judah the
: but Nathan the pro-
iah, and the mighty
mon his brother, he
erefore Nathan spake
a the mother of Solo-
Hast thou not heard
the son of Haggith
ad David our lord
t? Now therefore
pray *thee, give thee*
ad
counsel, that thou mayest save thine
own life, and the life of thy son
Solomon. Go and get thee in unto
king David, and say unto him, Didst
not thou, my lord, O king, swear
unto thine handmaid, saying, As-
suredly Solomon thy son shall reign
after me, and he shall sit upon my
throne? why then doth Adonijah
reign? Behold, while thou yet talk-
est there with the king, I also will
come in after thee, and confirm thy
words. And Bath-sheba went in un-
to the king into the chamber: and
the king was very old; and Abishag
the Shunammite ministered unto the
king. And Bath-sheba bowed, and
did obeisance unto the king. And
the king said, What wouldest thou?
And she said unto him, My lord,
thou swarest by the Lord thy God
unto thine handmaid, *saying*, As-
suredly Solomon thy son shall reign
after me, and he shall sit upon my
throne. And now, behold, Adonijah
reigneth; and now, my lord the
king, thou knowest *it* not: and he
hath slain oxen and fat cattle and
sheep in abundance, and hath called
all the sons of the king, and Abia-
thar the priest, and Joab the cap-
tain of the host: but Solomon thy
servant hath he not called. And
thou, my lord, O king, the eyes of
all Israel *are* upon thee, that thou
shouldest tell them who shall sit on
the throne of my lord the king after
him. Otherwise it shall come to
pass, when my lord the king shall
sleep with his fathers, that I and
my son Solomon shall be counted
offenders. And, lo, while she yet
talked with the king, Nathan the
prophet also came in. And they told
the king, saying, Behold Nathan the
prophet. And when he was come in
before the king, he bowed himself
before the king with his face to the
ground. And Nathan said, My lord,

Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called. Is this thing done by my lord the king, and thou hast not shewed *it* unto thy servant, who should sit on the throne of my lord the king after him? Then king David answered and said, Call me Bath-sheba. And she came into the king's presence, and stood before the king. And the king sware, and said, *As* the LORD liveth, That hath redeemed my soul out of all distress, even as I sware unto thee by the LORD God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day. Then Bath-sheba bowed with *her* face to the earth, and did reverence to the king, and said, Let my lord king David live for ever. And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king. The king also said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon: and let Zadok the priest and Na-

an horn of oil out o
and anointed Solo
blew the trumpet;
ple said, God sav
And all the peopl
him, and the peo
pipes, and rejoiced
so that the earth
sound of them. A
all the guests tha
heard *it* as they h
of eating. And w
the sound of the t
Wherefore *is this*
being in an uproar
yet spake, behold,
of Abiathar the p
Adonijah said unt
for thou *art* a v
bringest good tidi
than answered an
jah, Verily our lord
made Solomon kin
hath sent with him
and Nathan the
naiah the son of J
Cherethites, and th
they have caused
the king's mule:
priest and Nathan
anointed him king
they are come up

ne to sit on my throne
ne eyes even seeing *it*.
guests that *were* with
re afraid, and rose up,
ry man his way. And
ared because of Solo-
rose, and went, and
on the horns of the
was told Solomon, say-
Adonijah feareth king
r, lo, he hath caught
orns of the altar, say-
ing, Let king Solomon swear unto me to day that he will not slay his servant with the sword. And Solomon said, If he will shew himself a worthy man, there shall not an hair of him fall to the earth: but if wickedness shall be found in him, he shall die. So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said unto him, Go to thine house.

Morning, 1 KINGS II. APRIL 28.

days of David drew
at he should die; and
olomon his son, saying,
of all the earth: be
herefore, and shew thy-
and keep the charge of
r God, to walk in His
His statutes, and His
its, and His judgments,
monies, as it is written
Moses, that thou may-
in all thou doest,
oever thou turnest thy-
e LORD may continue
ich He spake concern-
ig, If thy children take
r way, to walk before
with all their heart and
r soul, there shall not
id He) a man on the
srael. Moreover thou
what Joab the son of
o me, *and* what he did
aptains of the hosts of
Abner the son of Ner,
nasa the son of Jether,
w, and shed the blood
ace, and put the blood
his girdle that *was*
s, and in his shoes that
feet. Do therefore ac-
ay wisdom, and let not
l go down to the grave
ut shew kindness unto
Barzillai the Gileadite,
be of those that eat at
or so they came to me
because of Absalom thy
d, behold, *thou hast with*
the son of Gera, a Ben-
jamite of Bahurim, which cursed me with a grievous curse in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I sware to him by the LORD, saying, I will not put thee to death with the sword. Now therefore hold him not guiltless: for thou *art* a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood. So David slept with his fathers, and was buried in the city of David. And the days that David reigned over Israel *were* forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem. Then sat Solomon upon the throne of David his father; and his kingdom was established greatly. And Adonijah the son of Haggith came to Bath-sheba the mother of Solomon. And she said, Comest thou peaceably? And he said, Peaceably. He said moreover, I have somewhat to say unto thee. And she said, Say on. And he said, Thou knowest that the kingdom was mine, and *that* all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brother's: for it was his from the LORD. And now I ask one petition of thee, deny me not. And she said unto him, Say on. And he said, Speak, I pray thee, unto Solomon the king, (for he will not say thee nay,) that he give me Abishag *the* Shunammite to wife. And Bath-sheba said, Well; I will speak for

thee unto the king. Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand. Then she said, I desire one small petition of thee; *I pray thee*, say me not nay. And the king said unto her, Ask on, my mother: for I will not say thee nay. And she said, Let Abishag the Shunammite be given to Adonijah thy brother to wife. And king Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunammite for Adonijah? ask for him the kingdom also; for he *is* mine elder brother; even for him, and for Abiathar the priest, and for Joab the son of Zeruiah. Then king Solomon sware by the LORD, saying, God do so to me, and more also, if Adonijah have not spoken this word against his own life. Now therefore, *as* the LORD liveth, Which hath established me, and set me on the throne of David my father, and Who hath made me an house, as He promised, Adonijah shall be put to death this day. And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell upon him that he died. And unto Abiathar the priest said the king, Get thee to Anathoth, unto thine own fields; for thou *art* worthy of death: but I will not at this time put thee to death, because thou barest the ark of the Lord GOD before David my father, and because thou hast been afflicted in all wherein my father was afflicted. So Solomon thrust out Abiathar from being priest unto the LORD; that he might fulfil the word of the LORD, which He spake concerning the house of Eli in Shiloh. Then tidings came to Joab: for Joab had turned after Adonijah, though he turned not after Absalom. And Joab fled unto the tabernacle of the LORD, and caught hold on the horns of the altar. *And it was* told king Solomon that *Joab was fled* unto the tabernacle of the LORD; and, behold, *he is* altar. Then Solomon sent B the son of Jehoiada, saying, G upon him. And Benaiah came tabernacle of the LORD, an unto him, Thus saith the king forth. And he said, Nay; but die here. And Benaiah brou king word again, saying, Th Joab, and thus he answered m the king said unto him, Do as said, and fall upon him, an him; that thou mayest take a innocent blood, which Joa from me, and from the hous father. And the LORD shall his blood upon his own he fell upon two men more ri and better than he, and sle with the sword, my father not knowing *thereof, to wit* the son of Ner, captain of of Israel, and Amasa the Jether, captain of the host dah. Their blood shall there turn upon the head of Jo upon the head of his seed f but upon David, and upon and upon his house, and throne, shall there be peace from the LORD. So Benaiah of Jehoiada went up, and f him, and slew him: and buried in his own house in derness. And the king put the son of Jehoiada in his ro the host: and Zadok the p the king put in the room thar. And the king sent an for Shimei, and said unto hi thee an house in Jerusale dwell there, and go not fort any whither. For it shall be the day thou goest out, and over the brook Kidron, th know for certain that th surely die: thy blood shall thine own head. And Shi unto the king, The saying as my lord the king hath will thy servant do. And dwelt in Jerusalem many da it came to pass at the end years, that two of the ser Shimei ran away unto Ac

d the king sent and called
, and said unto him, Did
ke thee to swear by the
protested unto thee, say-
for a certain, on the day
out, and walkest abroad
er, that thou shalt surely
thou saidst unto me, The
I have heard *is* good.

own head; and king Solomon *shall be* blessed, and the throne of David shall be established before the LORD for ever. So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died. And the kingdom was established in the hand of Solomon.

lomon made affinity with
oh king of Egypt, and took
daughter, and brought her
ty of David, until he had
nd of building his own
the house of the LORD,
all of Jerusalem round
ly the people sacrificed in
s, because there was no
unto the name of the
l those days. And Solo-
the LORD, walking in the
David his father: only
ed and burnt incense in
. And the king went to
sacrifice there; for that
reat high place: a thou-
offerings did Solomon
that altar. In Gibeon the
peared to Solomon in a

child: I know not *how* to go out or come in. And Thy servant *is* in the midst of Thy people which Thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore Thy servant an understanding heart to judge Thy people, that I may discern between good and bad: for who is able to judge this Thy so great a people? And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy

and I was delivered of a child with her in the house. And it came to pass the third day after that I was delivered, that this woman was delivered also: and we *were* together; *there was* no stranger with us in the house, save we two in the house. And this woman's child died in the night; because she overlaid it. And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom. And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear. And the other woman said, Nay;

sword. And they bro
before the king. And
Divide the living chil
give half to the one, a
other. Then spake the
the living child *was* u
for her bowels yearn
son, and she said, O
her the living child, a
slay it. But the othe
be neither mine nor thi
it. Then the king a
said, Give her the livi
in no wise slay it: s
ther thereof. And all I
the judgment which
judged; and they fea
for they saw that the w
was in him, to do judg

April 29. Morning, 1 Kings IV.

SO king Solomon was king over all Israel. And these *were* the princes which he had; Azariah the son of Zadok the priest, Elihoreph and Ahiah, the sons of Shisha, scribes; Jehoshaphat the son of Ahilud, the recorder. And Benaiah the son of Jehoiada *was* over the host: and Zadok and Abiathar *were* the priests: and Azariah the son of Nathan *was*

mesh, and Elon-beth-h
of Hesed, in Aruboth
tained Sochoh, and a
Hepher: the son of A
the region of Dor; w
phath the daughter o
wife: Baana the son
him pertained Taanac
do, and all Beth-shear
Zartanah beneath Jezr

s the sand which *is* multitude, eating and making merry. And ed over all kingdoms unto the land of the d unto the border of brought presents, and n all the days of his omon's provision for hirty measures of fine eescore measures of xen, and twenty oxen ures, and an hundred rts, and roebucks, and l fatted fowl. For he over all *the region* on river, from Tiphsah over all the kings on ver: and he had peace und about him. And el dwelt safely, every vine and under his fig even to Beer-sheba, f Solomon. And So- ty thousand stalls of

the place where the officers were, every man according to his charge. And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that *is* on the sea shore. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about. And he spake three thousand proverbs: and his songs were a thousand and five. And he spake of trees, from the cedar tree that *is* in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes. And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

Evening, 1 Kings V. April 29.

a king of Tyre sent its unto Solomon; for hat they had anointed e room of his father:

Lord spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto My name.

over this great people. And Hiram sent to Solomon, saying, I have considered the things which thou sentest to me for: *and* I will do all thy desire concerning timber of cedar, and concerning timber of fir. My servants shall bring *them* down from Lebanon unto the sea: and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive *them:* and thou shalt accomplish my desire, in giving food for my household. So Hiram gave Solomon cedar trees and fir trees *according to* all his desire. And Solomon gave Hiram twenty thousand measures of wheat *for* food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year. And the LORD gave Solomon wisdom, as He promised him: and there was peace between Hiram and Sol
they two made a leag
And king Solomon raise
of all Israel; and the lev
thousand men. And he s
Lebanon, ten thousand
courses: a month they
banon, *and* two month
and Adoniram *was* ov
And Solomon had thr
ten thousand that bare b
fourscore thousand hew
mountains; beside the c
mon's officers which *we*
work, three thousand an
dred, which ruled over
that wrought in the wo
king commanded, and t
great stones, costly stone
stones, to lay the found
house. And Solomon's b
Hiram's builders did he
the stonesquarers: so th
timber and stones to bui

APRIL 30. Morning, 1 KINGS VI.

AND it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which *is* the second month, that he began to build the house of the LORD. And the house which king Solomon built for the LORD, the length thereof *was* threescore cubits, and the breadth thereof twenty *cubits*, and the height thereof thirty cubits. And the porch before the temple of the house, twenty cubits *was* the length thereof, according to the breadth of the house; *and* ten cubits *was* the breadth thereof before the house. And for the house he made windows of narrow lights. And against the wall of the house he built chambers round about, *against* the walls of the house round about, *both* of the temple and of the oracle: and he made chambers round about: the nethermost chamber *was* five cubits *broad*, and the middle *was* six cubits *broad*, and the third *was* seven cubits broad: for wit
wall of the house he ma
rests round about, tha
should not be fastened
of the house. And the
it was in building, was b
made ready before it
thither: so that there
hammer nor ax *nor* an
heard in the house, whi
building. The door for
chamber *was* in the righ
house: and they went u
ing stairs into the mid
and out of the middle in
So he built the house,
ed it; and covered the
beams and boards of
then he built chamber
the house, five cubits hi
rested on the house wi
cedar. And the word
came to Solomon, sayi
ing this house which
building, if thou wilt
statutes, and execute M
and keep all My comm
walk in them; then w

with thee, which I spake
d thy father: and I will
ng the children of Israel,
ot forsake My people Is-
Solomon built the house,
d it. And he built the
house within with boards
oth the floor of the house,
alls of the cieling: *and*
them on the inside with
covered the floor of the
planks of fir. And he
ty cubits on the sides of
both the floor and the
boards of cedar: he even
for it within, *even* for
even for the most holy
l the house, that *is*, the
ore it, was forty cubits
the cedar of the house
carved with knops and
rs: all *was* cedar; there
ne seen. And the oracle
d in the house within, to
e ark of the covenant of
And the oracle in the
s twenty cubits in length,
r cubits in breadth, and
its in the height thereof:
rlaid it with pure gold;
red the altar *which was*
So Solomon overlaid the
in with pure gold: and
partition by the chains
fore the oracle; and he
with gold. And the whole
verlaid with gold, until
shed all the house: also
altar that *was* by the
verlaid with gold. And
oracle he made two che-
live tree, *each* ten cubits
five cubits *was* the one
cherub, and five cubits
ring of the cherub: from
st part of the one wing
termost part of the other
cubits. And the other
ten cubits: both the
cherubims *were* of one measure and one size. The height of the one cherub *was* ten cubits, and so *was it* of the other cherub. And he set the cherubims within the inner house: and they stretched forth the wings of the cherubims, so that the wing of the one touched the *one* wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house. And he overlaid the cherubims with gold. And he carved all the walls of the house round about with carved figures of cherubims and palm trees and open flowers, within and without. And the floor of the house he overlaid with gold, within and without. And for the entering of the oracle he made doors *of* olive tree: the lintel *and* side posts *were* a fifth part *of the wall*. The two doors also *were of* olive tree; and he carved upon them carvings of cherubims and palm trees and open flowers, and overlaid *them* with gold, and spread gold upon the cherubims, and upon the palm trees. So also made he for the door of the temple posts *of* olive tree, a fourth part *of the wall*. And the two doors *were of* fir tree: the two leaves of the one door *were* folding, and the two leaves of the other door *were* folding. And he carved *thereon* cherubims and palm trees and open flowers: and covered *them* with gold fitted upon the carved work. And he built the inner court with three rows of hewed stone, and a row of cedar beams. In the fourth year was the foundation of the house of the Lord laid, in the month Zif: and in the eleventh year, in the month Bul, which *is* the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.

lomon was building his
ouse thirteen years, *and*
all *his house. He built*
also the house of the forest of Le-
banon; the length thereof *was* an
hundred cubits, and the breadth

thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars. And *it was* covered with cedar above upon the beams, that *lay* on forty five pillars, fifteen *in* a row. And *there were* windows *in* three rows, and light *was* against light *in* three ranks. And all the doors and posts *were* square, with the windows: and light *was* against light *in* three ranks. And he made a porch of pillars; the length thereof *was* fifty cubits, and the breadth thereof thirty cubits: and the porch *was* before them: and the *other* pillars and the thick beam *were* before them. Then he made a porch for the throne where he might judge, *even* the porch of judgment: and *it was* covered with cedar from one side of the floor to the other. And his house where he dwelt *had* another court within the porch, *which* was of the like work. Solomon made also an house for Pharaoh's daughter, whom he had taken *to wife*, like unto this porch. All these *were of* costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and *so* on the outside toward the great court. And the foundation *was of* costly stones, even great stones, stones of ten cubits, and stones of eight cubits. And above *were* costly stones, after the measures of hewed stones, and cedars. And the great court round about *was* with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of the LORD, and for the porch of the house. And king Solomon sent and fetched Hiram out of Tyre. He *was* a widow's son of the tribe of Naphtali, and his father *was* a man of Tyre, a worker in brass: and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work. For he cast two pillars of *brass*, of eighteen cubits high apiece:

and a line of twelve
pass either of them
made two chapiters
to set upon the top
the height of the o
five cubits, and th
other chapiter *was*
nets of checker wo
of chain work, fo
which *were* upon
pillars; seven for t
and seven for the
And he made the
rows round about u
work, to cover the
were upon the top
nates: and so did
chapiter. And the
were upon the to
were of lily work
four cubits. And th
the two pillars *ha*
also above, over a
which *was* by the n
pomegranates *were*
rows round about
chapiter. And he s
in the porch of the
set up the right p
the name thereof
set up the left pilla
name thereof Boaz
top of the pillars *w*
was the work of the
And he made a
cubits from the o
other: *it was* roun
his height *was* fiv
line of thirty cubit
round about. And
of it round about *f*
compassing it, ten
passing the sea r
knops *were* cast in
it was cast. It st
oxen, three looking
and three looking t
and three looking t
and three looking t
and the sea *was set*
and all their hinde
ward. And it *was*
thick, and the b
wrought like the
with flowers of lili

two thousand baths. And he made
ten bases of brass; four cubits *was*
the length of one base, and four cu-
bits the breadth thereof, and three
cubits the height of it. And the
work of the bases *was* on this *man-*
ner: they had borders, and the bor-
ders *were* between the ledges: and
on the borders that *were* between
the ledges *were* lions, oxen, and che-
rubims: and upon the ledges *there*
were a base above: and beneath the
lions and oxen *were* certain addi-
tions made of thin work. And every
base had four brasen wheels, and
plates of brass: and the four corners
thereof had undersetters: under the
laver *were* undersetters molten, at
the side of every addition. And the
mouth of it within the chapiter and
above *was* a cubit: but the mouth
thereof *was* round *after* the work of
the base, a cubit and an half: and
also upon the mouth of it *were*
gravings with their borders, four-
square, not round. And under the
borders *were* four wheels; and the
axletrees of the wheels *were joined*
to the base: and the height of a
wheel *was* a cubit and half a cubit.
And the work of the wheels *was*
like the work of a chariot wheel:
their axletrees, and their naves, and
their felloes, and their spokes, *were*
all molten. And *there were* four
undersetters to the four corners of
one base: *and* the undersetters *were*
of the very base itself. And in the
top of the base *was there* a round
compass of half a cubit high: and
on the top of the base the ledges
thereof and the borders thereof *were*
of the same. For on the plates of
the ledges thereof, and on the bor-
ders thereof, he graved cherubims,
lions, and palm trees, according to
the proportion of every one, and
additions round about. After this
manner he made the ten bases: all
of them had one casting, one mea-
sure, *and* one size. Then made he
ten lavers of brass: one laver con-
tained forty baths: *and* every laver
was four cubits: *and* upon every
one of the ten bases one laver. *And*

he put five bases on the right side of
the house, and five on the left side
of the house: and he set the sea on
the right side of the house eastward
over against the south. And Hiram
made the lavers, and the shovels, and
the basons. So Hiram made an end
of doing all the work that he made
king Solomon for the house of the
Lord: the two pillars, and the *two*
bowls of the chapiters that *were* on
the top of the two pillars; and the
two networks, to cover the two bowls
of the chapiters which *were* upon
the top of the pillars; and four
hundred pomegranates for the two
networks, *even* two rows of pome-
granates for one network, to cover
the two bowls of the chapiters that
were upon the pillars; and the ten
bases, and ten lavers on the bases;
and one sea, and twelve oxen under
the sea; and the pots, and the sho-
vels, and the basons: and all these
vessels, which Hiram made to king
Solomon for the house of the Lord,
were of bright brass. In the plain
of Jordan did the king cast them,
in the clay ground between Succoth
and Zarthan. And Solomon left all
the vessels *unweighed*, because they
were exceeding many: neither was
the weight of the brass found out.
And Solomon made all the vessels
that *pertained* unto the house of
the Lord: the altar of gold, and
the table of gold, whereupon the
shewbread *was*, and the candlesticks
of pure gold, five on the right *side*,
and five on the left, before the oracle,
with the flowers, and the lamps, and
the tongs *of* gold, and the bowls, and
the snuffers, and the basons, and the
spoons, and the censers *of* pure gold;
and the hinges *of* gold, *both* for the
doors of the inner house, the most
holy *place*, *and* for the doors of the
house, *to wit*, of the temple. So was
ended all the work that king Solo-
mon made for the house of the Lord.
And Solomon brought in the things
which David his father had dedi-
cated; *even* the silver, and the gold,
and the vessels, did he put among the
treasures of the house of the Lord.

MAY 2. **Morning, 1 KINGS VIII.**

THEN Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD out of the city of David, which *is* Zion. And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which *is* the seventh month. And all the elders of Israel came, and the priests took up the ark. And they brought up the ark of the LORD, and the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, even those did the priests and the Levites bring up. And king Solomon, and all the congregation of Israel, that were assembled unto him, *were* with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude. And the priests brought in the ark of the covenant of the LORD unto His place, into the oracle of the house, to the most holy *place, even* under the wings of the cherubims. For the cherubims spread forth *their* two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above. And they drew out the staves, that the ends of the staves were seen out in the holy *place* before the oracle, and they were not seen without: and there they are unto this day. *There was* nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the LORD made *a covenant* with the children of Israel, when they came out of the land of Egypt. And it came to pass, when the priests were come out of the holy *place*, that the cloud filled the house of the LORD, so that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.

Then spake Solomon, The LORD *said that He* would dwell in the thick darkness. I hav
Thee an house to dwel
place for Thee to abi
And the king turned l
and blessed all the c
Israel: (and all the c
Israel stood;) and he
be the LORD God of
spake with His mout
my father, and hath
fulfilled *it*, saying, S
that I brought forth
rael out of Egypt, I
out of all the tribes
build an house, that M
be therein; but I chos
over My people Israel
in the heart of David
build an house for th
LORD God of Israel.
said unto David my fa
it was in thine hear
house unto My name, t
that it was in thine hea
less thou shalt not bu
but thy son that sha
out of thy loins, he
house unto My nam
LORD hath performed
He spake, and I am r
room of David my f
on the throne of Israe
promised, and have l
for the name of the
Israel. And I have set
for the ark, wherein i
of the LORD, which I
our fathers, when He
out of the land of Egy
And Solomon stoo
altar of the LORD in t
all the congregation
spread forth his hand
ven: and he said, L
Israel, *there is* no Go
heaven above, or on
Who keepest covena
with Thy servants tha
Thee with all their hea
kept with Thy serva
father that Thou pr
Thou spakest also wi
and hast fulfilled *it* wi

, let Thy word, I
rified, which Thou
servant David my
God indeed dwell
ehold, the heaven
avens cannot con-
uch less this house
d? Yet have Thou
prayer of Thy ser-
pplication, O LORD
rken unto the cry
r, which Thy ser-
fore Thee to day:
may be open to-
ight and day, *even*
e of which Thou
me shall be there:
t hearken unto the
servant shall make
ce. And hearken
pplication of Thy
Thy people Israel,
pray toward this
r Thou in heaven
ce: and when Thou
If any man tres-
neighbour, and an
a him to cause him
e oath come before
s house: then hear
and do, and judge
ndemning the wick-

rain upon Thy land, which Thou hast
given to Thy people for an inherit-
ance. If there be in the land famine,
if there be pestilence, blasting, mil-
dew, locust, *or* if there be caterpil-
ler; if their enemy besiege them in
the land of their cities; whatsoever
plague, whatsoever sickness *there be;*
what prayer and supplication so-
ever be *made* by any man, *or* by all
Thy people Israel, which shall know
every man the plague of his own
heart, and spread forth his hands
toward this house: then hear Thou
in heaven Thy dwelling place, and
forgive, and do, and give to every
man according to his ways, whose
heart Thou knowest; (for Thou, *even*
Thou only, knowest the hearts of
all the children of men;) that they
may fear Thee all the days that
they live in the land which Thou
gavest unto our fathers. Moreover
concerning a stranger, that *is* not of
Thy people Israel, but cometh out of
a far country for Thy name's sake;
(for they shall hear of Thy great
name, and of Thy strong hand, and
of Thy stretched out arm;) when
he shall come and pray toward this
house; hear Thou in heaven Thy
dwelling place, and do according to

supplication, and maintain their cause. If they sin against Thee, (for *there is* no man that sinneth not,) and Thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near; *yet* if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto Thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness; and *so* return unto Thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto Thee toward their land, which Thou gavest unto their fathers, the city which Thou hast chosen, and the house which I have built for Thy name: then hear Thou their prayer and their supplication in heaven Thy dwelling place, and maintain their cause, and forgive Thy people that have sinned against Thee, and all Their transgressions wherein they have transgressed against Thee, and give them compassion before them who carried them captive, that they may have compassion on them: for they *be* Thy people, and Thine inheritance, which Thou broughtest forth out of Egypt, from the midst of the furnace of iron: that Thine eyes may be open unto the supplication of Thy servant, and unto the supplication of Thy people Israel, to hearken unto them in all that they call for unto Thee. For Thou didst separate them from among all the people of the earth, *to be* Thine inheritance, as Thou spakest by the hand of Moses Thy servant, when Thou broughtest our fathers out of Egypt, O Lord GOD.

And it was *so*, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven. And he stood, and blessed all the congregati Israel with a loud voice, sa Blessed *be* the LORD, That given rest unto His people Is according to all that He prom there hath not failed one wor all His good promise, which promised by the hand of Mose servant. The LORD our God be us, as He was with our fathers Him not leave us, nor forsak that He may incline our hearts Him, to walk in all His ways, to keep His commandments, His statutes, and His judgm which He commanded our fa And let these my words, where I have made supplication befor LORD, be nigh unto the LORD God day and night, that He m tain the cause of His servant, the cause of His people Israel a times, as the matter shall requ that all the people of the earth know that the LORD *is* God, *that there is* none else. Let heart therefore be perfect with LORD our God, to walk in His tutes, and to keep His comm ments, as at this day.

And the king, and all Israel him, offered sacrifice before the L And Solomon offered a sacrific peace offerings, which he offered the LORD, two and twenty thous oxen, and an hundred and tw thousand sheep. So the king all the children of Israel dedic the house of the LORD. The s day did the king hallow the mi of the court that *was* before house of the LORD: for ther offered burnt offerings, and offerings, and the fat of the p offerings: because the brasen that *was* before the LORD *was* little to receive the burnt offer and meat offerings, and the fa the peace offerings. And at time Solomon held a feast, an Israel with him, a great congr tion, from the entering in of Ha unto the river of Egypt, before LORD our God, seven days seven days, even fourteen da

se, and all Solomon's de-
h he was pleased to do,
ORD appeared to Solomon
time, as He had appear-
im at Gibeon. And the
unto him, I have heard
r and thy supplication,
hast made before Me: I
owed this house, which
built, to put My name
ver; and Mine eyes and
t shall be there perpetu-
if thou wilt walk before
vid thy father walked, in
f heart, and in upright-
o according to all that I
manded thee, *and* wilt
statutes and My judg-
en I will establish the
thy kingdom upon Israel
I promised to David thy
ring, There shall not fail
n upon the throne of Is-
if ye shall at all turn
ving Me, ye or your chil-
will not keep My com-
and My statutes which
before you, but go and
gods, and worship them:
cut off Israel out of the
I have given them; and
which I have hallowed
me, will I cast out of My
Israel shall be a proverb
word among all people:
is house, *which* is high,
that passeth by it shall
bed, and shall hiss; and
say, Why hath the LORD
unto this land, and to this
d they shall answer, Be-
forsook the LORD their
brought forth *their fa-*
f the land of Egypt, and
hold upon other gods,
orshipped them, and

And it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the LORD, and the king's house, (*now* Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire,) that then king Solomon gave Hiram twenty cities in the land of Galilee. And Hiram came out from Tyre to see the cities which Solomon had given him; and they pleased him not. And he said, What cities *are* these which thou hast given me, my brother? And he called them the land of Cabul unto this day. And Hiram sent to the king sixscore talents of gold.

And this *is* the reason of the levy which king Solomon raised; for to build the house of the LORD, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer. *For* Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it *for* a present unto his daughter, Solomon's wife. And Solomon built Gezer, and Beth-horon the nether, and Baalath, and Tadmor in the wilderness, in the land, and all the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion. *And* all the people *that were* left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which *were* not of the children of Israel, their *children that* were left after them *in the* land, whom the children of *Israel* also were not able utterly to destroy, upon those did Solomon

levy a tribute of bondservice unto this day. But of the children of Israel did Solomon make no bondmen: but they *were* men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen. These *were* the chief of the officers that *were* over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in the work. But Pharaoh's daughter came up out of the city of David unto her house which *Solomon* had built for her: then did he build Millo. And three times in a year did Solomon offer burnt offerings and pe
ings upon the altar which
unto the LORD, and he b
cense upon the altar that w
the LORD. So he finished t

And king Solomon mad
of ships in Ezion-geber,
beside Eloth, on the shor
Red sea, in the land of Ed
Hiram sent in the navy his
shipmen that had knowled
sea, with the servants of
And they came to Ophir, a
ed from thence gold, four
and twenty talents, and b
to king Solomon.

MAY 3. Morning, 1 KINGS X.

AND when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions. And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart. And Solomon told her all her questions: there was not *any* thing hid from the king, which he told her not. And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the LORD; there was no more spirit in her. And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen *it:* and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard. Happy *are* thy men, happy *are* these thy servants, which stand continually before thee, *and* that hear thy *wisdom.* Blessed be the LORD thy *God, Which* delighted in thee, to set thee on the throne o
because the LORD loved
ever, therefore made He t
to do judgment and just
she gave the king an hun
twenty talents of gold, and
very great store, and precio
there came no more such a
of spices as these which t
of Sheba gave to king
And the navy also of Hi
brought gold from Ophir,
in from Ophir great plenty
trees, and precious stones.
king made of the almug
lars for the house of the L
for the king's house, harps
psalteries for singers: th
no such almug trees, nor
unto this day. And king
gave unto the queen of
her desire, whatsoever sh
beside *that* which Solomon
of his royal bounty. So s
and went to her own cou
and her servants.

Now the weight of gold t
to Solomon in one year
hundred threescore and s
of gold, beside *that he h*
merchantmen, and of the t
the spice merchants, and
kings of Arabia, and of t
nors of the country. And
lomon made two hundred
beaten gold: six hundred

ound: and *there were* ther side on the place of nd two lions stood be- ays. And twelve lions on the one side and on pon the six steps: there like made in any king- ll king Solomon's drink- *vere of* gold, and all the e house of the forest of *ere of* pure gold; none er: it was nothing ac- n the days of Solomon. had at sea a navy of ith the navy of Hiram: e years came the navy , bringing gold, and sil- nd apes, and peacocks. omon exceeded all the earth for riches and for and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem. And the king made silver *to be* in Jerusalem as stones, and cedars made he *to be* as the sycomore trees that *are* in the vale, for abundance. And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price. And a chariot came up and went out of Egypt for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so for all the kings of the Hittites, and for the kings of Syria, did they bring *them* out by their means.

Evening, 1 Kings XI. May 3.

g Solomon loved many women, together with of Pharaoh, women of , Ammonites, Edomites, *nd* Hittites; of the na- *ning* which the Lord children of Israel, Ye n to them, neither shall unto you: *for* surely Ammonites. And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as *did* David his father. Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that *is* before Jerusalem, and for Molech, the abomination of the children of Ammon. And likewise did he

versary unto Solomon, Hadad the Edomite: he *was* of the king's seed in Edom. For it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, after he had smitten every male in Edom; (for six months did Joab remain there with all Israel, until he had cut off every male in Edom:) that Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad *being* yet a little child. And they arose out of Midian, and came to Paran: and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him an house, and appointed him victuals, and gave him land. And Hadad found great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen. And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house: and Genubath was in Pharaoh's household among the sons of Pharaoh. And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to

Zeruah, a widow w
lifted up *his* hand a
And this *was* the cau
up *his* hand against
mon built Millo, *an*
breaches of the cit
father. And the ma
a mighty man of va
mon seeing the you
was industrious, he
over all the charge
Joseph. And it came
time when Jeroboa
Jerusalem, that the
the Shilonite found
and he had clad him
garment; and they
in the field: and Ah
new garment that *w*
rent it *in* twelve pie
to Jeroboam, Take t
for thus saith the L
Israel, Behold, I wil
dom out of the hand
will give ten tribes t
shall have one tribe
David's sake, and
sake, the city which
out of all the tribes
cause that they hav
and have worshipped
goddess of the Zido

I will take the kingdom
on's hand, and will give
e, *even* ten tribes. And
n will I give one tribe,
My servant may have a
before Me in Jerusalem,
ich I have chosen Me to
ame there. And I will
and thou shalt reign ac-
ll that thy soul desireth,
e king over Israel. And
f thou wilt hearken unto
command thee, and wilt
y ways, and do *that is*
sight, to keep My sta-
My commandments, as
servant did; that I will
e, and build thee a sure
house, as I built for David, and will
give Israel unto thee. And I will for
this afflict the seed of David, but not
for ever. Solomon sought therefore to
kill Jeroboam. And Jeroboam arose,
and fled into Egypt, unto Shishak
king of Egypt, and was in Egypt
until the death of Solomon.

And the rest of the acts of Solomon,
and all that he did, and his wisdom,
are they not written in the book of
the acts of Solomon? And the time
that Solomon reigned in Jerusalem
over all Israel *was* forty years. And
Solomon slept with his fathers, and
was buried in the city of David his
father: and Rehoboam his son reign-
ed in his stead.

Morning, 1 KINGS XII. MAY 4.

hoboam went to She-
for all Israel were come
to make him king. And
ass, when Jeroboam the
t, who was yet in E-
of it, (for he was fled
sence of king Solomon,
n dwelt in Egypt;) that
d called him. And Je-
all the congregation of
and spake unto Reho-
, Thy father made our
s: now therefore make
evous service of thy fa-
heavy yoke which he
, lighter, and we will
And he said unto them,
for three days, then
o me. And the people
nd king Rehoboam con-
the old men, that stood
on his father while he
d said, How do ye ad-
ay answer this people?
pake unto him, saying,
be a servant unto this
ay, and wilt serve them,
them, and speak good
m, then they will be thy
ever. But he forsook
of the old men, which
ven him, and consulted
ng men that were grown
n, *and which stood be-*
fore him: and he said unto them,
What counsel give ye that we may
answer this people, who have spoken
to me, saying, Make the yoke which
thy father did put upon us lighter?
And the young men that were grown
up with him spake unto him, say-
ing, Thus shalt thou speak unto this
people that spake unto thee, saying,
Thy father made our yoke heavy, but
make thou *it* lighter unto us; thus
shalt thou say unto them, My little
finger shall be thicker than my fa-
ther's loins. And now whereas my
father did lade you with a heavy
yoke, I will add to your yoke: my
father hath chastised you with whips,
but I will chastise you with scor-
pions. So Jeroboam and all the peo-
ple came to Rehoboam the third day,
as the king had appointed, saying,
Come to me again the third day.
And the king answered the people
roughly, and forsook the old men's
counsel that they gave him; and
spake to them after the counsel of
the young men, saying, My father
made your yoke heavy, and I will
add to your yoke: my father *also*
chastised you with whips, but I will
chastise you with scorpions. Where-
fore the king hearkened not unto the
people; for the cause was from the
LORD, that He might perform His

saying, which the LORD spake by Ahijah the Shilonite unto Jeroboam the son of Nebat. So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither *have we* inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents. But *as for* the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them. Then king Rehoboam sent Adoram, who *was* over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem. So Israel rebelled against the house of David unto this day. And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.

And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon. But the word of God came unto Shemaiah the man of God, saying, Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying, Thus saith the LORD, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from Me.
ened therefore to the
LORD, and returned to
cording to the word of
Then Jeroboam built
mount Ephraim, and dw
and went out from then
Penuel. And Jeroboam
heart, Now shall the
turn to the house of D
people go up to do sac
house of the LORD a
then shall the heart of
turn again unto their
unto Rehoboam king of
they shall kill me, and
Rehoboam king of Jud
upon the king took
made two calves *of* go
unto them, It is too m
to go up to Jerusalem
gods, O Israel, which
up out of the land of
he set the one in Beth
other put he in Dan. A
became a sin: for the
to worship before the or
Dan. And he made an
places, and made priest
est of the people, whi
of the sons of Levi. Ar
ordained a feast in the e
on the fifteenth day of
like unto the feast that
and he offered upon th
did he in Beth-el, sac
the calves that he had
he placed in Beth-el t
the high places which
So he offered upon the
he had made in Beth-el
day of the eighth month
month which he had d
own heart; and ordained
the children of Israel: a
upon the altar, and bur

MAY 4. Evening, 1 KINGS XIII.

AND, behold, there came a man of God out of Judah by the word of the LORD unto Beth-el: and Jeroboam stood by the altar to burn incense. And he cried against *the altar in the* word of the LORD, and said, O altar, alta
the LORD; Behold, a c
born unto the house of
siah by name; and up
he offer the priests
places that burn incens

ies shall be burnt up-
l he gave a sign the
ring, This *is* the sign
AD hath spoken; Be-
ar shall be rent, and
are upon it shall be
And it came to pass,
oboam heard the say-
n of God, which had
the altar in Beth-el,
rth his hand from the
Lay hold on him. And
h he put forth against
so that he could not
in to him. The altar
and the ashes poured
ltar, according to the
man of God had given
f the LORD. And the
l and said unto the
Intreat now the face
hy God, and pray for
and may be restored
d the man of God be-
ORD, and the king's
ored him again, and
was before. And the
o the man of God,
ith me, and refresh
will give thee a re-
e man of God said
If thou wilt give me
ise, I will not go in
ther will I eat bread
er in this place: for
ged me by the word
aying, Eat no bread,
er, nor turn again by
that thou camest. So
er way, and returned
ay that he came to

lwelt an old prophet
d his sons came and
e works that the man
ne that day in Beth-
which he had spoken
them they told also
r. And their father
m, What way went
sons had seen what
of God went, which
ah. And he said un-
ddle me the ass. So
him the ass: and he

rode thereon, and went after the man of God, and found him sitting under an oak: and he said unto him, *Art* thou the man of God that camest from Judah? And he said, I *am*. Then he said unto him, Come home with me, and eat bread. And he said, I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place: for it was said to me by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest. He said unto him, I *am* a prophet also as thou *art;* and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. *But* he lied unto him. So he went back with him, and did eat bread in his house, and drank water. And it came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back: and he cried unto the man of God that came from Judah, saying, Thus saith the LORD, Forasmuch as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee, but camest back, and hast eaten bread and drunk water in the place, of the which *the LORD* did say to thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers. And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, *to wit*, for the prophet whom he had brought back. And when he was gone, a lion met him by the way, and slew him: and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase. And, behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told *it* in the city where the old prophet dwelt. And when the prophet that brought *him* back from the way heard there-

of, he said, It *is* the man of God, who was disobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the LORD, which He spake unto him. And he spake to his sons, saying, Saddle me the ass. And they saddled *him*. And he went and found his carcase cast in the way, and the ass and the lion standing by the carcase: the lion had not eaten the carcase, nor torn the ass. And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him. And he laid his carcase in his own grave; and they mourned over him, *saying*, Alas, my brother! And it came to pass, after h
him, that he spake to h
ing, When I am dead, t
in the sepulchre where
God *is* buried; lay my
his bones: for the s
he cried by the word
against the altar in
against all the houses
places which *are* in
Samaria, shall surely c

After this thing Jero
ed not from his evil w
again of the lowest o
priests of the high pl
ever would, he consecra
he became *one* of the
high places. And this
sin unto the house
even to cut *it* off, and
from off the face of the

MAY 5. Morning, 1 KINGS XIV.

AT that time Abijah the son of Jeroboam fell sick. And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there *is* Ahijah the prophet, which told me that *I should be* king over this people. And take with thee ten loaves, and cracknels, and a cruse of honey, and go to him: he shall tell thee what shall become of the child. And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes were set by reason of his age. And the LORD said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he *is* sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself *to be* another *woman*. And it was *so*, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself *to be* another? for I *am* sent to thee *with heavy tidings*. Go, tell Jeroboam, Thus saith the LORD
Forasmuch as I exalt
among the people, an
prince over My peopl
rent the kingdom aw
house of David, and
and *yet* thou hast not
servant David, who k
mandments, and who
with all his heart, to
which was right in Mi
hast done evil above
before thee: for thou h
made thee other gods,
images, to provoke M
and hast cast Me behi
therefore, behold, I w
upon the house of Je
will cut off from Jerob
pisseth against the w
that is shut up and l
and will take away th
the house of Jeroboa
taketh away dung, till
Him that dieth of Jer
city shall the dogs e
that dieth in the field s
of the air eat: for the
spoken *it*. Arise thou
thee to thine own hous
thy feet enter into the c

Israel shall mourn
r him: for he only
come to the grave,
here is found *some*
d the LORD God
ouse of Jeroboam.
AD shall raise Him
rael, who shall cut
eroboam that day:
ow. For the LORD
as a reed is shaken
He shall root up
good land, which
fathers, and shall
ond the river, be-
made their groves,
AD to anger. And
rael up because of
oam, who did sin,
srael to sin. And
arose, and depart-
Tirzah: *and* when
threshold of the
ied; and they bu-
Israel mourned for
the word of the
spake by the hand
ijah the prophet.
f the acts of Jero-
rred, and how he
hey *are* written in
chronicles of the
nd the days which
d *were* two and
d he slept with his
ab his son reigned

the son of Solo-
Judah. Rehoboam
e years old when
n, and he reigned
in Jerusalem, the
RD did choose out
of Israel, to put

His name there. And his mother's name *was* Naamah an Ammonitess. And Judah did evil in the sight of the LORD, and they provoked Him to jealousy with their sins which they had committed, above all that their fathers had done. For they also built them high places, and images, and groves, on every high hill, and under every green tree. And there were also sodomites in the land: *and* they did according to all the abominations of the nations which the LORD cast out before the children of Israel.

And it came to pass in the fifth year of king Rehoboam, *that* Shishak king of Egypt came up against Jerusalem: and he took away the treasures of the house of the LORD, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Solomon had made. And king Rehoboam made in their stead brasen shields, and committed *them* unto the hands of the chief of the guard, which kept the door of the king's house. And it was *so*, when the king went into the house of the LORD, that the guard bare them, and brought them back into the guard chamber.

Now the rest of the acts of Rehoboam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? And there was war between Rehoboam and Jeroboam all *their* days. And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And his mother's name *was* Naamah an Ammonitess. And Abijam his son reigned in his stead.

Evening, 1 KINGS XV. MAY 5.

eighteenth year of
am the son of Ne-
jam over Judah.
ned he in Jerusa-
other's name *was*
ughter of Abisha-
ed in all the sins of
he *had done before*
s

him: and his heart was not perfect with the LORD his God, as the heart of David his father. Nevertheless for David's sake did the LORD his God give him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem: because David *did that which was* right in the eyes

of the LORD, and turned not aside from any *thing* that He commanded him all the days of his life, save only in the matter of Uriah the Hittite. And there was war between Rehoboam and Jeroboam all the days of his life. Now the rest of the acts of Abijam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam. And Abijam slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead.

And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah. And forty and one years reigned he in Jerusalem. And his mother's name *was* Maachah, the daughter of Abishalom. And Asa did *that which was* right in the eyes of the LORD, as *did* David his father. And he took away the sodomites out of the land, and removed all the idols that his fathers had made. And also Maachah his mother, even her he removed from *being* queen, because she had made an idol in a grove; and Asa destroyed her idol, and burnt *it* by the brook Kidron. But the high places were not removed: nevertheless Asa's heart was perfect with the LORD all his days. And he brought in the things which his father had dedicated, and the things which himself had dedicated, into the house of the LORD, silver, and gold, and vessels.

And there was war between Asa and Baasha king of Israel all their days. And Baasha king of Israel went up against Judah, and built Ramah, that he might not suffer any to go out or come in to Asa king of Judah. Then Asa took all the silver and the gold *that were* left in the treasures of the house of the LORD, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent them to Ben-hadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt at Damascus, saying, *There is* a league between me and thee, *and* between my fa and thy father: behold, I have unto thee a present of silver gold; come and break thy le with Baasha king of Israel, th may depart from me. So Ben-h hearkened unto king Asa, and the captains of the hosts whi had against the cities of Israel smote Ijon, and Dan, and Abel— maachah, and all Cinneroth, w the land of Naphtali. And it to pass, when Baasha heard that he left off building of R and dwelt in Tirzah. Then Asa made a proclamation thro out all Judah; none *was* exemp and they took away the stone Ramah, and the timber the wherewith Baasha had build and king Asa built with them G of Benjamin, and Mizpah.

The rest of all the acts of A and all his might, and all that did, and the cities which he bu *are* they not written in the book the chronicles of the kings of Jud Nevertheless in the time of his age he was diseased in his feet. A Asa slept with his fathers, and w buried with his fathers in the c of David his father: and Jehos phat his son reigned in his stead.

And Nadab the son of Jerobo began to reign over Israel in the cond year of Asa king of Judah, reigned over Israel two years. he did evil in the sight of the L and walked in the way of his fat and in his sin wherewith he m Israel to sin. And Baasha the of Ahijah, of the house of Issa conspired against him; and Ba smote him at Gibbethon, which *longed* to the Philistines; for Na and all Israel laid siege to Gi thon. Even in the third year of king of Judah did Baasha slay and reigned in his stead. An came to pass, when he reigned, he smote all the house of Jerobo he left not to Jeroboam any breathed, until he had destr him, according unto the sayin the LORD, which He spake by

hijah the Shilonite: be-
e sins of Jeroboam which
and which he made Is-
y his provocation where-
provoked the LORD God
to anger. Now the rest
s of Nadab, and all that
re they not written in the
the chronicles of the kings
?

And there was war between Asa and Baasha king of Israel all their days. In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four years. And he did evil in the sight of the LORD, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin.

Morning, 1 KINGS XVI. MAY 6.

N the word of the LORD
e to Jehu the son of Ha-
inst Baasha, saying, Foras-
I exalted thee out of the
d made thee prince over My
rael; and thou hast walked
ay of Jeroboam, and hast
y people Israel to sin, to
Me to anger with their sins;
I will take away the pos-
Baasha, and the posterity
ouse; and will make thy
e the house of Jeroboam
f Nebat. Him that dieth
a in the city shall the dogs
him that dieth of his in the
ll the fowls of the air eat.
rest of the acts of Baasha,
he did, and his might, *are*
written in the book of the
s of the kings of Israel?
a slept with his fathers,
buried in Tirzah: and Elah
eigned in his stead. And
the hand of the prophet
son of Hanani came the
the LORD against Baasha,
nst his house, even for all
hat he did in the sight of
, in provoking Him to an-
the work of his hands, in
e the house of Jeroboam;
use he killed him.
twenty and sixth year of
of Judah began Elah the
aasha to reign over Israel
h, two years. And his
Zimri, captain of half *his*
conspired against him, as
n Tirzah, drinking himself
the house of Arza steward
use in Tirzah. And *Zimri*
went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead. And it came to pass, when he began to reign, as soon as he sat on his throne, *that* he slew all the house of Baasha: he left him not one that pisseth against a wall, neither of his kinsfolks, nor of his friends. Thus did Zimri destroy all the house of Baasha, according to the word of the LORD, which he spake against Baasha by Jehu the prophet, for all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the LORD God of Israel to anger with their vanities. Now the rest of the acts of Elah, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah. And the people *were* encamped against Gibbethon, which *belonged* to the Philistines. And the people *that were* encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp. And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah. And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him *with* fire, and died, for his sins

which he sinned in doing evil in the sight of the LORD, in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin. Now the rest of the acts of Zimri, and his treason that he wrought, *are* they not written in the book of the chronicles of the kings of Israel?

Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri. But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned. In the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve years: six years reigned he in Tirzah. And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria. But Omri wrought evil in the eyes of the LORD, and did worse than all that *were* before him. For he walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the LORD God of Israel to anger with their vanities. Now the rest of the acts of Omri which he did, and his might that he shewed, *are* they not writt book of the chronicles of of Israel? So Omri slept fathers, and was buried in and Ahab his son reigne stead.

And in the thirty and eig of Asa king of Judah beg the son of Omri to reign ove and Ahab the son of Omri over Israel in Samaria tw two years. And Ahab th Omri did evil in the sigh LORD above all that *wer* him. And it came to pass had been a light thing fo walk in the sins of Jerob son of Nebat, that he took Jezebel the daughter of king of the Zidonians, and served Baal, and worshipp And he reared up an altar in the house of Baal, which built in Samaria. And Ah a grove; and Ahab did mor voke the LORD God of anger than all the kings that were before him.

In his days did Hiel th elite build Jericho: he foundation thereof in Ab firstborn, and set up the gat of in his youngest *son* Se cording to the word of th which He spake by Joshua of Nun.

MAY 6. Evening, 1 KINGS XVII.

AND Elijah the Tishbite, *who was* of the inhabitants of Gilead, said unto Ahab, *As* the LORD God of Israel liveth, before Whom I stand, there shall not be dew nor rain these years, but according to my word. And the word of the LORD came unto him, saying, Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that *is* before Jordan. And it shall be, *that* thou shalt drink of the brook; and I have commanded the ravens to feed thee there. So he went and did according unto the *word of the* LORD: for he went and dwelt by the brook Cher *is* before Jordan. And th brought him bread and fle morning, and bread and fle evening; and he drank of t And it came to pass after that the brook dried up, there had been no rain in t

And the word of the Lo unto him, saying, Arise, g Zarephath, which *belonge* don, and dwell there: behol commanded a widow wom to sustain thee. So he a went to Zarephath. And came to the gate of the city

low woman *was* there gather-
sticks: and he called to her,
id, Fetch me, I pray thee, a
ater in a vessel, that I may
And as she was going to
, he called to her, and said,
me, I pray thee, a morsel of
n thine hand. And she said,
LORD thy God liveth, I have
ake, but an handful of meal
arrel, and a little oil in a
and, behold, I *am* gathering
cks, that I may go in and
for me and my son, that we
t it, and die. And Elijah
to her, Fear not; go *and* do
hast said: but make me
a little cake first, and bring
me, and after make for thee
thy son. For thus saith the
od of Israel, The barrel of
all not waste, neither shall
e of oil fail, until the day
LORD sendeth rain upon
h. And she went and did
g to the saying of Elijah:
, and he, and her house, did
y days. *And* the barrel of
asted not, neither did the
f oil fail, according to the
the LORD, which He spake
h.

it came to pass after these things, *that* the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son? And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. And he cried unto the LORD, and said, O LORD my God, hast Thou also brought evil upon the widow with whom I sojourn, by slaying her son? And he stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray Thee, let this child's soul come into him again. And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth. And the woman said to Elijah, Now by this I know that thou *art* a man of God, *and* that the word of the LORD in thy mouth *is* truth.

Morning, 1 KINGS XVIII. MAY 7.

it came to pass *after* many
ys, that the word of the
ame to Elijah in the third
ying, Go, shew thyself unto
and I will send rain upon
h. And Elijah went to shew
unto Ahab. And *there was* a
ine in Samaria. And Ahab
badiah, which *was* the go-
f *his* house. (Now Obadiah
he LORD greatly: for it was
Jezebel cut off the prophets
LORD, that Obadiah took an
prophets, and hid them by
a cave, and fed them with
nd water.) And Ahab said
adiah, Go into the land, un-
ountains of water, and unto
ks: *peradventure we may* find grass to save the horses and mules alive, that we lose not all the beasts. So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself. And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, *Art* thou that my lord Elijah? And he answered him, I *am*: go, tell thy lord, Behold, Elijah *is here*. And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me? *As* the LORD thy God liveth, there is no nation *or kingdom*, whither my lord hath *not sent* to seek thee: and when

they said, *He is* not *there;* he took an oath of the kingdom and nation, that they found thee not. And now thou sayest, Go, tell thy lord, Behold, Elijah *is here.* And it shall come to pass, *as soon as* I am gone from thee, that the Spirit of the LORD shall carry thee whither I know not; and *so* when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the LORD from my youth. Was it not told my lord what I did when Jezebel slew the prophets of the LORD, how I hid an hundred men of the LORD'S prophets by fifty in a cave, and fed them with bread and water? And now thou sayest, Go, tell thy lord, Behold, Elijah *is here:* and he shall slay me. And Elijah said, *As* the LORD of hosts liveth, before Whom I stand, I will surely shew myself unto him to day. So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah. And it came to pass, when Ahab saw Elijah, that Ahab said unto him, *Art* thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim. Now therefore send, *and* gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table. So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel. And Elijah came unto all the people, and said, How long halt ye between two opinions? if the LORD *be* God, follow Him: but if Baal, *then* follow him. And the people answered him not a word. Then said Elijah unto the people, I, *even* I only, remain a prophet of the LORD; but Baal's prophets *are* four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, *and cut it in* pieces, and lay it on

wood, and put no
I will dress the o
lay *it* on wood,
under: and call y
your gods, and I
name of the LOR
that answereth by
God. And all the
and said, It is w
Elijah said unto
Baal, Choose you
yourselves, and d
ye *are* many; and
of your gods, but
And they took t
was given them,
it, and called on
from morning eve
ing, O Baal, hear
no voice, nor an
And they leaped
which was made.
pass at noon, th
them, and said, (
is a god; either h
is pursuing, or he
peradventure he
be awaked. And
and cut themselve
ner with knives a
blood gushed out
it came to pass,
past, and they pr
time of the offer
ing sacrifice, that
voice, nor any to
that regarded. A
to all the people
me. And all the
unto him. And he
of the LORD *that*
And Elijah took
cording to the nu
of the sons of Jac
word of the Lo
Israel shall be th
the stones he bu
name of the LOR
trench about the
would contain tw
And he put the
cut the bullock i
him on the wood,
barrels with wate
the burnt sacrifice

)o *it* the second time.
it the second time.
Do *it* the third time.
t the third time. And
round about the al-
illed the trench also
nd it came to pass at
offering of the *even-*
at Elijah the prophet
d said, LORD God of
ic, and of Israel, let
is day that Thou *art*
and *that* I *am* Thy
hat I have done all
Thy word. Hear me,
me, that this people
t Thou *art* the LORD
t Thou hast turned
ck again. Then the
p fell, and consumed
ifice, and the wood,
, and the dust, and
water that *was* in
d when all the peo-
y fell on their faces:
The LORD, He *is* the
, He *is* the God. And
nto them, Take the
aal; let not one of
And they took them:

and Elijah brought them down to the brook Kishon, and slew them there.

And Elijah said unto Ahab, Get thee up, eat and drink; for *there is* a sound of abundance of rain. So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, and said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, *There is* nothing. And he said, Go again seven times. And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare *thy chariot*, and get thee down, that the rain stop thee not. And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. And the hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

Evening, 1 KINGS XIX. MAY 7.

told Jezebel all that
d done, and withal
ain all the prophets
l. Then Jezebel sent
nto Elijah, saying, So
lo *to me*, and more
not thy life as the
them by to morrow
. And when he saw
, and went for his
to Beer-sheba, which
dah, and left his ser-

lf went a day's jour-
vilderness, and came
under a juniper tree:
ed for himself that he
d said, It is enough;
take away my life;
tter than my fathers.
y and slept under a
ehold, then an angel

touched him, and said unto him, Arise *and* eat. And he looked, and, behold, *there was* a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the LORD came again the second time, and touched him, and said, Arise *and* eat; because the journey *is* too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.

And he came thither unto a cave, and lodged there; and, behold, the word of the LORD *came* to him, and He said unto him, What doest thou here, Elijah? And he said, I have been very jealous for the LORD God of hosts: for the children of Israel *have* forsaken Thy covenant, thrown

down Thine altars, and slain Thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away. And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; *but* the LORD *was* not in the wind: and after the wind an earthquake; *but* the LORD *was* not in the earthquake: and after the earthquake a fire; *but* the LORD *was* not in the fire: and after the fire a still small voice. And it was *so*, when Elijah heard *it*, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, *there came* a voice unto him, and said, What doest thou here, Elijah? And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away. And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael *to be* king over S and Jehu the son of Nimshi thou anoint *to be* king over I and Elisha the son of Shaph Abel-meholah shalt thou anoi *be* prophet in thy room. A shall come to pass, *that* him escapeth the sword of Hazael Jehu slay: and him that es from the sword of Jehu shall slay. Yet I have left *Me* seven sand in Israel, all the knees have not bowed unto Baal, and mouth which hath not kissed

So he departed thence, and Elisha the son of Shaphat, wh plowing *with* twelve yoke *of* before him, and he with the tw and Elijah passed by him, and his mantle upon him. And he the oxen, and ran after Elijah, said, Let me, I pray thee, kiss father and my mother, and *the* will follow thee. And he said him, Go back again: for what I done to thee? And he retur back from him, and took a yok oxen, and slew them, and bo their flesh with the instrument the oxen, and gave unto the peo and they did eat. Then he ar and went after Elijah, and minis ed unto him.

MAY 8. Morning, 1 KINGS XX. MAY

AND Ben-hadad the king of Syria gathered all his host together: and *there were* thirty and two kings with him, and horses, and chariots: and he went up and besieged Samaria, and warred against it. And he sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Ben-hadad, Thy silver and thy gold *is* mine; thy wives also and thy children, *even* the goodliest, *are* mine. And the king of Israel answered and said, My lord, O king, according to thy saying, I *am* thine, and all that I have. And the messengers came again, and said, Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, *Thou shalt* deliver me thy silver, and thy gold, and thy wives, and children; yet I will send my serv unto thee to morrow about this t and they shall search thine ho and the houses of thy servants; it shall be, *that* whatsoever is P sant in thine eyes, they shall p in their hand, and take *it* a Then the king of Israel called al elders of the land, and said, M I pray you, and see how this seeketh mischief: for he sent me for my wives, and for my dren, and for my silver, and fo gold; and I denied him not. An the elders and all the people unto him, Hearken not *unto* nor consent. Wherefore he said the messengers of Ben-hadad,

All that thou didst
rvant at the first I
thing I may not do.
gers departed, and
d again. And Ben-
him, and said, The
me, and more also,
maria shall suffice
all the people that
the king of Israel
id, Tell *him*, Let
leth on *his harness*
he that putteth it
to pass, when *Ben-*
message, as he *was*
the kings in the
said unto his ser-
lves in array. And
es in array against
hold, there came a
ab king of Israel,
h the LORD, Hast
great multitude?
liver it into thine
d thou shalt know
D. And Ahab said,
he said, Thus saith
by the young men
he provinces. Then
l order the battle?
d, Thou. Then he
oung men of the
rovinces, and they
d and thirty two:
numbered all the
the children of Is-
housand. And they
. But Ben-hadad
elf drunk in the pa-
e kings, the thirty
t helped him. And
the princes of the
t first; and Ben-
nd they told him,
men come out of
said, Whether they
peace, take them
they be come out
m alive. So these
princes of the pro-
f the city, and the
owed them. And
one his man: and
and Israel *pursued*
hadad the king of
ria

Syria escaped on an horse with the horsemen. And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter. And the prophet came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest: for at the return of the year the king of Syria will come up against thee.

And the servants of the king of Syria said unto him, Their gods *are* gods of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they. And do this thing, Take the kings away, every man out of his place, and put captains in their rooms: and number thee an army, like the army that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, *and* surely we shall be stronger than they. And he hearkened unto their voice, and did so. And it came to pass at the return of the year, that Ben-hadad numbered the Syrians, and went up to Aphek, to fight against Israel. And the children of Israel were numbered, and were all present, and went against them: and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country. And there came a man of God, and spake unto the king of Israel, and said, Thus saith the LORD, Because the Syrians have said, The LORD *is* God of the hills, but He *is* not God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye shall know that I *am* the LORD. And they pitched one over against the other seven days. And *so* it was, that in the seventh day the battle was joined: and the children of Israel slew of the Syrians an hundred thousand footmen in one day. But the rest fled to Aphek, into the city; and *there* a wall fell upon twenty and seven thousand of the men *that were* left. And Ben-hadad fled, and *came into* the city, into an inner chamber.

of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live. And he said, *Is* he yet alive? he *is* my brother. Now the men did diligently observe whether *any thing would come* from him, and did hastily catch *it:* and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him; and he caused him to come up into the chariot. And *Ben-hadad* said unto him, The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then *said Ahab*, I will send thee away with this covenant. So he made a covenant with him, and sent him away.

And a certain man of the sons of the prophets said unto his neighbour in the word of the LORD, Smite me, I pray thee. And the man refused to smite him. Then said he unto him, Because thou hast not obeyed the

guised himself with
face. And as the ki
cried unto the kin
Thy servant went o
of the battle; and
turned aside, and
unto me, and said, K
by any means he
shall thy life be fo
thou shalt pay a
And as thy servant
and there, he was
king of Israel sai
shall thy judgment
decided *it*. And he
the ashes away fro
the king of Israel di
he *was* of the proph
unto him, Thus sait
cause thou hast le
hand a man whom
utter destruction, t
shall go for his life,
for his people. A
Israel went to his
displeased, and can

MAY 8. Evening, 1 KINGS XXI.

AND it came to pass after these things, *that* Naboth the Jezreelite had a vineyard, which *was* in Jezreel, hard by the palace of Ahab

and displeased beca
which Naboth the
spoken to him: fo
will not give thee t

neyard. And Jezebel his
unto him, Dost thou now
kingdom of Israel? arise,
read, and let thine heart
I will give thee the vine-
aboth the Jezreelite. So
letters in Ahab's name,
l *them* with his seal, and
etters unto the elders and
bles that *were* in his city,
with Naboth. And she
the letters, saying, Pro-
st, and set Naboth on high
e people: and set two men,
Belial, before him, to bear
gainst him, saying, Thou
pheme God and the king.
carry him out, and stone
he may die. And the men
, *even* the elders and
o were the inhabitants in
id as Jezebel had sent un-
and as it *was* written in
which she had sent unto
ey proclaimed a fast, and
h on high among the peo-
there came in two men,
f Belial, and sat before
he men of Belial witness-
him, *even* against Na-
e presence of the people,
both did blaspheme God
ing. Then they carried
ut of the city, and stoned
tones, that he died. Then
o Jezebel, saying, Naboth
nd is dead. And it came
hen Jezebel heard that
s stoned, and was dead,
el said to Ahab, Arise,
ssion of the vineyard of
Jezreelite, which he re-
ive thee for money: for
not alive, but dead. And
pass, when Ahab heard
th was dead, that Ahab
go down to the vineyard
the Jezreelite, to take
of it.

word of the LORD came
e Tishbite, saying, Arise,
o meet Ahab king of Israel, which *is* in Samaria: behold, *he is* in the vineyard of Naboth, whither he is gone down to possess it. And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine. And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found *thee:* because thou hast sold thyself to work evil in the sight of the LORD. Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel, and will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked *me* to anger, and made Israel to sin. And of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the wall of Jezreel. Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat. But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife stirred up. And he did very abominably in following idols, according to all *things* as did the Amorites, whom the LORD cast out before the children of Israel. And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly. And the word of the LORD came to Elijah the Tishbite, saying, Seest thou how Ahab humbleth himself before Me? because he humbleth himself before Me, I will not bring the evil in his days: *but* in his son's days will I bring the evil upon his house.

MAY 9. **Morning, 1 KINGS XXII.** M.

AND they continued three years without war between Syria and Israel. And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel. And the king of Israel said unto his servants, Know ye that Ramoth in Gilead *is* our's, and we *be* still, *and* take it not out of the hand of the king of Syria? And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, I *am* as thou *art*, my people as thy people, my horses as thy horses. And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the LORD to day. Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the Lord shall deliver *it* into the hand of the king. And Jehoshaphat said, *Is there* not here a prophet of the LORD besides, that we might enquire of him? And the king of Israel said unto Jehoshaphat, *There is* yet one man, Micaiah the son of Imlah, by whom we may enquire of the LORD: but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so. Then the king of Israel called an officer, and said, Hasten *hither* Micaiah the son of Imlah. And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a void place in the entrance of the gate of Samaria; and all the prophets prophesied before them. And Zedekiah the son of Chenaanah made him horns of iron: and he said, Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them. And all the prophets prophesied so, ying, Go up to Ramoth-gilead, d prosper: for the LORD shall de- er *it into the* king's hand. And the messenger that was gone Micaiah spake unto him, Behold now, the words of th phets *declare* good unto the kin one mouth: let thy word, I pra be like the word of one of the speak *that which is* good. A caiah said, *As* the LORD livet the LORD saith unto me, tha speak. So he came to the kin the king said unto him, M shall we go against Ramoth to battle, or shall we forbear he answered him, Go, and p for the LORD shall deliver the hand of the king. And th said unto him, How many time I adjure thee that thou tell n thing but *that which is* true name of the LORD? And he s saw all Israel scattered upo hills, as sheep that have not a herd: and the LORD said, have no master: let them every man to his house in And the king of Israel said Jehoshaphat, Did I not tell that he would prophesy no goo cerning me, but evil? And he Hear thou therefore the wo the LORD: I saw the LORD on His throne, and all the h heaven standing by Him o right hand and on His left. A LORD said, Who shall persua hab, that he may go up and Ramoth-gilead? And one s this manner, and another s that manner. And there cam a spirit, and stood before the and said, I will persuade him. the LORD said unto him, W with? And he said, I will go and I will be a lying spirit mouth of all his prophets. A said, Thou shalt persuade *hi* prevail also: go forth, and Now therefore, behold, the hath put a lying spirit in the of all these thy prophets, a LORD hath spoken evil conc thee. But Zedekiah the son c naanah went near, and smo

miah on the cheek, and said, Which way went the Spirit of the Lord from me to speak unto thee? And Micaiah said, Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself. And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son; and say, Thus saith the king, Put this *fellow* in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace. And Micaiah said, If thou return at all in peace, the Lord hath not spoken by me. And he said, Hearken, O people, every one of you. So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead. And the king of Israel said unto Jehoshaphat, I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle. But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel. And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it *is* the king of Israel. And they turned aside to fight against him: and Jehoshaphat cried out. And it came to pass, when the captains of the chariots perceived that it *was* not the king of Israel, that they turned back from pursuing him. And a *certain* man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded. And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot. And there went a proclamation throughout the host about the going down of the sun, saying, *Every man to his city,* and every man to his own country. So the king died, and was brought to Samaria; and they buried the king in Samaria. And *one* washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according unto the word of the Lord which He spake. Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, *are* they not written in the book of the chronicles of the kings of Israel? So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel. Jehoshaphat *was* thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem. And his mother's name *was* Azubah the daughter of Shilhi. And he walked in all the ways of Asa his father; he turned not aside from it, doing *that which was* right in the eyes of the Lord: nevertheless the high places were not taken away; *for* the people offered and burnt incense yet in the high places. And Jehoshaphat made peace with the king of Israel. Now the rest of the acts of Jehoshaphat, and his might that he shewed, and how he warred, *are* they not written in the book of the chronicles of the kings of Judah? And the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land. *There was* then no king in Edom: a deputy *was* king. Jehoshaphat made ships of Tharshish to go to Ophir for gold: but they went not; for the ships were broken at Ezion-geber. Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not. And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.

Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel. And he did evil in the sight of the LORD, and walked in the way of his father, and in the way of his mother, and in the w of Jeroboam the son of Nebat, w made Israel to sin: for he ser Baal, and worshipped him, and p voked to anger the LORD God Israel, according to all that father had done.

MAY 9. Evening, 2 KINGS I. MAY

THEN Moab rebelled against Israel after the death of Ahab. And Ahaziah fell down through a lattice in his upper chamber that *was* in Samaria, and was sick: and he sent messengers, and said unto them, Go, enquire of Baal-zebub the god of Ekron whether I shall recover of this disease. But the angel of the LORD said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, *Is it* not because *there is* not a God in Israel, *that* ye go to enquire of Baal-zebub the god of Ekron? Now therefore thus saith the LORD, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed. And when the messengers turned back unto him, he said unto them, Why are ye now turned back? And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the LORD, *Is it* not because *there is* not a God in Israel, *that* thou sendest to enquire of Baal-zebub the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And he said unto them, What manner of man *was he* which came up to meet you, and told you these words? And they answered him, *He was* an hairy man, and girt with a girdle of leather about his loins. And he said, It *is* Elijah the Tishbite. Then the king sent unto him a captain of fifty with *his fifty*. And he went up to him: *and, behold*, he sat on the top of an *hill*. And he spake unto him, Thou *man of God*, the king hath said, Come down. And Elijah answe and said to the captain of fifty I *be* a man of God, then let come down from heaven, and sume thee and thy fifty. And t came down fire from heaven, consumed him and his fifty. A also he sent unto him another tain of fifty with his fifty. An answered and said unto him, O of God, thus hath the king Come down quickly. And E answered and said unto them, *be* a man of God, let fire come d from heaven, and consume thee thy fifty. And the fire of God down from heaven, and cons him and his fifty. And he sent a a captain of the third fifty wit fifty. And the third captain of went up, and came and fell o knees before Elijah, and beso him, and said unto him, O m God, I pray thee, let my life, the life of these fifty thy serv be precious in thy sight. Be there came fire down from he and burnt up the two captai the former fifties with their fi therefore let my life now be cious in thy sight. And the an the LORD said unto Elijah, Go with him: be not afraid of him. he arose, and went down wit unto the king. And he said him, Thus saith the LORD, I much as thou hast sent messe to enquire of Baal-zebub the g Ekron, *is it* not because *there* God in Israel to enquire of His therefore thou shalt not come off that bed on which thou art up, but shalt surely die. So h according to the word of th which Elijah had spoke

igned in his stead in
ear of Jehoram the son
at king of Judah; be-
l no son. Now the rest
of the acts of Ahaziah which he
did, *are* they not written in the
book of the chronicles of the kings
of Israel?

Morning, 2 KINGS II. MAY 10.

ame to pass, when the
would take up Elijah
by a whirlwind, that
with Elisha from Gil-
lijah said unto Elisha,
I pray thee; for the
nt me to Beth-el. And
unto him, As the LORD
s thy soul liveth, I will
e. So they went down
And the sons of the
t *were* at Beth-el came
ha, and said unto him,
ou that the LORD will
y master from thy head
d he said, Yea, I know
our peace. And Elijah
n, Elisha, tarry here, I
or the LORD hath sent
. And he said, *As* the
and *as* thy soul liveth,
ve thee. So they came
And the sons of the
t *were* at Jericho came
l said unto him, Know-
t the LORD will take
ster from thy head to
answered, Yea, I know
our peace. And Elijah
n, Tarry, I pray thee,
LORD hath sent me to
d he said, *As* the LORD
s thy soul liveth, I will
e. And they two went
f men of the sons of the
nt, and stood to view
they two stood by Jor-
lijah took his mantle,
it together, and smote
and they were divided
ither, so that they two
n dry ground. And it
, when they were gone
lijah said unto Elisha,
hall) *do for thee, before*
way from thee. And
ray thee, let a double
spirit be upon me.
And he said, Thou hast asked a hard
thing: *nevertheless*, if thou see me
when I am taken from thee, it shall
be so unto thee; but if not, it shall
not be *so*. And it came to pass, as
they still went on, and talked, that,
behold, *there appeared* a chariot of
fire, and horses of fire, and parted
them both asunder; and Elijah went
up by a whirlwind into heaven.

And Elisha saw *it*, and he cried,
My father, my father, the chariot
of Israel, and the horsemen thereof.
And he saw him no more: and he
took hold of his own clothes, and
rent them in two pieces. He took
up also the mantle of Elijah that
fell from him, and went back, and
stood by the bank of Jordan; and
he took the mantle of Elijah that
fell from him, and smote the waters,
and said, Where *is* the LORD God
of Elijah? and when he also had
smitten the waters, they parted
hither and thither: and Elisha went
over. And when the sons of the
prophets which *were* to view at Je-
richo saw him, they said, The spirit
of Elijah doth rest on Elisha. And
they came to meet him, and bow-
ed themselves to the ground before
him. And they said unto him, Be-
hold now, there be with thy servants
fifty strong men; let them go, we
pray thee, and seek thy master: lest
peradventure the Spirit of the LORD
hath taken him up, and cast him upon
some mountain, or into some valley.
And he said, Ye shall not send. And
when they urged him till he was
ashamed, he said, Send. They sent
therefore fifty men; and they sought
three days, but found him not. And
when they came again to him, (for
he tarried at Jericho,) he said unto
them, Did I not say unto you, Go not?

And the men of the city said un-
to Elisha, Behold, I pray thee, the

situation of this city *is* pleasant, as my lord seeth: but the water *is* naught, and the ground barren. And he said, Bring me a new cruse, and put salt therein. And they brought *it* to him. And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the LORD, I have healed these waters; there shall not be from thence any more death or barren *land*. So the waters were healed unto this day, according to the saying of Elisha which he spake.

And he went up from thence un Beth-el: and as he was going by the way, there came forth lit children out of the city, and mocke him, and said unto him, Go up, th bald head; go up, thou bald he And he turned back, and looked them, and cursed them in the na of the LORD. And there came for two she bears out of the wood, a tare forty and two children of the And he went from thence to mou Carmel, and from thence he retur ed to Samaria.

MAY 10. Evening, 2 KINGS III. MAY

NOW Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years. And he wrought evil in the sight of the LORD; but not like his father, and like his mother: for he put away the image of Baal that his father had made. Nevertheless he cleaved unto the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

And Mesha king of Moab was a sheepmaster, and rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool. But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel. And king Jehoram went out of Samaria the same time, and numbered all Israel. And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up: I *am* as thou *art*, my people as thy people, *and* my horses as thy horses. And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom. So the king of Israel went, *and the king* of Judah, and the king *of Edom*: and they fetched a compass *of* seven days' journey: and *ere was* no water for the host, and

for the cattle that followed the And the king of Israel said, Al that the LORD hath called th three kings together, to deliver th into the hand of Moab! But Je shaphat said, *Is there* not here prophet of the LORD, that we m enquire of the LORD by him? A one of the king of Israel's serva answered and said, Here is Eli the son of Shaphat, which pou water on the hands of Elijah. Jehoshaphat said, The word of LORD is with him. So the king Israel and Jehoshaphat and the k of Edom went down to him. Elisha said unto the king of Isr What have I to do with thee? thee to the prophets of thy fat and to the prophets of thy mot And the king of Israel said t him, Nay: for the LORD hath ca these three kings together, to liver them into the hand of M And Elisha said, *As* the LORD hosts liveth, before Whom I st surely, were it not that I re the presence of Jehoshaphat the of Judah, I would not look tow thee, nor see thee. But now b me a minstrel. And it came to p when the minstrel played, that hand of the LORD came upon And he said, Thus saith the L Make this valley full of dit For thus saith the LORD, Ye not see wind, neither shall rain; yet that valley shall

t ye may drink, both
ttle, and your beasts.
a light thing in the
RD: He will deliver
lso into your hand.
smite every fenced
choice city, and shall
l tree, and stop all
and mar every good
vith stones. And it
the morning, when
ng was offered, that,
came water by the
and the country was
r. And when all the
that the kings were
t against them, they
at were able to put
upward, and stood
And they rose up
orning, and the sun
water, and the Mo-
water on the other
lood: and they said,
the kings are surely
have smitten one
therefore, Moab, to

the spoil. And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they went forward smiting the Moabites, even in *their* country. And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good trees: only in Kir-haraseth left they the stones thereof; howbeit the slingers went about *it*, and smote it. And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through *even* unto the king of Edom: but they could not. Then he took his eldest son that should have reigned in his stead, and offered him *for* a burnt offering upon the wall. And there was great indignation against Israel: and they departed from him, and returned to *their own* land.

Morning, 2 KINGS IV. MAY 11.

cried a certain wo-
e wives of the sons
unto Elisha, saying,
y husband is dead;
est that thy servant
RD: and the creditor
e unto him my two
dmen. And Elisha
What shall I do for
what hast thou in
nd she said, Thine
not any thing in the
ot of oil. Then he
r thee vessels abroad
hbours, *even* empty
r not a few. And
come in, thou shalt
pon thee and upon
shalt pour out into
, and thou shalt set
ch is full. So she
, and *shut the door*
pon her sons, who
s to her; and she
it came to pass,
y

when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, *There is* not a vessel more. And the oil stayed. Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest.

And it fell on a day, that Elisha passed to Shunem, where *was* a great woman; and she constrained him to eat bread. And *so* it was, *that* as oft as he passed by, he turned in thither to eat bread. And she said unto her husband, Behold now, I perceive that this *is* an holy man of God, which passeth by us continually. Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither. And it fell on a day, that he came thither, and he turned into

people. And he said, What then is to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old. And he said, Call her. And when he had called her, she stood in the door. And he said, About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, *thou* man of God, do not lie unto thine handmaid. And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

And when the child was grown, it fell on a day, that he went out to his father to the reapers. And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother. And when he had taken him, and brought him to his mother, he sat on her knees till noon, and *then* died. And she went up, and laid him on the bed of the man of God, and shut *the door* upon him, and went out. And she called unto her husband, and said, Send me, I pray thee, one of the young

me, and hath
she said, Did I
lord? did I not
me? Then he
up thy loins, a
thine hand, and
meet any man,
if any salute th
again: and lay
face of the chil
of the child said
and *as* thy sou
leave thee. An
lowed her. An
before them, an
the face of the
neither voice, n
fore he went
and told him,
not awaked. A
come into the
child was dead
bed. He went
shut the door u
prayed unto the
up, and lay upo
his mouth upon
eyes upon his
upon his hands

dearth in the land;
the prophets *were*
n: and he said unto
on the great pot,
age for the sons of
And one went out
gather herbs, and
ine, and gathered
rds his lap full, and
them into the pot
they knew *them* not.
out for the men to
me to pass, as they
e pottage, that they
said, O *thou* man of
ath in the pot. And
at *thereof*. But he
meal. And he cast
it into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot. And there came a man from Baal-shalisha, and brought the man of God bread of the firstfruits, twenty loaves of barley, and full ears of corn in the husk thereof. And he said, Give unto the people, that they may eat. And his servitor said, What, should I set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the LORD, They shall eat, and shall leave *thereof*. So he set *it* before them, and they did eat, and left *thereof*, according to the word of the LORD.

Evening, 2 KINGS V. MAY 11.

an, captain of the
king of Syria, was
his master, and ho-
e by him the LORD
erance unto Syria:
ighty man in valour,
eper. And the Sy-
out by companies,
t away captive out
srael a little maid;
on Naaman's wife.
unto her mistress,
lord *were* with the
in Samaria! for he
him of his leprosy.
n, and told his lord,
d thus said the maid
and of Israel. And
ria said, Go to, go,
a letter unto the
And he departed,
im ten talents of sil-
sand *pieces* of gold,
s of raiment. And
letter to the king of
Now when this letter
hee, behold, I have
Naaman my servant
hou mayest recover
sy. And it came *to*
king of Israel had
that he rent his
Am I God, to kill
e, that this man
doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me. And it was *so*, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel. So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper. *Are* not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage. And *his servants* came near, and spake *unto him*, and said, My father, if *the prophet* had bid thee do some *great thing*, wouldest thou not have *done it?* how much rather then,

when he saith to thee, Wash, and be clean? Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean. And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that *there is* no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant. But he said, *As* the LORD liveth, before Whom I stand, I will receive none. And he urged him to take *it;* but he refused. And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the LORD. In this thing the LORD pardon thy servant, *that* when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing. And he said unto him, Go in peace. So he departed from him a little way.

But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, *as* the

LORD liveth, I will r
and take somewhat o
hazi followed after
when Naaman saw *hi*
ter him, he lighted d
chariot to meet him, a
well? And he said, A
master hath sent me
hold, even now ther
me from mount Ephra
men of the sons of
give them, I pray the
silver, and two change
And Naaman said, Be
two talents. And he
bound two talents of
bags, with two change
and laid *them* upon t
vants; and they bar
him. And when he
tower, he took *them* fr
and bestowed *them*
and he let the men
departed. But he
stood before his mas
sha said unto him, W
thou, Gehazi? And
servant went no whi
said unto him, Went
with thee, when the
gain from his chariot
Is it a time to receive
receive garments, and
vineyards, and sheep,
menservants, and maid
leprosy therefore of
cleave unto thee, and
for ever. And he wen
presence a leper *as w*

MAY 12. Morning, 2 KINGS VI.

AND the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us. Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye. And one said, Be content, I *pray thee*, and go with thy servants. *And he answered*, I will go. So he *went with them*. And when they *came to* Jordan, they cut down

wood. But as one
beam, the ax head fe
ter: and he cried,
master! for it was b
the man of God sa
it? And he shewed
And he cut down a
it in thither; and the
Therefore said he,
thee. And he put ou
took it.

Then the king of
gainst Israel, and

aying, In such and
shall be my camp.
f God sent unto the
saying, Beware that
uch a place; for thi-
ns are come down.
of Israel sent to the
e man of God told
d him of, and saved
not once nor twice.
heart of the king of
e troubled for this
called his servants,
them, Will ye not
of us *is* for the king
l one of his servants
lord, O king: but
phet that *is* in Israel,
of Israel the words
test in thy bedcham-
id, Go and spy where
may send and fetch
as told him, saying,
Dothan. Therefore
horses, and chariots,
t: and they came by
passed the city about.
servant of the man
sen early, and gone
an host compassed
with horses and cha-
servant said unto
master! how shall
answered, Fear not:
be with us *are* more
be with them. And
and said, LORD, I
en his eyes, that he
the LORD opened the
ng man; and he saw:
e mountain *was* full
chariots of fire round
And when they came
Elisha prayed unto
said, Smite this peo-
hee, with blindness.
them with blindness
he word of Elisha.
d unto them, This *is*
either *is* this the city:
I will bring you to
ye seek. But he led
ia. And it came to
were come into Sa-
said, LORD, open
gs

the eyes of these *men*, that they may see. And the LORD opened their eyes, and they saw; and, behold, *they were* in the midst of Samaria. And the king of Israel said unto Elisha, when he saw them, My father, shall I smite *them*? shall I smite *them*? And he answered, Thou shalt not smite *them:* wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master. And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel.

And it came to pass after this, that Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria. And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was *sold* for fourscore *pieces* of silver, and the fourth part of a cab of dove's dung for five *pieces* of silver. And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king. And he said, If the LORD do not help thee, whence shall I help thee? out of the barnfloor, or out of the winepress? And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to day, and we will eat my son to morrow. So we boiled my son, and did eat him: and I said unto her on the next day, Give thy son, that we may eat him: and she hath hid her son. And it came to pass, when the king heard the words of the woman, that he rent his clothes; and he passed by upon the wall, and the people looked, and, behold, *he had* sackcloth within upon his flesh. Then he said, *God do so* and more also to me, if *the head* of Elisha the son of Shaphat shall stand on him this day. *But Elisha* sat in his house, and the

elders sat with him; and *the king* sent a man from before him: but ere the messenger came to him, he said to the elders, See ye how this son of a murderer hath sent to take away mine head? look, when the messenger cometh, shut the door, and hold him fast at the door: *is* not the sou of his master's feet behind him? A while he yet talked with them, b hold, the messenger came down un him: and he said, Behold, this e *is* of the LORD; what should I w for the LORD any longer?

MAY 12. Evening, 2 KINGS VII. MAY 1

THEN Elisha said, Hear ye the word of the LORD; Thus saith the LORD, To morrow about this time *shall* a measure of fine flour *be sold* for a shekel, and two measures of barley for a shekel, in the gate of Samaria. Then a lord on whose hand the king leaned answered the man of God, and said, Behold, *if* the LORD would make windows in heaven, might this thing be? And he said, Behold, thou shalt see *it* with thine eyes, but shalt not eat thereof. And there were four leprous men at the entering in of the gate: and they said one to another, Why sit we here until we die? If we say, We will enter into the city, then the famine *is* in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die. And they rose up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, *there was* no man there. For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, *even* the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us. Wherefore they arose and fled in the twilight, and left their tents, and their horses, and *their asses*, even the camp as it *was*, *and fled for* their life. And when *these* lepers came to the uttermost *part of* the camp, they went into *one tent*, and did eat and drink, and carried thence silver, and gold, a raiment, and went and hid *it*; a came again, and entered into a other tent, and carried thence al and went and hid *it*. Then th said one to another, We do n well: this day *is* a day of go tidings, and we hold our peace: we tarry till the morning light, so mischief will come upon us: no therefore come, that we may go a tell the king's household. So th came and called unto the porter the city: and they told them, sa ing, We came to the camp of t Syrians, and, behold, *there was* man there, neither voice of man, b horses tied, and asses tied, and t tents as they *were*. And he call the porters; and they told *it* to king's house within. And the k arose in the night, and said unto servants, I will now shew you w the Syrians have done to us. T know that we *be* hungry; there are they gone out of the camp hide themselves in the field, say When they come out of the city shall catch them alive, and get the city. And one of his serv answered and said, Let *some* t I pray thee, five of the horses remain, which are left in the (behold, they *are* as all the m tude of Israel that are left in behold, *I say*, they *are* even a the multitude of the Israelites are consumed:) and let us send see. They took therefore two riot horses; and the king sent the host of the Syrians, saying and see. And they went after unto Jordan: and, lo, all the was full of garments and which the Syrians had cast

ad the messengers re-
d the king. And the
out, and spoiled the
rians. So a measure
as *sold* for a shekel,
ures of barley for a
ng to the word of the
e king appointed the
hand he leaned to
ge of the gate: and
de upon him in the
died, as the man of
who spake when the
wn to him. And it
came to pass as the man of God had spoken to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to morrow about this time in the gate of Samaria: and that lord answered the man of God, and said, Now, behold, *if* the LORD should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof. And so it fell out unto him: for the people trode upon him in the gate, and he died.

Morning, 2 KINGS VIII. MAY 13.

e Elisha unto the wo-
e son he had restored
, Arise, and go thou
usehold, and sojourn
ou canst sojourn: for
called for a famine;
o come upon the land
nd the woman arose,
he saying of the man
she went with her
sojourned in the land
es seven years.
to pass at the seven
t the woman return-
nd of the Philistines:
forth to cry unto the
use and for her land.
talked with Gehazi
the man of God, say-
I pray thee, all the
at Elisha hath done.
pass, as he was tell-
ow he had restored a
ife, that, behold, the
son he had restored
to the king for her
her land. And Ge-
ord, O king, this *is* the
is *is* her son, whom
l to life. And when
the woman, she told
ng appointed unto her
r, saying, Restore all
and all the *fruits of*
the day that she left
ntil now.
me to Damascus;
he king of Syria
was sick; and it was told him, saying, The man of God is come hither. And the king said unto Hazael, Take a present in thine hand, and go, meet the man of God, and enquire of the LORD by him, saying, Shall I recover of this disease? So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this disease? And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit the LORD hath shewed me that he shall surely die. And he settled his countenance stedfastly, until he was ashamed: and the man of God wept. And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child. And Hazael said, But what, *is* thy servant a dog, that he should do this great thing? And Elisha answered, The LORD hath shewed me that thou *shalt be* king over Syria. So he departed from Elisha, and came to his master; who said to him, What said Elisha to thee? And he answered, He told me *that* thou shouldest

surely recover. And it came to pass on the morrow, that he took a thick cloth, and dipped *it* in water, and spread *it* on his face, so that he died: and Hazael reigned in his stead.

And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat *being* then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign. Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem. And he walked in the way of the kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife: and he did evil in the sight of the LORD. Yet the LORD would not destroy Judah for David His servant's sake, as He promised him to give him alway a light, *and* to his children. In his days Edom revolted from under the hand of Judah, and made a king over themselves. So Joram went over to Zair, and all the chariots with him: and he rose by night, and smote the Edomites which compassed him about, and the captains of the chariots: and the people fled into their tents. Yet Edom revolted from under the hand of Judah unto this day. Then Libnah revolted at the same time. And the rest of Joram, and all that they not written in the chronicles of the kings And Joram slept with and was buried with hi the city of David: and son reigned in his stead.

In the twelfth year o son of Ahab king of Isr ziah the son of Jehoram dah begin to reign. Two years old *was* Ahaziah gan to reign; and he year in Jerusalem. And name *was* Athaliah, the Omri king of Israel. An in the way of the hou and did evil in the sight as *did* the house of A *was* the son in law of Ahab. And he went wi son of Ahab to the war zael king of Syria in Ra and the Syrians wou And king Joram went healed in Jezreel of which the Syrians had Ramah, when he fought zael king of Syria. the son of Jehoram ki went down to see Jora Ahab in Jezreel, bec sick.

MAY 13. Evening, 2 KINGS IX.

AND Elisha the prophet called one of the children of the prophets, and said unto him, Gird up thy loins, and take this box of oil in thine hand, and go to Ramoth-gilead: and when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber; then take the box of oil, and pour *it* on his head, and say, Thus saith the LORD, I have anointed thee king over Israel. Then open the door, and flee, and tarry not. So the young man, even the young man the prophet, went to Ramoth-gilead. And when he came, behold, the captains of sitting; and he said, I rand to thee, O captai said, Unto which of he said, To thee, O cap arose, and went into th he poured the oil on said unto him, Thus sa God of Israel, I have king over the people *even* over Israel. An smite the house of Aha that I may avenge the servants the prophets, of all the servants of the hand of Jezebel. house of Ahab shal will cut off from

eth against the wall, and him is shut up and left in Israel: I will make the house of Ahab the house of Jeroboam the son ebat, and like the house of Baa- the son of Ahijah: and the dogs eat Jezebel in the portion of eel, and *there shall be* none to ber. And he opened the door, fled. Then Jehu came forth to servants of his lord: and *one* unto him, *Is* all well? where- came this mad *fellow* to thee? he said unto them, Ye know man, and his communication. they said, *It is* false; tell us And he said, Thus and thus e he to me, saying, Thus saith Joram, I have anointed thee king Israel. Then they hasted, and every man his garment, and it under him on the top of the s, and blew with trumpets, say- Jehu is king. So Jehu the son shoshaphat the son of Nimshi spired against Joram. (Now Jo- had kept Ramoth-gilead, he and srael, because of Hazael king of a. But king Joram was return- o be healed in Jezreel of the nds which the Syrians had given when he fought with Hazael of Syria.) And Jehu said, If e your minds, *then* let none go h nor escape out of the city to o tell it in Jezreel. So Jehu rode chariot, and went to Jezreel; Joram lay there. And Ahaziah of Judah was come down to Joram. And there stood a watch- on the tower in Jezreel, and he the company of Jehu as he e, and said, I see a company. Joram said, Take an horseman, d send to meet them, and let him *Is it* peace? So there went one horseback to meet him, and said, us saith the king, *Is it* peace? Jehu said, What hast thou to with peace? turn thee behind And the watchman told, *say- The messenger came to them, he cometh not again. Then he ent a second on horseback, came to them, and said, Thus* saith the king, *Is it* peace? And Jehu answered, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, He came even unto them, and cometh not again: and the driving *is* like the driving of Jehu the son of Nimshi; for he driveth furiously. And Joram said, Make ready. And his chariot was made ready. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite. And it came to pass, when Joram saw Jehu, that he said, *Is it* peace, Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts *are so* many? And Joram turned his hands, and fled, and said to Ahaziah, *There is* treachery, O Ahaziah. And Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he sunk down in his chariot. Then said *Jehu* to Bidkar his captain, Take up, *and* cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, the LORD laid this burden upon him; Surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the LORD; and I will requite thee in this plat, saith the LORD. Now therefore take *and* cast him into the plat *of ground*, according to the word of the LORD.

But when Ahaziah the king of Judah saw *this*, he fled by the way of the garden house. And Jehu followed after him, and said, Smite him also in the chariot. *And they did so* at the going up to Gur, which *is* by Ibleam. And he fled to Megiddo, and died there. And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David. And in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah.

they threw her down: and *some* of her blood was sprinkled on the wall, and on the horses: and he trode her under foot. And when he was come in, he did eat and drink,

Jezreel shall do
Jezebel: and the
shall be as dung
field in the portio
they shall not sa

MAY 14. Morning, 2 KINGS X.

AND Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to them that brought up Ahab's *children*, saying, Now as soon as this letter cometh to you, seeing your master's sons *are* with you, and *there are* with you chariots and horses, a fenced city also, and armour; look even out the best and meetest of your master's sons, and set *him* on his father's throne, and fight for your master's house. But they were exceedingly afraid, and said, Behold, two kings stood not before him: how then shall we stand? And he that *was* over the house, and he that *was* over the city, the elders also, and the bringers up *of the children*, sent to Jehu,

king's sons, and
sons, and put the
and sent him *the*
there came a m
him, saying, The
heads of the ki
said, Lay ye the
the entering in o
morning. And i
the morning, tha
stood, and said t
be righteous: b
against my mast
but who slew all
that there shall
nothing of the w
which the LOR
the house of Ah
hath done *that* w
His servant Elija
that remained of

se, *even* two and forty men; ther left he any of them.

And when he was departed thence, lighted on Jehonadab the son of echab *coming* to meet him: and e saluted him, and said to him, Is hine heart right, as my heart *is* with thy heart? And Jehonadab nswered, It is. If it be, give *me* hine hand. And he gave *him* his and; and he took him up to his nto the chariot. And he said, Come with me, and see my zeal for the LORD. So they made him ride in his chariot. And when he came to Samaria, he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the LORD, which He spake to Elijah. And Jehu gathered all the people together, and said unto them, Ahab served Baal a little; *but* Jehu shall serve him much. Now therefore call unto me all the prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice *to do* to Baal; whosoever shall be wanting, he shall not live. But Jehu did *it* in subtilty, to the intent that he might destroy the worshippers of Baal. And Jehu said, Proclaim a solemn assembly for Baal. And they proclaimed *it*. And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the house of Baal; and the house of Baal was full from one end to another. And he said unto him that *was* over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments. And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only. And when they went in to offer sacrifices and burnt *offerings, Jehu appointed fourscore men without, and said, If any of the men whom I have brought into your hands escape, he that letteth him go*, his life *shall be* for the life of him. And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, Go in, *and* slay them; let none come forth. And they smote them with the edge of the sword; and the guard and the captains cast *them* out, and went to the city of the house of Baal. And they brought forth the images out of the house of Baal, and burned them. And they brake down the image of Baal, and brake down the house of Baal, and made it a draught house unto this day. Thus Jehu destroyed Baal out of Israel. Howbeit *from* the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, *to wit*, the golden calves that *were* in Beth-el, and that *were* in Dan. And the LORD said unto Jehu, Because thou hast done well in executing *that which is* right in Mine eyes, *and* hast done unto the house of Ahab according to all that *was* in Mine heart, thy children of the fourth *generation* shall sit on the throne of Israel. But Jehu took no heed to walk in the law of the LORD God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin. In those days the LORD began to cut Israel short: and Hazael smote them in all the coasts of Israel; from Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which *is* by the river Arnon, even Gilead and Bashan. Now the rest of the acts of Jehu, and all that he did, and all his might, *are* they not written in the book of the chronicles of the kings of Israel? And Jehu slept with his fathers: and they buried him in Samaria. And Jehoahaz his son reigned in his stead. *And the* time that Jehu reigned over *Israel* in Samaria *was* twenty and eight years.

AND when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal. But Jehosheba, the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him from among the king's sons *which were* slain; and they hid him, *even* him and his nurse, in the bedchamber from Athaliah, so that he was not slain. And he was with her hid in the house of the LORD six years. And Athaliah did reign over the land.

And the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the LORD, and shewed them the king's son. And he commanded them, saying, This *is* the thing that ye shall do; A third part of you that enter in on the sabbath shall even be keepers of the watch of the king's house; and a third part *shall be* at the gate of Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, that it be not broken down. And two parts of all you that go forth on the sabbath, even they shall keep the watch of the house of the LORD about the king. And ye shall compass the king round about, every man with his weapons in his hand: and he that cometh within the ranges, let him be slain: and be ye with the king as he goeth out and as he cometh in. And the captains over the hundreds did according to all *things* that Jehoiada the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest. And to the captains over hundreds did the priest give king David's spears and shields, that *were* in the temple of the LORD.

And the guard stood, every with his weapons in his hand, r about the king, from the right ner of the temple to the left c of the temple, *along* by the and the temple. And he bro forth the king's son, and put crown upon him, and *gave hi* testimony; and they made him and anointed him; and they cla their hands, and said, God sav king. And when Athaliah hear noise of the guard *and* of the ple, she came to the people int temple of the LORD. And whe looked, behold, the king stood pillar, as the manner *was*, an princes and the trumpeters b king, and all the people of the rejoiced, and blew with trum and Athaliah rent her clothes cried, Treason, Treason. But J ada the priest commanded the tains of the hundreds, the offic the host, and said unto them, her forth without the ranges: him that followeth her kill wit sword. For the priest had said her not be slain in the house LORD. And they laid hands o and she went by the way by the the horses came into the king's h and there was she slain.

And Jehoiada made a cov between the LORD and the kin the people, that they should LORD'S people; between the also and the people. And a people of the land went int house of Baal, and brake it his altars and his images brak in pieces thoroughly, and slew tan the priest of Baal befo altars. And the priest appoint ficers over the house of the And he took the rulers ove dreds, and the captains, an guard, and all the people land; and they brought do king from the house of the and came by the way of the the guard to the king's ho

e of the kings. And the land rejoiced, in quiet: and they slew Athaliah with the sword *beside* the king's house. Seven years old *was* Jehoash when he began to reign.

Morning, 2 KINGS XII. MAY 15.

year of Jehu Je-
o reign; and forty
n Jerusalem. And
ne *was* Zibiah of
Jehoash did *that*
in the sight of the
wherein Jehoiada
ted him. But the
not taken away:
crificed and burnt
h places. And Je-
e priests, All the
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the house of the
oney of every one
ccount, the money
set at, *and* all the
th into any man's
o the house of the
sts take *it* to them,
acquaintance: and
he breaches of the
r any breach shall
was *so*, *that* in the
ieth year of king
ts had not repair-
f the house. Then
ed for Jehoiada the
er priests, and said
repair ye not the
ouse? now there-
ore money of your
deliver it for the
house. And the
to receive no *more*
ple, neither to re-
of the house. But
st took a chest, and
e lid of it, and set
, on the right side
o the house of the
iests that kept the
ll the money *that*
the house of the
was *so*, when they
as much money in
king's scribe and
me up, and they
told the money
that was found in the house of the LORD. And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the LORD: and they laid it out to the carpenters and builders, that wrought upon the house of the LORD, and to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the LORD, and for all that was laid out for the house to repair *it*. Howbeit there were not made for the house of the LORD bowls of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money *that was* brought into the house of the LORD: but they gave that to the workmen, and repaired therewith the house of the LORD. Moreover they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully. The trespass money and sin money was not brought into the house of the LORD: it was the priests'.

Then Hazael king of Syria went up, and fought against Gath, and took it: and Hazael set his face to go up to Jerusalem. And Jehoash king of Judah took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold *that was* found in the treasures of the house of the LORD, and in the king's house, and sent *it* to Hazael king of Syria: and he went away from Jerusalem. And the rest of the acts of Joash, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? And his servants arose, and made a conspiracy, and slew Joash in the house of Millo, which goeth down to Silla. For Jozachar the son

of Shimeath, and Jehozabad the son of Shomer, his servants, smote him, and he died; and they buried him with his fathers i vid: and Amaziah his stead.

MAY 15. Evening, 2 KINGS XIII.

IN the three and twentieth year of Joash the son of Ahaziah king of Judah Jehoahaz the son of Jehu began to reign over Israel in Samaria, *and reigned* seventeen years. And he did *that which was* evil in the sight of the LORD, and followed the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom. And the anger of the LORD was kindled against Israel, and He delivered them into the hand of Hazael king of Syria, and into the hand of Ben-hadad the son of Hazael, all *their* days. And Jehoahaz besought the LORD, and the LORD hearkened unto him: for He saw the oppression of Israel, because the king of Syria oppressed them. (And the LORD gave Israel a saviour, so that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents, as beforetime. Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel sin, *but* walked therein: and there remained the grove also in Samaria.) Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made them like the dust by threshing. Now the rest of the acts of Jehoahaz, and all that he did, and his might, *are* they not written in the book of the chronicles of the kings of Israel? And Jehoahaz slept with his fathers; and they buried him in Samaria: and Joash his son reigned in his stead.

In the thirty and seventh year of Joash king of Judah began Jehoash the son of Jehoahaz to reign over Israel in Samaria, *and reigned* sixteen *years. And he did that which was evil in the sight of the* LORD; he de*parted not* from all the sins of Jero*boam the son of* Nebat, who made Israel sin: *but* he And the rest of t and all that he di wherewith he foug ziah king of Jud written in the book of the kings of Isr slept with his fathe sat upon his throne buried in Samaria Israel. Now Elish of his sickness whe Joash the king of unto him, and we and said, O my fa the chariot of Isra men thereof. And him, Take bow and took unto him bow he said to the kin thine hand upon t put his hand *upo* put his hands upon And he said, Open ward. And he ope sha said, Shoot. A he said, The arrow deliverance, and t verance from Syri smite the Syrians i have consumed *the* Take the arrows. And he said unto t Smite upon the g smote thrice, and man of God was and said, Thou sho ten five or six times smitten Syria till sumed *it:* whereas smite Syria *but* th died, and they buri bands of the Moa land at the comin And it came to pa burying a man, t spied a band of m the man into th sha: and when t

d the bones of Elisha, he
d stood up on his feet.
l king of Syria oppressed
e days of Jehoahaz. And
was gracious unto them,
ompassion on them, and
t unto them, because of
nt with Abraham, Isaac,
, and would not destroy
er cast He them from His
presence as yet. So Hazael king of Syria died; and Ben-hadad his son reigned in his stead. And Jehoash the son of Jehoahaz took again out of the hand of Ben-hadad the son of Hazael the cities, which he had taken out of the hand of Jehoahaz his father by war. Three times did Joash beat him, and recovered the cities of Israel.

Morning, 2 KINGS XIV. MAY 16.

cond year of Joash son of
az king of Israel reigned
e son of Joash king of Ju-
was twenty and five years
he began to reign, and
enty and nine years in
And his mother's name
ddan of Jerusalem. And
which was right in the
e LORD, yet not like Da-
her: he did according to
as Joash his father did.
he high places were not
y: as yet the people did
d burnt incense on the
. And it came to pass, as
kingdom was confirmed
, that he slew his servants
slain the king his father.
ldren of the murderers he
cording unto that which
in the book of the law of
rein the LORD command-
The fathers shall not be
h for the children, nor the
put to death for the fa-
every man shall be put to
is own sin.
of Edom in the valley of
ousand, and took Selah
d called the name of it
nto this day.
aziah sent messengers to
e son of Jehoahaz son of
of Israel, saying, Come,
one another in the face.
sh the king of Israel sent
h king of Judah, saying,
that *was in Lebanon sent*
r that was in Lebanon,
thy daughter to my son
there passed by a wild
beast that *was* in Lebanon, and trode down the thistle. Thou hast indeed smitten Edom, and thine heart hath lifted thee up: glory *of this*, and tarry at home: for why shouldest thou meddle to *thy* hurt, that thou shouldest fall, *even* thou, and Judah with thee? But Amaziah would not hear. Therefore Jehoash king of Israel went up; and he and Amaziah king of Judah looked one another in the face at Beth-shemesh, which *belongeth* to Judah. And Judah was put to the worse before Israel; and they fled every man to their tents. And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Beth-shemesh, and came to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim unto the corner gate, four hundred cubits. And he took all the gold and silver, and all the vessels that were found in the house of the LORD, and in the treasures of the king's house, and hostages, and returned to Samaria. Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel? And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead.

And Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years. And the rest of the acts of Amaziah, *are* they not written in the book of the chronicles

of the kings of Judah? Now they made a conspiracy against him in Jerusalem: and he fled to Lachish; but they sent after him to Lachish, and slew him there. And they brought him on horses: and he was buried at Jerusalem with his fathers in the city of David.

And all the people of Judah took Azariah, which *was* sixteen years old, and made him king instead of his father Amaziah. He built Elath, and restored it to Judah, after that the king slept with his fathers.

In the fifteenth year of Amaziah the son of Joash king of Judah Jeroboam the son of Joash king of Israel began to reign in Samaria, *and reigned* forty and one years. And he did *that which was* evil in the sight of the LORD: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin. He restored the coast of Israel from the

entering of Hama
the plain, accordin
LORD God of Isra
by the hand of His
son of Amittai, t
was of Gath-heph
saw the affliction
was very bitter:
any shut up, nor
helper for Israel.
not that He would
of Israel from und
saved them by the
the son of Joash.
the acts of Jerob
he did, and his m
red, and how he
cus, and Hamath,
Judah, for Israel,
ten in the book o
the kings of Israe
slept with his fath
kings of Israel;
son reigned in his

MAY 16. Evening, 2 KINGS XV.

IN the twenty and seventh year of Jeroboam king of Israel began Azariah son of Amaziah king of Judah to reign. Sixteen years old was he when he began to reign, and he reigned two and fifty years in Jerusalem. And his mother's name *was* Jecholiah of Jerusalem. And he did *that which was* right in the sight of the LORD, according to all that his father Amaziah had done; save that the high places were not removed: the people sacrificed and burnt incense still on the high places. And the LORD smote the king, so that he was a leper unto the day of his death, and dwelt in a several house. And Jotham the king's son *was* over the house, judging the people of the land. And the rest of the acts of Azariah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? So Azariah slept with his fathers; *and they* buried him with his fathers *in the city* of David: and Jotham *his son* reigned in his stead.

In the thirty and eighth year of

Azariah king of
riah the son of Je
Israel in Samaria
he did *that whic*
sight of the LORD,
done: he departe
of Jeroboam the
made Israel to s
the son of Jabesh
him, and smote hi
ple, and slew hi
his stead. And t
of Zachariah, beh
ten in the book o
the kings of Isra
word of the LOR
unto Jehu, sayin
sit on the throne
fourth *generation*
to pass.

Shallum the so
to reign in the
year of Uzziah ki
he reigned a full
For Menahem the
up from Tirzah,
maria, and smo
of Jabesh in Sa

reigned in his stead. And the
of the acts of Shallum, and his
piracy which he made, behold,
are written in the book of the
nicles of the kings of Israel.
Menahem smote Tiphsah, and
hat were therein, and the coasts
eof from Tirzah: because they
ed not to him, therefore he
e it; and all the women there-
hat were with child he ripped
In the nine and thirtieth year
Azariah king of Judah began
nahem the son of Gadi to reign
Israel, and reigned ten years
amaria. And he did that which
evil in the sight of the LORD:
departed not all his days from
ins of Jeroboam the son of Ne-
who made Israel to sin. And
the king of Assyria came a-
st the land: and Menahem gave
a thousand talents of silver,
his hand might be with him to
irm the kingdom in his hand.
Menahem exacted the money
Israel, even of all the mighty
of wealth, of each man fifty
kels of silver, to give to the king
Assyria. So the king of Assyria
ned back, and stayed not there
the land. And the rest of the
of Menahem, and all that he
are they not written in the
k of the chronicles of the kings
Israel? And Menahem slept with
fathers; and Pekahiah his son
ned in his stead.
In the fiftieth year of Azariah
g of Judah Pekahiah the son of
nahem began to reign over Israel
Samaria, and reigned two years.
d he did that which was evil in
sight of the LORD: he departed
from the sins of Jeroboam the
of Nebat, who made Israel to
. But Pekah the son of Remaliah,
captain of his, conspired against
, and smote him in Samaria, in
e palace of the king's house, with
rgob and Arieh, and with him fifty
n of the Gileadites: and he killed
, and reigned in his room. And
rest of the acts of Pekahiah,
ll that he did, behold, they are
written in the book of the chronicles
of the kings of Israel.

In the two and fiftieth year of
Azariah king of Judah Pekah the
son of Remaliah began to reign
over Israel in Samaria, and reigned
twenty years. And he did that
which was evil in the sight of the
LORD: he departed not from the sins
of Jeroboam the son of Nebat, who
made Israel to sin. In the days of
Pekah king of Israel came Tiglath-
pileser king of Assyria, and took
Ijon, and Abel-beth-maachah, and
Janoah, and Kedesh, and Hazor,
and Gilead, and Galilee, all the land
of Naphtali, and carried them cap-
tive to Assyria. And Hoshea the son
of Elah made a conspiracy against
Pekah the son of Remaliah, and
smote him, and slew him, and reign-
ed in his stead, in the twentieth year
of Jotham the son of Uzziah. And
the rest of the acts of Pekah, and
all that he did, behold, they are
written in the book of the chroni-
cles of the kings of Israel.

In the second year of Pekah the
son of Remaliah king of Israel be-
gan Jotham the son of Uzziah king
of Judah to reign. Five and twenty
years old was he when he began to
reign, and he reigned sixteen years
in Jerusalem. And his mother's
name was Jerusha, the daughter of
Zadok. And he did that which was
right in the sight of the LORD: he
did according to all that his father
Uzziah had done. Howbeit the high
places were not removed: the peo-
ple sacrificed and burned incense
still in the high places. He built
the higher gate of the house of the
LORD. Now the rest of the acts of
Jotham, and all that he did, are
they not written in the book of the
chronicles of the kings of Judah?
In those days the LORD began to
send against Judah Rezin the king
of Syria, and Pekah the son of Re-
maliah. And Jotham slept with his
fathers, and was buried with his
fathers in the city of David his fa-
ther: and Ahaz his son reigned in
his stead.

MAY 17. Morning, 2 KINGS XVI.

IN the seventeenth year of Pekah the son of Remaliah Ahaz the son of Jotham king of Judah began to reign. Twenty years old *was* Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not *that which was* right in the sight of the LORD his God, like David his father. But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire, according to the abominations of the heathen, whom the LORD cast out from before the children of Israel. And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.

Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war: and they besieged Ahaz, but could not overcome *him*. At that time Rezin king of Syria recovered Elath to Syria, and drave the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day. So Ahaz sent messengers to Tiglath-pileser king of Assyria, saying, I *am* thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me. And Ahaz took the silver and gold that was found in the house of the LORD, and in the treasures of the king's house, and sent *it for* a present to the king of Assyria. And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus, and took it, and carried *the people of* it captive to Kir, and slew Rezin.

And king Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw an altar that *was* at Damascus: and king Ahaz sent *to Urijah* the priest the fashion of *the altar*, and the pattern of it, *according to* all the workmanship thereof. And Urijah th
an altar according to
Ahaz had sent from D
Urijah the priest mad
king Ahaz came from
And when the king wa
Damascus, the king sa
and the king approach
tar, and offered there
burnt his burnt offering
offering, and poured his
ing, and sprinkled the
peace offerings, upon th
he brought also the b
which *was* before the
the forefront of the hou
tween the altar and the
LORD, and put it on th
of the altar. And king
manded Urijah the pr
Upon the great altar bu
ing burnt offering, and
meat offering, and the
sacrifice, and his meat o
the burnt offering of al
of the land, and their
ing, and their drink of
sprinkle upon it all the
burnt offering, and all
the sacrifice: and the
shall be for me to enqui
did Urijah the priest,
all that king Ahaz comm
king Ahaz cut off the b
bases, and removed the
off them; and took d
from off the brasen oxe
under it, and put it u
ment of stones. And th
the sabbath that they
the house, and the king's
out, turned he from t
the LORD for the king
Now the rest of the a
which he did, *are* they
in the book of the chro
kings of Judah? And
with his fathers, and
with his fathers in the
vid: and Hezekiah his
in his stead.

Evening, 2 Kings XVII. May 17.

th year of Ahaz king
egan Hoshea the son
ign in Samaria over
ars. And he did *that*
ll in the sight of the
as the kings of Israel
re him. Against him
naneser king of Assy-
a became his servant,
presents. And the
a found conspiracy in
e had sent messengers
gypt, and brought no
king of Assyria, as *he*
r by year: therefore
ssyria shut him up,
in prison. Then the
came up throughout
nd went up to Sama-
ed it three years. In
of Hoshea the king
k Samaria, and car-
ay into Assyria, and
n Halah and in Ha-
er of Gozan, and in
he Medes. For *so* it
hildren of Israel had
the Lord their God,
ought them up out of
gypt, from under the
h king of Egypt, and
ier gods, and walked
of the heathen, whom
out from before the
ael, and of the kings
they had made. And
f Israel did secretly
at *were* not right a-
n their God, and they
h places in all their
tower of the watch-
nced city. And they
mages and groves in
ll, and under every
nd there they burnt
he high places, as *did*
hom the Lord car-
re them; and wrought
to provoke the *Lord*
they served idols,
ord had said unto
not do this thing.
319

Yet the Lord testified against Israel, and against Judah, by all the prophets, *and by* all the seers, saying, Turn ye from your evil ways, and keep My commandments *and* My statutes, according to all the law which I commanded your fathers, and which I sent to you by My servants the prophets. Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the Lord their God. And they rejected His statutes, and His covenant that He made with their fathers, and His testimonies which He testified against them; and they followed vanity, and became vain, and went after the heathen that *were* round about them, *concerning* whom the Lord had charged them, that they should not do like them. And they left all the commandments of the Lord their God, and made them molten images, *even* two calves, and made a grove, and worshipped all the host of heaven, and served Baal. And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke Him to anger. Therefore the Lord was very angry with Israel, and removed them out of His sight: there was none left but the tribe of Judah only. Also Judah kept not the commandments of the Lord their God, but walked in the statutes of Israel which they made. And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until He had cast them out of His sight. For He rent Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the Lord, and made them sin a great sin. For the children of Israel walked in all the sins of Jeroboam

which he did; they departed not from them; until the LORD removed Israel out of His sight, as He had said by all His servants the prophets. So was Israel carried away out of their own land to Assyria unto this day.

And the king of Assyria brought *men* from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed *them* in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof. And *so* it was at the beginning of their dwelling there, *that* they feared not the LORD: therefore the LORD sent lions among them, which slew *some* of them. Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore He hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land. Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land. Then one of the priests whom they had carried away from Samaria came and dwelt in Beth-el, and taught them how they should fear the LORD. Howbeit every nation made gods of their own, and put *them* in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt. And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima, and the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim. So they feared the LORD, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places. They feared the LORD, and served their own gods, after the manner of the nations whom they carried away from thence.

Unto this day they do after the former manners: they fear not the LORD, neither do they after their statutes, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob, whom He named Israel; with whom the LORD had made a covenant, and charged them, saying, Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them: but the LORD, Who brought you up out of the land of Egypt with great power and a stretched out arm, Him shall ye fear, and Him shall ye worship, and to Him shall ye offer sacrifice. And the statutes, and the ordinances, and the law, and the commandment, which He wrote for you, ye shall observe to do for evermore; and ye shall not fear other gods. And the covenant that I have made with you ye shall not forget; neither shall ye fear other gods. But the LORD your God ye shall fear; and He shall deliver you out of the hand of all your enemies. Howbeit they did not hearken, but they did after their former manner. So these nations feared the LORD, and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day.

MAY 18. Morning, 2 KINGS XVIII. MAY 1

NOW it came to pass in the third year of Hoshea son of Elah king of Israel, *that* Hezekiah *the* son of Ahaz king of Judah began to reign. Twenty and five years old was he when he began to reign, and he reigned twenty and nine years in Jerusalem. His mother's name also was Abi, the daughter of Zachariah. And he did that was

ight in the sight of the LORD, ding to all that David his r did. He removed the high s, and brake the images, and own the groves, and brake in s the brasen serpent that Mo- ad made: for unto those days hildren of Israel did burn in- to it: and he called it Ne- an. He trusted in the LORD of Israel; so that after him none like him among all the of Judah, nor *any* that were e him. For he clave to the , *and* departed not from fol- g Him, but kept His command- , which the LORD commanded . And the LORD was with *and* he prospered whithersо- he went forth: and he rebelled st the king of Assyria, and d him not. He smote the Phi- es, *even* unto Gaza, and the rs thereof, from the tower of atchmen to the fenced city.

d it came to pass in the fourth of king Hezekiah, which *was* eventh year of Hoshea son of king of Israel, *that* Shal- ser king of Assyria came up st Samaria, and besieged it. at the end of three years they it: *even* in the sixth year of kiah, that *is* the ninth year of ea king of Israel, Samaria was n. And the king of Assyria did y away Israel unto Assyria, and them in Halah and in Habor the river of Gozan, and in the s of the Medes: because they yed not the voice of the LORD r God, but transgressed His co- ant, *and* all that Moses the ser- n of the LORD commanded, and uld not hear *them*, nor do *them*. w in the fourteenth year of king zekiah did Sennacherib king of syria come up against all the ced cities of Judah, and took m. And Hezekiah king of Ju- sent to the king of Assyria to chish, saying, I have offended; turn from *me: that which thou* ttest on me will I bear. And the g of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold. And Hezekiah gave *him* all the silver that was found in the house of the LORD, and in the treasures of the king's house. At that time did Hezekiah cut off *the gold from* the doors of the temple of the LORD, and *from* the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria. And the king of Assyria sent Tartan and Rabsaris and Rabshakeh from Lachish to king Hezekiah with a great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which *is* in the highway of the fuller's field. And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which *was* over the household, and Shebna the scribe, and Joah the son of Asaph the recorder. And Rabshakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence *is* this wherein thou trustest? Thou sayest, (but *they are but* vain words,) *I have* counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me? Now, behold, thou trustest upon the staff of this bruised reed, *even* upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so *is* Pharaoh king of Egypt unto all that trust on him. But if ye say unto me, We trust in the LORD our God: *is* not that He, Whose high places and Whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem? Now therefore, I pray thee, give pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set *riders upon* them. How then wilt *thou turn* away the face of one captain of the least of my master's servants, and put thy trust on Egypt

for chariots and for horsemen? Am I now come up without the LORD against this place to destroy it? The LORD said to me, Go up against this land, and destroy it. Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, Speak, I pray thee, to thy servants in the Syrian language; for we understand *it:* and talk not with us in the Jews' language in the ears of the people that *are* on the wall. But Rab-shakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? *hath he* not *sent me* to the men which sit on the wall, that they may eat their own dung, and drink their own piss with you? Then Rab-shakeh stood and cried with a loud voice in the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria: Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand: neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria. Hearken not to Hezekiah: for thus saith the king of Assyria, Make *an agreement* with me by a present, and come out to me, and *then* eat ye every man
vine, and every one of h
and drink ye every one
of his cistern: until I com
you away to a land like
land, a land of corn and w
of bread and vineyards,
oil olive and of honey, th
live, and not die: and h
unto Hezekiah, when he
you, saying, The LORD
us. Hath any of the g
nations delivered at all h
of the hand of the king o
Where *are* the gods of Ha
of Arpad? where *are* t
Sepharvaim, Hena, and I
they delivered Samaria o
hand? Who *are* they am
gods of the countries, tha
livered their country ou
hand, that the LORD sho
Jerusalem out of mine h
the people held their
answered him not a wor
king's commandment w
Answer him not.

Then came Eliakim
Hilkiah, which *was* over
hold, and Shebna the
Joah the son of Asaph th
to Hezekiah with *their* cl
and told him the word
shakeh.

MAY 18. Evening, 2 KINGS XIX.

AND it came to pass, when king Hezekiah heard *it*, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD. And he sent Eliakim, which *was* over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet the son of Amoz. And they said unto him, Thus saith Hezekiah, This day *is* a day of trouble, and of rebuke, and blasphemy: for the children are come to the birth, and *there is* not strength *to bring forth.* It may be the LORD *thy God* will hear all the words of *Rab-shakeh,* whom the king of Assyria *his* master hath sent to reproach the living God; and will
words which the LORD th
heard: wherefore lift up
for the remnant that a
the servants of king Hez
to Isaiah. And Isaiah said
Thus shall ye say to yo
Thus saith the LORD, Be
of the words which thou
with which the servants
of Assyria have blasphem
hold, I will send a blast
and he shall hear a rumou
return to his own land;
cause him to fall by the
his own land.

So Rab-shakeh returne
the king of Assyria w

had heard that he
om Lachish. And
ay of Tirhakah king
old, he is come out
thee: he sent mes-
to Hezekiah, saying,
speak to Hezekiah
saying, Let not thy
hou trustest deceive
usalem shall not be
e hand of the king
old, thou hast heard
f Assyria have done
destroying them ut-
thou be delivered?
of the nations deli-
ch my fathers have
zan, and Haran, and
e children of Eden
Thelasar? Where *is*
nath, and the king
e king of the city of
Hena, and Ivah?
received the letter
he messengers, and
zekiah went up into
LORD, and spread
RD. And Hezekiah
he LORD, and said,
Israel, Which dwell-
cherubims, Thou art
hou alone, of all the
earth; Thou hast
d earth. LORD, bow
r, and hear: open,
s, and see: and hear
Sennacherib, which
reproach the living
, LORD, the kings of
stroyed the nations
and have cast their
e: for they *were* no
ork of men's hands,
therefore they have
Now therefore, O
beseech Thee, save
is hand, that all the
e earth may know
he LORD God, *even*

he son of Amoz sent
ring, Thus saith the
el, That which thou
de against Senna-
rib I have heard.
7

This *is* the word that the LORD hath spoken concerning him; The virgin the daughter of Zion hath despised thee, *and* laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. Whom hast thou reproached and blasphemed? and against Whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against the Holy *One* of Israel. By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, *and* the choice fir trees thereof: and I will enter into the lodgings of his borders, *and into* the forest of his Carmel. I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places. Hast thou not heard long ago *how* I have done it, *and* of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities *into* ruinous heaps. Therefore their inhabitants were of small power, they were dismayed and confounded; they were *as* the grass of the field, and *as* the green herb, *as* the grass on the house tops, and *as corn* blasted before it be grown up. But I know thy abode, and thy going out, and thy coming in, and thy rage against Me. Because thy rage against Me and thy tumult is come up into Mine ears, therefore I will put My hook in thy nose, and My bridle in thy lips, and I will turn thee back by the way by which thou camest. And this *shall be* a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof. And the remnant that *is escaped* of the house of Judah *shall yet again* take root downward, *and bear* fruit upward. For out of Jerusalem shall go forth a remnant,

and they that escape out of mount Zion: the zeal of the LORD *of hosts* shall do this. Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD. For I will defend this city, to save it, for Mine own sake, and for My servant David's sake.

And it came to pass that night, that the angel of the L out, and smote in the ca Assyrians an hundred fou five thousand: and when early in the morning, be *were* all dead corpses. cherib king of Assyria dep went and returned, and Nineveh. And it came t he was worshipping in th Nisroch his god, that Ad and Sharezer his sons with the sword: and th into the land of Armenia. haddon his son reigned in

MAY 19. Morning, 2 KINGS XX.

IN those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, Set thine house in order; for thou shalt die, and not live. Then he turned his face to the wall, and prayed unto the LORD, saying, I beseech thee, O LORD, remember now how I have walked before Thee in truth and with a perfect heart, and have done *that which is* good in Thy sight. And Hezekiah wept sore. And it came to pass, afore Isaiah was gone out into the middle court, that the word of the LORD came to him, saying, Turn again, and tell Hezekiah the captain of My people, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the LORD. And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for Mine own sake, and for My servant David's sake. And Isaiah said, Take a lump of figs. And they took and laid *it* on the boil, and he recovered. And Hezekiah said unto Isaiah, What *shall be the sign* that the LORD will heal *me, and* that I shall go up into the *house of* the LORD the third day? *And Isaiah* said, This sign shalt thou have of the LORD, that the do the thing that He hat shall the shadow go forw grees, or go back ten deg Hezekiah answered, It thing for the shadow to g degrees: nay, but let t return backward ten deg Isaiah the prophet cried LORD: and He brought t ten degrees backward, b had gone down in the dis

At that time Berodac the son of Baladan, king lon, sent letters and a pr Hezekiah: for he had Hezekiah had been sick. zekiah hearkened unto shewed them all the he precious things, the silv gold, and the spices, an cious ointment, and *all* t his armour, and all that in his treasures: there w in his house, nor in all hi that Hezekiah shewed Then came Isaiah the pr king Hezekiah, and said What said these men? whence came they unto Hezekiah said, They are a far country, *even* fro And he said, What hav in thine house? And H swered, All the things mine house have they is nothing among my

shall they take away;
hall be eunuchs in the
e king of Babylon. Then

not written in the book of the chronicles of the kings of Judah? And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.

Evening, 2 Kings XXI. May 19.

SEH *was* twelve years
hen he began to reign,
l fifty and five years in
And his mother's name
-bah. And he did *that*
evil in the sight of the
the abominations of the
om the Lord cast out
children of Israel. For
again the high places
kiah his father had de-
d he reared up altars for
nade a grove, as did A-
Israel; and worshipped
of heaven, and served
he built altars in the
e Lord, of which the
In Jerusalem will I put
And he built altars for all
heaven in the two courts
of the Lord. And he
n pass through the fire,

servant Moses commanded them. But they hearkened not: and Manasseh seduced them to do more evil than did the nations whom the Lord destroyed before the children of Israel. And the Lord spake by His servants the prophets, saying, Because Manasseh king of Judah hath done these abominations, *and* hath done wickedly above all that the Amorites did, which *were* before him, and hath made Judah also to sin with his idols: therefore thus saith the Lord God of Israel, Behold, I *am* bringing *such* evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as *a man* wipeth a dish, wiping *it*, and turn-

are they not written in the book of the chronicles of the kings of Judah? And Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza: and Amon his son reigned in his stead.

Amon *was* twenty and two years old when he began to reign, and he reigned two years in Jerusalem. And his mother's name *was* Meshullemeth, the daughter of Haruz of Jotbah. And he did *that which was* evil in the sight of the LORD, as his father Manasseh did. And he walked in all the way that his father walked in, and served the idols that his father served, and worshipp and he forsook the LORD G fathers, and walked not in of the LORD. And the se Amon conspired against slew the king in his own ho the people of the land slew that had conspired against mon; and the people of made Josiah his son kin stead. Now the rest of t Amon which he did, *are* written in the book of th cles of the kings of Judah was buried in his sepulch garden of Uzza: and Josia reigned in his stead.

MAY 20. Morning, 2 KINGS XXII.

JOSIAH *was* eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And his mother's name *was* Jedidah, the daughter of Adaiah of Boscath. And he did *that which was* right in the sight of the LORD, and walked in all the way of David his father, and turned not aside to the right hand or to the left. And it came to pass in the eighteenth year of king Josiah, *that* the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the LORD, saying, Go up to Hilkiah the high priest, that he may sum the silver which is brought into the house of the LORD, which the keepers of the door have gathered of the people: and let them deliver it into the hand of the doers of the work, that have the oversight of the house of the LORD: and let them give it to the doers of the work which *is* in the house of the LORD, to repair the breaches of the house, unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house. Howbeit there was no reckoning made with them of the money that was delivered *into their* hand, because they *dealt faithfully*.

And Hilkiah the high priest said *unto Shaphan* the scribe, I have found the book of the la house of the LORD. An gave the book to Shaphan read it. And Shaphan came to the king, and br king word again, and said, vants have gathered the m was found in the house. delivered it into the hand that do the work, that oversight of the house of And Shaphan the scribe s king, saying, Hilkiah the p delivered me a book. And read it before the king. A to pass, when the king had words of the book of the he rent his clothes. And commanded Hilkiah the p Ahikam the son of Shap Achbor the son of Mich Shaphan the scribe, and servant of the king's, sayi enquire of the LORD for m the people, and for all Ju cerning the words of this is found: for great *is* the the LORD that is kindled because our fathers have ened unto the words of th do according unto all tha written concerning us. S the priest, and Ahikam, an and Shaphan, and Asaiah to Huldah the prophet

the son of Tikvah, the
as, keeper of the ward-
she dwelt in Jerusalem
e;) and they communed
nd she said unto them,
he LORD God of Israel,
n that sent you to me,
he LORD, Behold, I will
on this place, and upon
its thereof, *even* all the
e book which the king
th read: because they
n Me, and have burned
other gods, that they
te Me to anger with all
their hands; therefore
hall be kindled against
nd shall not be quench-
he king of Judah which
sent you to enquire of the LORD,
thus shall ye say to him, Thus saith
the LORD God of Israel, *As touching*
the words which thou hast heard;
Because thine heart was tender, and
thou hast humbled thyself before the
LORD, when thou heardest what I
spake against this place, and against
the inhabitants thereof, that they
should become a desolation and a
curse, and hast rent thy clothes, and
wept before Me; I also have heard
thee, saith the LORD. Behold there-
fore, I will gather thee unto thy fa-
thers, and thou shalt be gathered
into thy grave in peace; and thine
eyes shall not see all the evil which
I will bring upon this place. And
they brought the king word again.

Evening, 2 KINGS XXIII. MAY 20.

ding sent, and they ga-
unto him all the elders
of Jerusalem. And the
into the house of the
the men of Judah and
tants of Jerusalem with
priests, and the pro-
the people, both small
nd he read in their ears
of the book of the co-
was found in the house
And the king stood by
made a covenant before
walk after the LORD,
His commandments and
ies and His statutes
ir heart and all *their*
orm the words of this
t were written in this
ll the people stood to
. And the king com-
iah the high priest, and
the second order, and
of the door to bring
burn incense in the high places in
the cities of Judah, and in the places
round about Jerusalem; them also
that burned incense unto Baal, to
the sun, and to the moon, and to the
planets, and to all the host of hea-
ven. And he brought out the grove
from the house of the LORD, without
Jerusalem, unto the brook Kidron,
and burned it at the brook Kidron,
and stamped *it* small to powder, and
cast the powder thereof upon the
graves of the children of the people.
And he brake down the houses of the
sodomites, that *were* by the house of
the LORD, where the women wove
hangings for the grove. And he
brought all the priests out of the
cities of Judah, and defiled the high
places where the priests had burned
incense, from Geba to Beer-sheba,
and brake down the high places of
the gates that *were* in the entering
in of the gate of Joshua the gover-

the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the LORD, did the king beat down, and brake *them* down from thence, and cast the dust of them into the brook Kidron. And the high places that *were* before Jerusalem, which *were* on the right hand of the mount of corruption, which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile. And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men. Moreover the altar that *was* at Beth-el, *and* the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, *and* stamped *it* small to powder, and burned the grove. And as Josiah turned himself, he spied the sepulchres that *were* there in the mount, and sent,

ed to Jerusalem.

And the king co
people, saying, Ke
unto the LORD yo
written in the book
Surely there was n
passover from the d
that judged Israel,
days of the kings
the kings of Judah;
teenth year of king
this passover was ho
in Jerusalem.

Moreover the *wo*
liar spirits, and the
images, and the id
abominations that
land of Judah and i
Josiah put away, th
form the words of
were written in the
kiah the priest foun
the LORD. And lik
there no king befor
ed to the LORD wi
and with all his so
his might, accordin
of Moses; neither
there *any* like him,

king of Egypt went up
ing of Assyria to the
tes: and king Josiah
him; and he slew him
when he had seen him.
ants carried him in a
from Megiddo, and
to Jerusalem, and bu-
s own sepulchre. And
the land took Jeho-
f Josiah, and anointed
le him king in his fa-

was twenty and three
en he began to reign;
d three months in Je-
d his mother's name
, the daughter of Jere-
ah. And he did *that*
il in the sight of the
ing to all that his fa-
ne. And Pharaoh-ne-
in bands at Riblah in
Hamath, that he might
erusalem; and put the

land to a tribute of an hundred talents of silver, and a talent of gold. And Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim, and took Jehoahaz away: and he came to Egypt, and died there. And Jehoiakim gave the silver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give *it* unto Pharaoh-nechoh.

Jehoiakim *was* twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name *was* Zebudah, the daughter of Pedaiah of Rumah. And he did *that which was* evil in the sight of the LORD, according to all that his fathers had done.

Morning, 2 KINGS XXIV. MAY 21.

Nebuchadnezzar king
n came up, and Jehoia-
is servant three years:
d and rebelled against
LORD sent against him
Chaldees, and bands of
nd bands of the Moab-
ds of the children of
sent them against Ju-
y it, according to the
LORD, which He spake
s the prophets. Surely
ndment of the LORD
on Judah, to remove
his sight, for the sins of
cording to all that he
for the innocent blood
for he filled Jerusalem
blood; which the LORD
rdon. Now the rest of
ehoiakim, and all that
hey not written in the
hronicles of the kings
Jehoiakim slept with
nd Jehoiachin his son
stead. And the king
not again any more

out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt.

Jehoiachin *was* eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name *was* Nehushta, the daughter of Elnathan of Jerusalem. And he did *that which was* evil in the sight of the LORD, according to all that his father had done. At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged. And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it. And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign. And he carried out thence all the treasures of the house of the LORD, and the treasures of

Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, *those* carried he into captivity from Jerusalem to Babylon. And all the men of might, *even* seven thousand, and craftsmen and smiths a thousand, all *that were* strong *and* apt

which was evil in t
LORD, according to a
kim had done. For th
of the LORD it came t
salem and Judah, un
them out from His pr
dekiah rebelled agai
Babylon.

MAY 21. **Evening, 2 KINGS XXV.**

AND it came to pass in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about. And the city was besieged unto the eleventh year of king Zedekiah. And on the ninth *day* of the *fourth* month the famine prevailed in the city, and there was no bread for the people of the land. And the city was broken up, and all the men of war *fled* by night by the way of the gate between two walls, which *is* by the king's garden: (now the Chaldees *were* against the city

seventh *day* of the n
the nineteenth year
chadnezzar king of
Nebuzar-adan, captai
a servant of the kin
unto Jerusalem: an
house of the LORD,
house, and all the h
salem, and every gre
burnt he with fire.
army of the Chalde
with the captain of th
down the walls of Je
about. Now the rest
that were left in the
fugitives that fell aw
of Babylon, with th
the multitude, did Ne

of gold, *in* gold, and
lver, the captain of
away. The two pil-
and the bases which
made for the house of
e brass of all these
ithout weight. The
e pillar *was* eighteen
chapiter upon it *was*
height of the chapi-
s; and the wreathen
negranates upon the
about, all of brass:
these had the second
athen work.
ain of the guard took
ef priest, and Zepha-
priest, and the three
door: and out of the
officer that was set
of war, and five men
ere in the king's pre-
ere found in the city,
al scribe of the host,
d the people of the
score men of the peo-
that were found in
Nebuzar-adan captain
ok these, and brought
g of Babylon to Rib-
ng of Babylon smote
them at Riblah in
nath. So Judah was
ut of their land.
the people that re-
and of Judah, whom
r king of Babylon
over them he made
son of Ahikam, the
n, ruler. And when
s of the armies, they
heard that the king
l made Gedaliah go-
vernor, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they and their men. And Gedaliah sware to them, and to their men, and said unto them, Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon; and it shall be well with you. But it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal, came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah. And all the people, both small and great, and the captains of the armies, arose, and came to Egypt: for they were afraid of the Chaldees.

And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth *day* of the month, *that* Evil-merodach king of Babylon in the year that he began to reign did lift up the head of Jehoiachin king of Judah out of prison; and he spake kindly to him, and set his throne above the throne of the kings that *were* with him in Babylon; and changed his prison garments: and he did eat bread continually before him all the days of his life. And his allowance *was* a continual allowance given him of the king, a daily rate for every day, all the days of his life.

Morning, EZRA I. MAY 22.

first year of Cyrus
ersia, that the word
the mouth of Jere-
fulfilled, the LORD
spirit of Cyrus king
he made a procla-
out all his kingdom,
in writing, saying,
king of Persia,
The LORD God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him an house at Jerusalem, which *is* in Judah. Who *is there* among *you of* all His people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the LORD God of

build the house of the LORD which *is* in Jerusalem. And all they that *were* about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all *that* was willingly offered. Also Cyrus the king brought forth the basons of a second *s*
and ten, *and* other
sand. All the vessel
silver *were* five tho
hundred. All *these*
bring up with *them*
that were brought u
unto Jerusalem.

MAY 22. Evening, EZRA III.

AND when the seventh month was come, and the children of Israel *were* in the cities, the people gathered themselves together as one man to Jerusalem. Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as *it is* written in the law of Moses the man of God. And they set the altar upon his bases; for fear *was* upon them because of the people of those countries: and they offered burnt offerings thereon unto the LORD, *even* burnt offerings morning and evening.

the temple of the L
laid. They gave m
the masons, and to
and meat, and drin
them of Zidon, and t
to bring cedar trees
to the sea of Jopp
the grant that the
king of Persia.

Now in the secon
coming unto the h
Jerusalem, in the se
gan Zerubbabel the
and Jeshua the son
the remnant of the
priests and the Levi
that were come out
unto Jerusalem; an

nise the LORD, after the
of David king of Israel.
sang together by course
and giving thanks unto
because *He is* good, for
endureth for ever toward
d all the people shouted
t shout, when they prais-
, because the foundation
e of the LORD was laid.
of the priests and Levites
and chief of the fathers, *who were* ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy: so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

Morning, EZRA IV. MAY 23.

en the adversaries of Ju-
nd Benjamin heard that
of the captivity builded
unto the LORD God of
n they came to Zerub-
to the chief of the fa-
said unto them, Let us
you: for we seek your
do; and we do sacrifice
since the days of Esar-
of Assur, which brought
r. But Zerubbabel, and
the rest of the chief of
of Israel, said unto them,
thing to do with us to
use unto our God; but
s together will build un-
God of Israel, as king
ing of Persia hath com-
Then the people of the
ned the hands of the
udah, and troubled them
, and hired counsellors
n, to frustrate their pur-
e days of Cyrus king of
until the reign of Da-
of Persia. And in the
hasuerus, in the begin-
reign, wrote they *unto*
cusation against the in-
f Judah and Jerusalem.
e days of Artaxerxes
this sort: then *wrote* Rehum the chancellor, and Shimshai the scribe, and the rest of their companions; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, *and* the Elamites, and the rest of the nations whom the great and noble Asnapper brought over, and set in the cities of Samaria, and the rest *that are* on this side the river, and at such a time. This *is* the copy of the letter that they sent unto him, *even* unto Artaxerxes the king; Thy servants the men on this side the river, and at such a time. Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls *thereof,* and joined the foundations. Be it known now unto the king, that, if this city be builded, and the walls set up *again, then* will they not pay toll, tribute, and custom, and *so* thou shalt endamage the revenue of the kings. Now because we have maintenance from *the king's* palace, and it was not meet for us to see the king's dishonour, therefore have we sent and certified

We certify the king that, if this city be builded *again*, and the walls thereof set up, by this means thou shalt have no portion on this side the river. *Then* sent the king an answer unto Rehum the chancellor, and *to* Shimshai the scribe, and *to* the rest of their companions that dwell in Samaria, and *unto* the rest beyond the river, Peace, and at such a time. The letter which ye sent unto us hath been plainly read before me. And I commanded, and search hath been made, and it is found that this city of old time hath made insurrection against kings, and *that* rebellion and sedition have been made therein. There have been mighty kings also over Jerusalem, which have ruled over all *countries* beyon the river; and toll, tribute, and cu tom, was paid unto them. Give now commandment to cause the men to cease, and that this city not builded, until *another* commanda ment shall be given from me. Tak heed now that ye fail not to do this why should damage grow to the hur of the kings? Now when the copy o king Artaxerxes' letter *was* read be fore Rehum, and Shimshai the scribe and their companions, they went up in haste to Jerusalem unto the Jews and made them to cease by force and power. Then ceased the work of the house of God which *is* at Jerusalem So it ceased unto the second year of the reign of Darius king of Persia.

THEN the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that *were* in Judah and Jerusalem in the name of the God of Israel, *even* unto them. Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which *is* at Jerusalem: and with them *were* the prophets of God helping them. At the same time came to them Tatnai, governor on this side the river, and Shethar-boznai, and their companions, and said thus unto them, Who hath commanded you to build this house, and to make up this wall? Then said we unto them after this manner, What are the names of the men that make this building? But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they returned answer by letter concerning this *matter*.

The copy of the letter that Tatnai, governor on this side the river, and Shethar-boznai, and his companions *the Apharsachites*, which *were* on *this side the* river, sent unto Darius *e king:* they sent a letter unto *o*, wherein was written thus; Unto Darius the king, all peace. Be known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands. Then asked we those elders, *and* said unto them thus, Who commanded you to build this house, and to make up these walls? We asked their names also, to certify thee, that we might write the names of the men that *were* the chief of them. And thus they returned answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded and set up. But after that our fathers had provoked the God of heaven unto wrath, He gave them into the hand of Nebuchadnezzar the king of Babylon the Chaldean, who destroyed this house, and carried the people away into Babylon. But in the first year of Cyrus the king of Babylon the *same* king Cyrus made a decree to build this house of God. And the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that was

d brought them into
f Babylon, those did
; take out of the tem-
n, and they were de-
ne, whose name *was*
whom he had made
said unto him, Take
go, carry them into
hat *is* in Jerusalem,
use of God be builded
Then came the same
and laid the founda-
tion of the house of God which *is* in Jerusalem: and since that time even until now hath it been in building, and *yet* it is not finished. Now therefore, if *it seem* good to the king, let there be search made in the king's treasure house, which *is* there at Babylon, whether it be *so*, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.

Morning, EZRA VI. MAY 24.

rius the king made a
nd search was made
f the rolls, where the
laid up in Babylon.
found at Achmetha,
hat *is* in the province
a roll, and therein *was*
written: In the first
the king *the same*
g made a decree *con-*
ouse of God at Jeru-
house be builded, the
hey offered sacrifices,
undations thereof be
the height thereof
its, *and* the breadth
ore cubits; *with* three
stones, and a row of
and let the expences
of the king's house:
he golden and silver
house of God, which
ar took forth out of
hich *is* at Jerusalem,
nto Babylon, be re-
ought again unto the
s at Jerusalem, *every*
e, and place *them* in
God. Now *therefore*,
or beyond the river,
that of the king's goods, *even* of the tribute beyond the river, forthwith expences be given unto these men, that they be not hindered. And that which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which *are* at Jerusalem, let it be given them day by day without fail: that they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king, and of his sons. Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for this. And the God That hath caused His name to dwell there destroy all kings and people, that shall put to their hand to alter *and* to destroy this house of God which *is* at Jerusalem. I Darius have made a decree; let it be done with speed. Then Tatnai, governor on this side the river, Shethar-boznai, and their companions, according to that which

offering for all Israel, twelve he goats, according to the number of the tribes of Israel. And they set the priests in their divisions, and the Levites in their courses, for the service of God, which *is* at Jerusalem; as it is written in the book of Moses. And the children of the

land, to seek the LORD
did eat, and kept the
leavened bread seven d
for the LORD had made
and turned the heart
of Assyria unto them,
their hands in the wor
of God, the God of Isr

MAY 24. **Evening,** EZRA VII.

NOW after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah, the son of Shallum, the son of Zadok, the son of Ahitub, the son of Amariah, the son of Azariah, the son of Meraioth, the son of Zerahiah, the son of Uzzi, the son of Bukki, the son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest: this Ezra went up from Babylon; and he *was* a ready scribe in the law of Moses, which the LORD God of Israel had given: and the king granted him all his request, according to the hand of the LORD his God upon him. And

prepared his heart to
of the LORD, and to
teach in Israel statut
ments. Now this *is* th
letter that the king Ar
unto Ezra the priest, th
a scribe of the words
mandments of the LOR
statutes to Israel. Art
of kings, unto Ezra
scribe of the law of th
ven, perfect *peace*, a
time. I make a decree,
of the people of Isra
priests and Levites,
which are minded of t
will to go up to Jerus
thee. Forasmuch as

that thou mayest buy
ith this money bullocks,
s, with their meat offer-
heir drink offerings, and
upon the altar of the
our God which *is* in Je-
nd whatsoever shall seem
ee, and to thy brethren,
the rest of the silver and
hat do after the will of
The vessels also that
hee for the service of the
y God, *those* deliver thou
God of Jerusalem. And
more shall be needful
use of thy God, which
have occasion to bestow,
ut of the king's treasure
d I, *even* I Artaxerxes
o make a decree to all
rs which *are* beyond the
whatsoever Ezra the
scribe of the law of the
ven, shall require of you,
speedily, unto an hundred
ilver, and to an hundred
f wheat, and to an hun-
of wine, and to an hun-
of oil, and salt without
how much. Whatsoever
ded by the God of hea-
e diligently done for the
he God of heaven: for
why should there be wrath against
the realm of the king and his sons?
Also we certify you, that touching
any of the priests and Levites, sing-
ers, porters, Nethinims, or ministers
of this house of God, it shall not
be lawful to impose toll, tribute, or
custom, upon them. And thou, Ezra,
after the wisdom of thy God, that
is in thine hand, set magistrates and
judges, which may judge all the
people that *are* beyond the river,
all such as know the laws of thy
God; and teach ye them that know
them not. And whosoever will not
do the law of thy God, and the law
of the king, let judgment be exe-
cuted speedily upon him, whether
it be unto death, or to banishment,
or to confiscation of goods, or to im-
prisonment. Blessed *be* the LORD
God of our fathers, Which hath put
such a thing as this in the king's
heart, to beautify the house of the
LORD which *is* in Jerusalem: and
hath extended mercy unto me be-
fore the king, and his counsellors,
and before all the king's mighty
princes. And I was strengthened
as the hand of the LORD my God
was upon me, and I gathered to-
gether out of Israel chief men to go
up with me.

Morning, EZRA IX. MAY 25.

when these things were
the princes came to me,
e people of Israel, and
, and the Levites, have
ted themselves from the
he lands, *doing* according
ominations, *even* of the
, the Hittites, the Periz-
ebusites, the Ammonites,
ies, the Egyptians, and
es. For they have taken
aughters for themselves,
ir sons: so that the holy
mingled themselves with
of *those* lands: yea, the
princes and rulers *hath*
in this trespass. And
d this thing, I rent my
my mantle, and plucked
off the hair of my head and of
my beard, and sat down astonied.
Then were assembled unto me every
one that trembled at the words of
the God of Israel, because of the
transgression of those that had been
carried away; and I sat astonied
until the evening sacrifice. And at
the evening sacrifice I arose up from
my heaviness; and having rent my
garment and my mantle, I fell upon
my knees, and spread out my hands
unto the LORD my God, and said,
O my God, I am ashamed and blush
to lift up my face to Thee, my God:
for our iniquities are increased over
our head, and our trespass is grown
up unto the heavens. Since the days
of our fathers have we been in a

great trespass unto this day; and for our iniquities have we, our kings, *and* our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as *it is* this day. And now for a little space grace hath been *shewed* from the LORD our God, to leave us a remnant to escape, and to give us a nail in His holy place, that our God may lighten our eyes, and give us a little reviving in our bondage. For we *were* bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem. And now, O our God, what shall we say after this? for we have forsaken Thy commandments, which Thou hast commanded by Thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with abominations, which have fi from one end to another with uncleanness. Now therefore not your daughters unto their neither take their daughters your sons, nor seek their pe their wealth for ever: that y be strong, and eat the good land, and leave *it* for an inher to your children for ever. An all that is come upon us fo evil deeds, and for our great pass, seeing that Thou our Go punished us less than our ini *deserve*, and hast given us su liverance as this; should we break Thy commandments, an in affinity with the people of abominations? wouldest not be angry with us till Thou consumed *us*, so that *there sho* no remnant nor escaping? O God of Israel, Thou *art* righ for we remain yet escaped, a this day: behold, we *are* befor in our trespasses: for we stand before Thee because of

MAY 25. Evening, NEHEMIAH I. MA

THE words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace, that Hanani, one of my brethren, came, he and *certain* men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem. And they said unto me, The remnant that are left of the captivity there in the province *are* in great affliction and reproach: the wall of Jerusalem also *is* broken down, and the gates thereof are burned with fire. And it came to pass, when I heard these words, that I sat down and wept, and mourned *certain* days, and fasted, and prayed before the God of *heaven*, and said, I beseech Thee, O *LORD God* of heaven, the great and *terrible God*, That keepeth covenant *and* mercy for them that love Him and observe His commandn let Thine ear now be attentiv Thine eyes open, that Thou m hear the prayer of Thy se which I pray before Thee no and night, for the children of Thy servants, and confess th of the children of Israel, whi have sinned against Thee: I and my father's house have s We have dealt very corruptly a Thee, and have not kept the mandments, nor the statute the judgments, which Thou mandedst Thy servant Moses member, I beseech thee, the that Thou commandedst Th vant Moses, saying, *If* ye tran I will scatter you abroad the nations: but *if* ye turn un and keep My commandment do them; though there were cast out unto the uttermost the heaven, yet will I gat

ace, and will bring them
place that I have chosen to
ame there. Now these *are*
nts and Thy people, whom
t redeemed by Thy great
d by Thy strong hand. O
seech Thee, let now Thine
ear be attentive to the prayer of
Thy servant, and to the prayer of
Thy servants, who desire to fear Thy
name: and prosper, I pray Thee,
Thy servant this day, and grant him
mercy in the sight of this man. For
I was the king's cupbearer.

Morning, NEHEMIAH II. MAY 26.

came to pass in the month
n, in the twentieth year of
s the king, *that* wine *was*
: and I took up the wine,
it unto the king. Now I
een *beforetime* sad in his
Wherefore the king said
Why *is* thy countenance
g thou *art* not sick? this
else but sorrow of heart.
as very sore afraid, and
the king, Let the king
ver: why should not my
ce be sad, when the city,
of my fathers' sepulchres,
te, and the gates thereof
med with fire? Then the
unto me, For what dost
e request? So I prayed
d of heaven. And I said
king, If it please the king,
servant have found favour
ut, that thou wouldest send
Judah, unto the city of my
epulchres, that I may build
he king said unto me, (the
o sitting by him,) For how
thy journey be? and when
return? So it pleased the
end me; and I set him a
reover I said unto the king,
se the king, let letters be
to the governors beyond
, that they may convey me
I come into Judah; and a
to Asaph the keeper of the
rest, that he may give me
make beams for the gates
lace which *appertained* to
, and for the wall of the
for the house that I shall
o. And the king *granted*
rding *to the good hand of*
pon me.
ame to the governors be-
yond the river, and gave them the
king's letters. Now the king had
sent captains of the army and horse-
men with me. When Sanballat the
Horonite, and Tobiah the servant,
the Ammonite, heard *of it*, it grieved
them exceedingly that there was
come a man to seek the welfare of
the children of Israel. So I came
to Jerusalem, and was there three
days.

And I arose in the night, I and
some few men with me; neither told
I *any* man what my God had put
in my heart to do at Jerusalem:
neither *was there any* beast with
me, save the beast that I rode upon.
And I went out by night by the
gate of the valley, even before the
dragon well, and to the dung port,
and viewed the walls of Jerusalem,
which were broken down, and the
gates thereof were consumed with
fire. Then I went on to the gate of
the fountain, and to the king's pool:
but *there was* no place for the beast
that was under me to pass. Then
went I up in the night by the brook,
and viewed the wall, and turned
back, and entered by the gate of
the valley, and *so* returned. And
the rulers knew not whither I went,
or what I did; neither had I as yet
told *it* to the Jews, nor to the priests,
nor to the nobles, nor to the rulers,
nor to the rest that did the work.
Then said I unto them, Ye see the
distress that we *are* in, how Jeru-
salem *lieth* waste, and the gates
thereof are burned with fire: come,
and let us build up the wall of
Jerusalem, that we be no more a
reproach. Then I told them of the
hand of my God which was good
upon me; as also the king's words

that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for *this* good *work*. But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard *it*, they laughed us to scorn, and despised us, and

said, What *is* this
do? will ye rebel ag
Then answered I t
unto them, The God
will prosper us; the
servants will arise a
ye have no portion,
memorial, in Jerusale

MAY 26. Evening, NEHEMIAH IV.

BUT it came to pass, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews. And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned? Now Tobiah the Ammonite *was* by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall. Hear, O our God; for we are despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity: and cover not their iniquity, and let not their sin be blotted out from before Thee: for they have provoked *Thee* to anger before the builders. So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work. But it came to pass, *that* when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, *and* that the breaches began to be stopped, then they were very wroth, and conspired all of them together to come *and* to fight against Jerusalem, and to hinder it. Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them. And Judah said, The strength of the bearers of burdens is decayed, and there *is* much rubbish; so that we are not able to build the wall. And our adversaries said, They shall not know,

neither see, till we co
among them, and slay
the work to cease.
pass, that when th
dwelt by them came,
us ten times, From al
ye shall return unto
upon you. Therefor
lower places behind t
the higher places, I e
ple after their famil
swords, their spears,
And I looked, and ro
unto the nobles, and
and to the rest of the
ye afraid of them:
Lord, *Which is* grea
and fight for your
sons, and your daught
and your houses. A
pass, when our enem
it was known unto us
brought their counsel
we returned all of u
every one unto his
came to pass from t
that the half of my se
in the work, and the
them held both the spe
and the bows, and t
and the rulers *were*
house of Judah. They
on the wall, and they
dens, with those that l
with one of his hands
work, and with the o
a weapon. For the
one had his sword gir
and *so* builded. And
ed the trumpet *was*
said unto the noble
rulers, and to the rest
The work is great
we are separated u

other. In what place hear the sound of the ort ye thither unto us: ll fight for us. So we the work: and half of e spears from the rising ng till the stars appear- e at the same time said people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day. So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, *saving that* every one put them off for washing.

Morning, NEHEMIAH V. MAY 27.

re was a great cry of ople and of their wives r brethren the Jews. ere that said, We, our r daughters, *are* many: take up corn *for them*, y eat, and live. *Some* ere that said, We have ur lands, vineyards, and we might buy corn, be- dearth. There were also e have borrowed money s tribute, *and that upon* d vineyards. Yet now as the flesh of our bre- ildren as their children: bring into bondage our r daughters to be ser- *some* of our daughters unto bondage *already:* in our power *to redeem* her men have our lands s. And I was very an- eard their cry and these s I consulted with my- ebuked the nobles, and nd said unto them, Ye every one of his bro- set a great assembly . And I said unto them, r ability have redeemed the Jews, which were t heathen; and will ye ur brethren? or shall unto us? Then held ace, and found nothing Also I said, It *is* not e do: ought ye not to fear of our God because ach of the heathen our *likewise, and my bre- servants, might exact y and corn: I pray* you, let us leave off this usury. Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth *part* of the money, and of the corn, the wine, and the oil, that ye exact of them. Then said they, We will restore *them*, and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise. Also I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and emptied. And all the congregation said, Amen, and praised the LORD. And the people did according to this promise.

Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, *that is*, twelve years, I and my brethren have not eaten the bread of the governor. But the former governors that *had been* before me were chargeable unto the people, and had taken of them bread and wine, beside forty shekels of silver; yea, even their servants bare rule over the people: but so did not I, because of the fear of God. Yea, also I continued in the work of this wall, neither bought we any land: and all my servants *were* gathered thither unto the work. More- *over there were* at my table an hundred and fifty of the Jews and rulers, *beside* those that came unto us from *among* the heathen that *are* about

us. Now *that* which was prepared *for me* daily *was* one ox *and* six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this required not I the b governor, because the be heavy upon this people. T me, my God, for good, a all that I have done for th

MAY 27. Evening, NEHEMIAH VI.

NOW it came to pass, when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and *that* there was no breach left therein; (though at that time I had not set up the doors upon the gates;) that Sanballat and Geshem sent unto me, saying, Come, let us meet together in *some one of* the villages in the plain of Ono. But they thought to do me mischief. And I sent messengers unto them, saying, I *am* doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you? Yet they sent unto me four times after this sort; and I answered them after the same manner. Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand; wherein *was* written, It is reported among the heathen, and Gashmu saith *it*, *that* thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words. And thou hast also appointed prophets to preach of thee at Jerusalem, saying, *There is* a king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together. Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart. For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, *O God*, strengthen my hands. Afterward I came unto the house of *Shemaiah* the son of Delaiah the son *f Mehetabeel*, who *was* shut up; and he said, Let us meet the house of God, within and let us shut the doors ple: for they will come to yea, in the night will the slay thee. And I said, S a man as I flee? and wh that, *being* as I *am*, wou the temple to save his li not go in. And, lo, I per God had not sent him; b pronounced this prophe me: for Tobiah and San hired him. Therefore *wa* that I should be afraid, and sin, and *that* they *matter* for an evil report might reproach me. My Thou upon Tobiah and according to these their on the prophetess Noadi rest of the prophets, that put me in fear.

So the wall was finis twenty and fifth *day* of Elul, in fifty and two da came to pass, that when mies heard *thereof*, and then that *were* about us *things*, they were much in their own eyes: for th ed that this work was our God. Moreover in the nobles of Judah sent ters unto Tobiah, and *th* Tobiah came unto them. *were* many in Judah him, because he *was* the of Shechaniah the son of his son Johanan had taken ter of Meshullam the so chiah. Also they report deeds before me, and words to him. *And* Tobi ters to put me in fear.

AND all the people gathered themselves together as one man into the street that *was* before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel. And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein before the street that *was* before the water gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people *were attentive* unto the book of the law. And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam. And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up: and Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the Lord with *their* faces to the ground. Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law: and the people *stood* in their place. So they read in the book in the law of God distinctly, and gave the sense, and caused *them* to understand the reading. And Nehemiah, which *is* the Tirshatha, and Ezra the priest the scribe, and the Levites *that taught the people, said unto all the people, This day is holy unto the* Lord *your God; mourn not, nor weep. For all* the people wept, when they heard the words of the law. Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for *this* day *is* holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength. So the Levites stilled all the people, saying, Hold your peace, for the day *is* holy; neither be ye grieved. And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even to understand the words of the law. And they found written in the law which the Lord had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month: and that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as *it is* written. So the people went forth, and brought *them*, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim. And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness. Also day by day, from the first day unto the last day, he read *in the* book of the law of God. And *they* kept the feast seven days; and *on the* eighth day *was* a solemn assembly, according unto the manner.

thers. And they stood up in their place, and read in the book of the law of the LORD their God *one* fourth part of the day; and *another* fourth part they confessed, and worshipped the LORD their God. Then stood up upon the stairs, of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani, and cried with a loud voice unto the LORD their God. Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, *and* Pethahiah, said, Stand up *and* bless the LORD your God for ever and ever: and blessed be Thy glorious name, Which is exalted above all blessing and praise. Thou, *even* Thou, *art* LORD alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth, and all *things* that *are* therein, the seas, and all that *is* therein, and Thou preservest them all; and the host of heaven worshippeth Thee. Thou *art* the LORD the God, Who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abra-

a pillar of fire, t
in the way where
Thou camest dow
Sinai, and spakes
heaven, and gaves
ments, and true l
and commandme
known unto them
and commandeds
statutes, and law
Moses Thy servan
bread from heave
and broughtest fo
out of the rock fo
promisedst them t
in to possess the
hadst sworn to gi
and our fathers d
hardened their ne
not to Thy comm
fused to obey, nei
of Thy wonders t
mong them; but ha
and in their rebe
captain to return
but Thou *art* a Go
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them not. Yea, wh

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not. Moreover
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ossessed the land
land of the king
e land of Og king
hildren also mul-
e stars of heaven,
em into the land,
Thou hadst pro-
thers, that they
ossess *it*. So the
and possessed the
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gavest them into
heir kings, and the
, that they might
hey would. And
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refore Thou deli-
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st, they did evil
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had the dominion
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e, Thou heardest
; and many times
them according to
testifiedst *against*
ghtest bring them
: yet they dealt
proudly, and hearkened not unto Thy commandments, but sinned against Thy judgments, (which if a man do, he shall live in them;) and withdrew the shoulder, and hardened their neck, and would not hear. Yet many years didst Thou forbear them, and testifiedst against them by Thy spirit in Thy prophets: yet would they not give ear: therefore gavest Thou them into the hand of the people of the lands. Nevertheless for Thy great mercies' sake Thou didst not utterly consume them, nor forsake them; for Thou *art* a gracious and merciful God. Now therefore, our God, the great, the mighty, and the terrible God, Who keepest covenant and mercy, let not all the trouble seem little before Thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all Thy people, since the time of the kings of Assyria unto this day. Howbeit Thou *art* just in all that is brought upon us; for Thou hast done right, but we have done wickedly: neither have our kings, our princes, our priests, nor our fathers, kept Thy law, nor hearkened unto Thy commandments and Thy testimonies, wherewith Thou didst testify against them. For they have not served Thee in their kingdom, and in Thy great goodness that Thou gavest them, and in the large and fat land which Thou gavest before them, neither turned they from their wicked works. Behold, we *are* servants this day, and *for* the land that Thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we *are* servants in it: and it yieldeth much increase unto the kings whom Thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we *are* in great distress. And because of all this we make a sure *covenant*, and write *it*; *and our* princes, Levites, and priests, seal *unto it*.

NOW those that sealed *were*, Nehemiah, the Tirshatha, the son of Hachaliah, and Zidkijah, Seraiah, Azariah, Jeremiah, Pashur, Amariah, Malchijah, Hattush, Shebaniah, Malluch, Harim, Meremoth, Obadiah, Daniel, Ginnethon, Baruch, Meshullam, Abijah, Mijamin, Maaziah, Bilgai, Shemaiah: these *were* the priests. And the Levites: both Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel; and their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan, Micha, Rehob, Hashabiah, Zaccur, Sherebiah, Shebaniah, Hodijah, Bani, Beninu. The chief of the people; Parosh, Pahath-moab, Elam, Zatthu, Bani, Bunni, Azgad, Bebai, Adonijah, Bigvai, Adin, Ater, Hizkijah, Azzur, Hodijah, Hashum, Bezai, Hariph, Anathoth, Nebai, Magpiash, Meshullam, Hezir, Meshezabeel, Zadok, Jaddua, Pelatiah, Hanan, Anaiah, Hoshea, Hananiah, Hashub, Hallohesh, Pileha, Shobek, Rehum, Hashabnah, Maaseiah, and Ahijah, Hanan, Anan, Malluch, Harim, Baanah. And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding; they clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, and His judgments and His statutes; and that we would not give our daughters unto the people of the land, nor take their daughters for our sons: and *if* the people of the land bring ware or any victuals on the sabbath day to sell, *that* we *would not* buy it of them on the sabbath, or on the holy day: and *that we would* leave the seventh year, and *the exaction* of every debt.

Also we made ordinances for to charge ourselves yearly with third part of a shekel for the serv of the house of our God; for shewbread, and for the contin meat offering, and for the contin burnt offering, of the sabbaths, the new moons, for the set fea and for the holy *things*, and for sin offerings to make an atonem for Israel, and *for* all the work the house of our God. And we the lots among the priests, the L vites, and the people, for the w offering, to bring *it* into the ho of our God, after the houses of fathers, at times appointed year year, to burn upon the altar of LORD our God, as *it is* written the law: and to bring the firstfr of our ground, and the firstfruits all fruit of all trees, year by ye unto the house of the LORD: the firstborn of our sons, and of cattle, as *it is* written in the l and the firstlings of our herds and our flocks, to bring to the house our God, unto the priests that nister in the house of our God: *that* we should bring the firstfr of our dough, and our offerings, the fruit of all manner of trees, wine and of oil, unto the priests the chambers of the house of God; and the tithes of our gro unto the Levites, that the same vites might have the tithes in all cities of our tillage. And the pr the son of Aaron shall be with the vites, when the Levites take tith and the Levites shall bring up tithe of the tithes unto the house our God, to the chambers, into treasure house. For the children Israel and the children of Levi s bring the offering of the corn, the new wine, and the oil, unto chambers, where *are* the vessel the sanctuary, and the priests minister, and the porters, and singers: and we will not forsa the house of our God.

ON that day they read in the book of Moses in the audience of the people; and therein was found written, that the Ammonite and the Moabite should not come into the congregation of God for ever; because they met not the children of Israel with bread and with water, but hired Balaam against them, that he should curse them: howbeit our God turned the curse into a blessing. Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude. And before this, Eliashib the priest, having the oversight of the chamber of the house of our God, *was* allied unto Tobiah: and he had prepared for him a great chamber, where aforetime they laid the meat offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, which was commanded *to be given* to the Levites, and the singers, and the porters; and the offerings of the priests. But in all this *time* was not I at Jerusalem: for in the two and thirtieth year of Artaxerxes king of Babylon came I unto the king, and after certain days obtained I leave of the king: and I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God. And it grieved me sore: therefore I cast forth all the household stuff of Tobiah out of the chamber. Then I commanded, and they cleansed the chambers: and thither brought I again the vessels of the house of God, with the meat offering and the frankincense.

And I perceived that the portions of the Levites had not been given them: for the Levites and the singers, that did the work, were fled every one to his field. Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their place. Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasuries. And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah: and next to them *was* Hanan the son of Zaccur, the son of Mattaniah: for they were counted faithful, and their office *was* to distribute unto their brethren. Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof.

In those days saw I in Judah *some* treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all *manner of* burdens, which they brought into Jerusalem on the sabbath day: and I testified *against them* in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing *is* this that ye do, and profane the sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath. And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and *some* of my servants set I at the gates, *that* there should no burden be brought in on the sabbath day. So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye about *the wall?* if ye do so again, I will *lay hands* on you. From that time *forth* came they no *more* on the sabbath. And I commanded the Levites

that they should cleanse themselves, and *that* they should come *and* keep the gates, to sanctify the sabbath day. Remember me, O my God, *concerning* this also, and spare me according to the greatness of Thy mercy.

In those days also saw I Jews *that* had married wives of Ashdod, of Ammon, *and* of Moab: and their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people. And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, *saying*, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin. Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives? And *one* of the sons of Joiada, the son of Eliashib the high priest, was son in law to Sanballat the Horonite: therefore I chased him from me. Remember them, O my God, because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites. Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites, every one in his business; and for the wood offering, at times appointed, and for the firstfruits. Remember me, O my God, for good.

MAY 30. Morning, ESTHER I. MAY 30.

NOW it came to pass in the days of Ahasuerus, (this *is* Ahasuerus which reigned, from India even unto Ethiopia, *over* an hundred and seven and twenty provinces:) *that* in those days, when the king Ahasuerus sat on the throne of his kingdom, which *was* in Shushan the palace, in the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, *being* before him: when he shewed the riches of his glorious kingdom and the honour of his excellent majesty many days, *even* an hundred and fourscore days. And when these days were expired, the king made a feast unto all the people that were present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace; *where were* white, green, and blue, *hangings*, fastened with cords of fine linen and purple to silver rings and pillars of marble: the *beds were of* gold and silver, upon a pavement of red, and blue, and white, and black, marble. And they gave *them* drink in vessels of gold, (the vessels being diverse one from another,) and royal wine in abundance, according to the state of the king. And the drinking *was* according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure. Also Vashti the queen made a feast for the women in the royal house which *belonged* to king Ahasuerus.

On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king, to bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty: for she *was* fair to look on. But the queen Vashti refused to come at the king's commandment by his chamberlains: therefore was the king very wroth, and his anger burned

Then the king said to the
n, which knew the times,
was the king's manner to-
l that knew law and judg-
and the next unto him *was*
a, Shethar, Admatha, Tar-
lceres, Marsena, *and* Memu-
seven princes of Persia and
which saw the king's face,
ich sat the first in the king-
What shall we do unto the
ashti according to law, be-
e hath not performed the
dment of the king Ahasu-
the chamberlains? And
n answered before the king
princes, Vashti the queen
t done wrong to the king
t also to all the princes, and
e people that *are* in all the
s of the king Ahasuerus. For
d of the queen shall come
nto all women, so that they
pise their husbands in their
en it shall be reported, The
asuerus commanded Vashti
n to be brought in before
she came not. *Likewise*
adies of Persia and Media
say this day unto all the king's princes, which have heard of the deed of the queen. Thus *shall there arise* too much contempt and wrath. If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she. And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the wives shall give to their husbands honour, both to great and small. And the saying pleased the king and the princes; and the king did according to the word of Memucan: for he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and that *it* should be published according to the language of every people.

Evening, ESTHER II. MAY 30.

these things, when the
of king Ahasuerus was
he remembered Vashti,
he had done, and what
against her. Then said
ervants that ministered
et there be fair young
t for the king: and let
oint officers in all the
his kingdom, that they
together all the fair
unto Shushan the pa-
ouse of the women,
dy of Hege the king's
eeper of the women;
ings for purification
and let the maiden
the king be queen
ti. And the thing
g; and he did *so.*
the palace there
, whose name was
of Jair, the son
of Shimei, the son of Kish, a Benjamite; who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away. And he brought up Hadassah, that *is*, Esther, his uncle's daughter: for she had neither father nor mother, and the maid *was* fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter. So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was *brought also* unto the king's house, *to the* custody of Hegai, keeper of *the women.* And the maiden pleased *him,* and she obtained kindness of

him; and he speedily gave her her things for purification, with such things as belonged to her, and seven maidens, which were meet to be given her, out of the king's house: and he preferred her and her maids unto the best *place* of the house of the women. Esther had not shewed her people nor her kindred: for Mordecai had charged her that she should not shew *it*. And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her. Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, *to wit*, six months with oil of myrrh, and six months with sweet odours, and with *other* things for the purifying of the women;) then thus came *every* maiden unto the king; whatsoever she desired was given her to go with her out of the house of the women unto the king's house. In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name. Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of men, appointed. And Esther ed favour in the sight of that looked upon her. So was taken unto king Ahasu his house royal in the tenth which *is* the month Tebeth seventh year of his reign. king loved Esther above all men, and she obtained gr favour in his sight more tha virgins; so that he set t crown upon her head, and queen instead of Vashti. king made a great feast un princes and his servants, ther's feast; and he made to the provinces, and gave cording to the state of the

And when the virgins thered together the seco then Mordecai sat in the ki Esther had not *yet* shewed dred nor her people; as had charged her: for Esth commandment of Mordeca when she was brought up In those days, while Mor in the king's gate, two of chamberlains, Bigthan an of those which kept the d wroth, and sought to lay the king Ahasuerus. And was known to Mordecai, *it* unto Esther the queen; ther certified the king Mordecai's name. And wh sition was made of the was found out; therefore both hanged on a tree: a written in the book of the before the king.

MAY 31. Morning, ESTHER III.

AFTER these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that *were* with him. And all the king's *servants*, that *were* in the king's *gate*, bowed, and reverenced Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did *him* Then the king's servan *were* in the king's gate, Mordecai, Why transgre the king's commandment

Now it came to pass, spake daily unto him, and ened not unto them, that Haman, to see whether matters would stand

e *was* a Jew. And
aw that Mordecai
did him reverence,
full of wrath. And
n to lay hands on
for they had shew-
ople of Mordecai:
n sought to destroy
it *were* throughout
dom of Ahasuerus,
of Mordecai. In
that *is*, the month
velfth year of king
cast Pur, that *is*,
Haman from day to
month to month, *to*
h, that *is*, the month
nan said unto king
e is a certain peo-
road and dispersed
ple in all the pro-
ingdom; and their
e from all people;
y the king's laws:
not for the king's
them. If it please
e written that they
d: and I will pay
ents of silver to the
hat have the charge
to bring *it* into the
. And the king took
hand, and gave it
e son of Hamme-
e, the Jews' enemy.
And the king said unto Haman, The silver *is* given to thee, the people also, to do with them as it seemeth good to thee. Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that *were* over every province, and to the rulers of every people of every province according to the writing thereof, and *to* every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring. And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, *even* upon the thirteenth *day* of the twelfth month, which *is* the month Adar, and *to take* the spoil of them for a prey. The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day. The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but the city Shushan was perplexed.

Evening, ESTHER IV. MAY 31.

decai perceived all
done, Mordecai rent
put on sackcloth
went out into the
y, and cried with a
er cry; and came
king's gate: for
into the king's gate
cloth. And in every
rsoever the king's
nd his decree came,
mourning among the
y, and weeping, and
any lay in sackcloth
Esther's maids and
came and told it
he queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received *it* not. Then called Esther for Hatach, *one* of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it *was*, and why it *was*. So Hatach went forth to Mordecai unto the street of the city, which *was* before the king's gate. And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them. Also he gave

spake unto Hatach, and gave him commandment unto Mordecai; All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, *there is* one law of his to put *him* to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days. And they told to Mordecai Esther's words.

ther thou art c
for *such* a time
ther bade *them* r
answer, Go, gat
Jews that are p
and fast ye for
nor drink three
I also and my m
wise; and so w
king, which *is* n
law: and if I p
Mordecai went
according to al
commanded him

JUNE 1. **Morning,** ESTHER V.

NOW it came to pass on the third day, that Esther put on *her* royal *apparel*, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house. And it was so, when the king saw Esther the queen standing in the court, *that* she obtained favour in his sight: and the king held out to Esther the golden

unto Esther at t
What *is* thy pet
be granted thee
request? even
kingdom it shall
answered Esthe
tition and my re
found favour in t
and if it please
my petition, and
quest, let the kin
to the banquet t

m above the princes and
the king. Haman said
ea, Esther the queen did
come in with the king
nquet that she had pre-
myself; and to morrow
d unto her also with
fet all this availeth me
long as I see Mordecai
ting at the king's gate.
Then said Zeresh his wife and all his friends unto him, Let a gallows be made of fifty cubits high, and to morrow speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made.

Evening, ESTHER VI. JUNE 1.

night could not the king
and he commanded to
book of records of the
and they were read be-
ng. And it was found
t Mordecai had told of
nd Teresh, two of the
berlains, the keepers of
o sought to lay hand on
asuerus. And the king
honour and dignity hath
to Mordecai for this?
he king's servants that
nto him, There is no-
for him. And the king
is in the court? Now
come into the outward
king's house, to speak
g to hang Mordecai on
that he had prepared
the king's servants said
ehold, Haman standeth
And the king said, Let
n. So Haman came in.
g said unto him, What
e unto the man whom
ghteth to honour? Now
ght in his heart, To
the king delight to do
than to myself? And
vered the king, For the
the king delighteth to
the royal apparel be
ch the king *useth* to
he horse that the king
and the crown royal
upon his head: and let
and horse be delivered
to the hand of one of the king's most noble princes, that they may array the man *withal* whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour. Then the king said to Haman, Make haste, *and* take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken. Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour. And Mordecai came again to the king's gate.

But Haman hasted to his house mourning, and having his head covered. And Haman told Zeresh his wife and all his friends every *thing* that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai *be* of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him. And while they *were* yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.

JUNE 2. **Morning, ESTHER VII.** JUNE 2.

SO the king and Haman came to banquet with Esther the queen. And the king said again unto Esther on the second day at the banquet of wine, What *is* thy petition, queen Esther? and it shall be granted thee: and what *is* thy request? and it shall be performed, *even* to the half of the kingdom. Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request: for we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage. Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so? And Esther said, The adversary and enemy *is* this wicked Haman. Then Haman was afraid before the king and the queen. And the king arising from the banquet of wine in his wrath *went* into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king. Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther was. Then said the king, Will he force the queen also before me in the house? As the word went out of the king's mouth, they covered Haman's face. And Harbonah, one of the chamberlains, said before the king, Behold also, the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon. So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

JUNE 2. **Evening, ESTHER VIII.** JUNE

ON that day did the king Ahasuerus give the house of Haman the Jews' enemy unto Esther the queen. And Mordecai came before the king; for Esther had told what he *was* unto her. And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews. Then the king held out the golden sceptre toward Esther. So Esther arose, and stood before the king, and said, If it please the king, and if I have *found* favour in his sight, and the *thing seem* right before the king, *and I be* pleasing in his eyes, let it be written to reverse the letters s vised by Haman the son of Hamm datha the Agagite, which he wr to destroy the Jews which *are* in the king's provinces: for how c I endure to see the evil that sh come unto my people? or how c I endure to see the destruction my kindred? Then the king A suerus said unto Esther the qu and to Mordecai the Jew, Beh I have given Esther the house Haman, and him they have han upon the gallows, because he his hand upon the Jews. Write also for the Jews, as it liketh in the king's name, and seal *it* the king's ring: for the wri which is written in the king's na and sealed with the king's ring, no man reverse. Then were king's scribes called at that tim the third month, that is, the

the three and twentieth f; and it was written o all that Mordecai com- to the Jews, and to the , and the deputies and he provinces which *are* unto Ethiopia, an hun- ty and seven provinces, province according to thereof, and unto every r their language, and to cording to their writing, ding to their language. rote in the king Ahasu- , and sealed *it* with the , and sent letters by posts ck, *and* riders on mules, d young dromedaries: e king granted the Jews in every city to gather together, and to stand e, to destroy, to slay, and perish, all the power of and province that would m, *both* little ones and d *to take* the spoil of prey, upon one day in inces of king Ahasuerus, *namely*, upon the thirteenth *day* of the twelfth month, which *is* the month Adar. The copy of the writing for a commandment to be given in every province *was* published unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies. *So* the posts that rode upon mules *and* camels went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace.

And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of Shushan rejoiced and was glad. The Jews had light, and gladness, and joy, and honour. And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.

Morning, ESTHER IX. JUNE 3.

the twelfth month, that e month Adar, on the day of the same, when commandment and his r near to be put in exe- he day that the enemies s hoped to have power (though it was turned rary, that the Jews had them that hated them;) athered themselves toge- ir cities throughout all es of the king Ahasuerus, on such as sought their no man could withstand he fear of them fell upon And all the rulers of es, and the lieutenants, uties, and officers of the d the Jews; because the ordecai fell *upon them. ecai was great in the , and his fame went t all the provinces: for* this man Mordecai waxed greater and greater. Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them. And in Shushan the palace the Jews slew and destroyed five hundred men. And Parshandatha, and Dalphon, and Aspatha, and Poratha, and Adalia, and Aridatha, and Parmashta, and Arisai, and Aridai, and Vajezatha, the ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they; but on the spoil laid they not their hand.

On that day the number of those that were slain in Shushan the palace was brought before the king. And the king said unto Esther the *queen, The* Jews have slain and *destroyed* five hundred men in Shushan *the* palace, and the ten sons *of Haman*; what have they done in

the rest of the king's provinces? now what *is* thy petition? and it shall be granted thee: or what *is* thy request further? and it shall be done. Then said Esther, If it please the king, let it be granted to the Jews which *are* in Shushan to do to morrow also according unto this day's decree, and let Haman's ten sons be hanged upon the gallows. And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons. For the Jews that *were* in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; but on the prey they laid not their hand.

But the other Jews that *were* in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, but they laid not their hands on the prey, on the thirteenth day of the month Adar; and on the fourteenth day of the same rested they, and made it a day of feasting and gladness. But the Jews that *were* at Shushan assembled together on the thirteenth *day* thereof, and on the fourteenth thereof; and on the fifteenth *day* of the same they rested, and made it a day of feasting and gladness. Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar *a day of* gladness and feasting, and a good day, and of sending portions one to another. And Mordecai wrote these things, and sent letters unto all the Jews that *were* in all the provinces of the king Ahasuerus, *both* nigh and far, to stablish *this* among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly, as the days wherein the Jews rested *from* their enemies, and the month *which* was turned unto them from *sorrow* to joy, and from mourning *into* a good day: that they should make them days of feasting and j
and of sending portions one to
other, and gifts to the poor. A
the Jews undertook to do as th
had begun, and as Mordecai h
written unto them; because Ham
the son of Hammedatha, the Ag
ite, the enemy of all the Jews, h
devised against the Jews to destr
them, and had cast Pur, that is, t
lot, to consume them, and to destr
them; but when *Esther* came bef
the king, he commanded by lett
that his wicked device, which
devised against the Jews, shou
return upon his own head, and th
he and his sons should be hang
on the gallows. Wherefore th
called these days Purim after t
name of Pur. Therefore for all t
words of this letter, and *of th*
which they had seen concerning th
matter, and which had come un
them, the Jews ordained, and to
upon them, and upon their se
and upon all such as joined the
selves unto them, so as it shou
not fail, that they would keep th
two days according to their writi
and according to their *appoin*
time every year; and *that* th
days *should be* remembered a
kept throughout every generati
every family, every province, a
every city; and *that* these days
Purim should not fail from amo
the Jews, nor the memorial of th
perish from their seed. Then Es
the queen, the daughter of Abih
and Mordecai the Jew, wrote w
all authority, to confirm this sec
letter of Purim. And he sent
letters unto all the Jews, to
hundred twenty and seven provi
of the kingdom of Ahasuerus,
words of peace and truth, to
firm these days of Purim in
times *appointed*, according as M
decai the Jew and Esther the q
had enjoined them, and as they
decreed for themselves and for t
seed, the matters of the fastings
their cry. And the decree of Es
confirmed these matters of Pu
and it was written in the boo

Evening, Job I. June 3.

was a man in the land whose name *was* Job; n was perfect and up- ie that feared God, and vil. And there were m seven sons and three His substance also was and sheep, and three mels, and five hundred , and five hundred she very great household; man was the greatest nen of the east. And it and feasted *in their* one his day; and sent r their three sisters to drink with them. And hen the days of *their* e gone about, that Job ctified them, and rose the morning, and of- offerings *according* to of them all: for Job be that my sons have cursed God in their s did Job continually.

was a day when the came to present them- the Lord, and Satan among them. And the nto Satan, Whence com- hen Satan answered the aid, From going to and rth, and from walking n in it. And the Lord atan, Hast thou consi- ervant Job, that *there* him in the earth, a per- upright man, one that , and escheweth evil? answered the Lord, oth Job fear God for ast not Thou made an him, and about his about all that he hath le? Thou hast blessed f his hands, and his increased in the land. h Thine hand now, *and* t *he hath, and he will* Thy face. *And the* Lord said unto Satan, Behold, all that he hath *is* in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord.

And there was a day when his sons and his daughters *were* eating and drinking wine in their eldest brother's house: and there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them: and the Sabeans fell *upon them*, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he *was* yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee. While he *was* yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he *was* yet speaking, there came also another, and said, Thy sons and thy daughters *were* eating and drinking wine in their eldest brother's house: and, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee. Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, and said,

Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be *the name* of the Lord.

In all this Job sinned not, nor charged God foolishly.

JUNE 4. Morning, JOB II.

AGAIN there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD. And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it. And the LORD said unto Satan, Hast thou considered My servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst Me against him, to destroy him without cause. And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life. But put forth Thine hand now, and touch his bone and his flesh, and he will curse Thee to Thy face. And the LORD said unto Satan, Behold, he *is* in thine hand; but save his life.

So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown. And he took him a potsherd to s
self withal; and he sat d
the ashes.

Then said his wife unt
thou still retain thine
curse God, and die. B
unto her, Thou speakest
the foolish women speak
shall we receive good a
of God, and shall we
evil? In all this did n
with his lips.

Now when Job's th
heard of all this evil tha
upon him, they came eve
his own place; Eliphaz
ite, and Bildad the Sh
Zophar the Naamathite
had made an appointme
to come to mourn with
comfort him. And when
up their eyes afar off, an
not, they lifted up their
wept; and they rent ev
mantle, and sprinkled
their heads toward heave
sat down with him upon
seven days and seven
none spake a word unt
they saw that *his* grie
great.

JUNE 4. Evening, JOB III.

AFTER this opened Job his mouth, and cursed his day. And Job spake, and said, Let the day perish wherein I was born, and the night *in which* it was said, There is a man child conceived. Let that day be darkness; let not God regard it from above, neither let the light shine upon it. Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it. *As for* that night, let darkness seize upon it; let it not be joined unto *the days of* the year, let it not come *into the* number of the months. Lo, *let that night* be solitary, let no *joyful voice* come therein. Let them curse it that curse the d
ready to raise up their
Let the stars of the twili
be dark; let it look fo
have none; neither let
dawning of the day: bec
not up the doors of m
womb, nor hid sorrow
eyes. Why died I no
womb? *why* did I *not*
ghost when I came out o
why did the knees prev
why the breasts that I s
For now should I hav
and been quiet, I should
then had I been at rest,
and counsellors of the
built desolate places f

princes that had gold, who
ir houses with silver: or
dden untimely birth I had
; as infants *which* never
. There the wicked cease
abling; and there the weary
t. *There* the prisoners rest
; they hear not the voice of
essor. The small and great
e; and the servant *is* free
master. Wherefore is light
him that is in misery, and
the bitter *in* soul; which
death, but it *cometh* not;
and dig for it more than for hid
treasures; which rejoice exceedingly, *and* are glad, when they can find
the grave? *Why is light given* to a
man whose way is hid, and whom
God hath hedged in? For my sighing cometh before I eat, and my
roarings are poured out like the waters. For the thing which I greatly
feared is come upon me, and that
which I was afraid of is come unto
me. I was not in safety, neither
had I rest, neither was I quiet; yet
trouble came.

5. Morning, JOB IV. JUNE 5.

N Eliphaz the Temanite an-
red and said, *If* we assay
une with thee, wilt thou be
but who can withhold him-
n speaking? Behold, thou
ructed many, and thou hast
ened the weak hands. Thy
ave upholden him that was
and thou hast strengthened
le knees. But now it is
on thee, and thou faintest;
eth thee, and thou art trou-
not *this* thy fear, thy con-
thy hope, and the upright-
thy ways? Remember, I
e, who *ever* perished, being
? or where were the right-
off? Even as I have seen,
at plow iniquity, and sow
ess, reap the same. By the
God they perish, and by the
f His nostrils are they con-
The roaring of the lion, and
e of the fierce lion, and the
the young lions, are broken.
lion perisheth for lack of
nd the stout lion's whelps
are scattered abroad. Now a thing
was secretly brought to me, and
mine ear received a little thereof.
In thoughts from the visions of the
night, when deep sleep falleth on
men, fear came upon me, and trembling, which made all my bones to
shake. Then a spirit passed before
my face; the hair of my flesh stood
up: it stood still, but I could not
discern the form thereof: an image
was before mine eyes, *there was*
silence, and I heard a voice, *saying*,
Shall mortal man be more just than
God? shall a man be more pure
than his maker? Behold, He put no
trust in His servants; and His angels
He charged with folly: how much
less *in* them that dwell in houses
of clay, whose foundation *is* in the
dust, *which* are crushed before the
moth? They are destroyed from
morning to evening: they perish
for ever without any regarding *it*.
Doth not their excellency *which is*
in them go away? they die, even
without wisdom.

5. Evening, JOB V. JUNE 5.

L now, if there be any that
l answer thee; and to which
aints wilt thou turn? For
illeth the foolish man, and
ayeth the silly *one. I have*
e foolish taking root: but
I cursed his habitation.
dren are far from safety,
and they are crushed in the gate,
neither *is there* any to deliver *them*.
Whose harvest the hungry eateth
up, and taketh it even out of the
thorns, and the robber swalloweth
up their substance. Although affliction cometh not forth of the dust,
neither doth trouble spring out of

the ground; yet man is born unto trouble, as the sparks fly upward. I would seek unto God, and unto God would I commit my cause: Which doeth great things and unsearchable; marvellous things without number: Who giveth rain upon the earth, and sendeth waters upon the fields: to set up on high those that be low; that those which mourn may be exalted to safety. He disappointeth the devices of the crafty, so that their hands cannot perform *their* enterprise. He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong. They meet with darkness in the daytime, and grope in the noonday as in the night. But He saveth the poor from the sword, from their mouth, and from the hand of the mighty. So the poor hath hope, and iniquity stoppeth her mouth. Behold, happy *is* the man whom God correcteth: therefore despise not thou the chastening of the Almighty: for He maketh sore, and bindeth up: He woundeth, an
make whole. He shall
in six troubles: yea, i
shall no evil touch the
He shall redeem thee
and in war from the
sword. Thou shalt be
scourge of the tongue:
thou be afraid of dest
it cometh. At destruc
mine thou shalt laugh:
thou be afraid of the
earth. For thou shalt
with the stones of th
the beasts of the fiel
peace with thee. An
know that thy tabern
in peace; and thou s
habitation, and shalt n
shalt know also that t
be great, and thine off
grass of the earth. Th
to *thy* grave in a full a
shock of corn cometh
son. Lo this, we have
so it *is;* hear it, and
for thy good.

JUNE 6. Morning, JOB VI.

BUT Job answered and said, Oh that my grief were throughly weighed, and my calamity laid in the balances together! for now it would be heavier than the sand of the sea: therefore my words are swallowed up. For the arrows of the Almighty *are* within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me. Doth the wild ass bray when he hath grass? or loweth the ox over his fodder? Can that which is unsavoury be eaten without salt? or is there *any* taste in the white of an egg? The things *that* my soul refused to touch *are* as my sorrowful meat. Oh that I might have my request; and that God would grant *me* the thing that I long for! even that it would please God to destroy *me; that* He would let loose His *hand, and* cut me off! Then should *I yet* have comfort; yea, I would *harden* myself in sorrow: let Him not spare; for I have
the words of the Holy
my strength, that I
and what *is* mine end,
prolong my life? *Is* m
strength of stones? or
brass? *Is* not my hel
is wisdom driven quite
him that is afflicted p
shewed from his friend
saketh the fear of the
brethren have dealt de
brook, *and* as the stre
they pass away; whic
by reason of the ice,
the snow is hid: what t
warm, they vanish: w
they are consumed out
The paths of their wa
aside; they go to not
rish. The troops of
the companies of Shel
them. They were co
cause they had hop
thither, and were as

ye see *my* casting
afraid. Did I say,
or, Give a reward
substance? or, De-
e enemy's hand? or,
m the hand of the
me, and I will hold
cause me to under-
have erred. How
it words! but what
ng reprove? Do ye
imagine to reprove words, and the
speeches of one that is desperate,
which are as wind? Yea, ye over-
whelm the fatherless, and ye dig *a
pit* for your friend. Now therefore
be content, look upon me; for *it is*
evident unto you if I lie. Return, I
pray you, let it not be iniquity; yea,
return again, my righteousness *is* in it.
Is there iniquity in my tongue? can-
not my taste discern perverse things?

Evening, JOB VII. JUNE 6.

n appointed time to
earth? *are not* his
he days of an hire-
ant earnestly desir-
and as an hireling
eward of his work:
o possess months of
arisome nights are
When I lie down,
all I arise, and the
nd I am full of toss-
unto the dawning
flesh is clothed with
of dust; my skin is
ome loathsome. My
r than a weaver's
spent without hope.
t my life *is* wind:
more see good. The
hath seen me shall
e: Thine eyes *are
m* not. *As* the cloud
vanisheth away: so
down to the grave
o *more*. He shall
to his house, nei-
ace know him any
I will not refrain
ill speak in the an-
guish of my spirit; I will complain
in the bitterness of my soul. *Am* I
a sea, or a whale, that Thou settest
a watch over me? When I say, My
bed shall comfort me, my couch shall
ease my complaint; then Thou scar-
est me with dreams, and terrifiest
me through visions: so that my soul
chooseth strangling, *and* death rather
than my life. I loathe *it;* I would
not live alway: let me alone; for my
days *are* vanity. What *is* man, that
Thou shouldest magnify him? and
That thou shouldest set Thine heart
upon him? and *that* Thou should-
est visit him every morning, *and* try
him every moment? How long wilt
Thou not depart from me, nor let me
alone till I swallow down my spittle?
I have sinned; what shall I do un-
to Thee, O Thou preserver of men?
Why hast Thou set me as a mark
against Thee, so that I am a bur-
den to myself? And why dost Thou
not pardon my transgression, and
take away mine iniquity? for now
shall I sleep in the dust; and Thou
shalt seek me in the morning, but I
shall not *be*.

Morning, JOB VIII. JUNE 7.

ed Bildad the Shu-
hid, How long wilt
things? and *how*
words of thy mouth
wind? Doth God
t? or doth *the Al-
ustice? If thy chil-
against Him, and
u away for their
transgression; if thou wouldest seek
unto God betimes, and make thy
supplication to the Almighty; if thou
wert pure and upright; surely now
He would awake for thee, and make
the habitation of thy righteousness
prosperous. Though thy beginning
was small, yet thy latter end should
greatly increase. For enquire, I pray

thee, of the former age, and prepare thyself to the search of their fathers: (for we *are but of* yesterday, and know nothing, because our days upon earth *are* a shadow:) shall not they teach thee, *and* tell thee, and utter words out of their heart? Can the rush grow up without mire? Can the flag grow without water? Whilst it *is* yet in his greenness, *and* not cut down, it withereth before any *other* herb. So *are* the paths of all that forget God; and the hypocrite's hope shall perish: whose hope shall be cut off, and whose trust *shall be* a spider's web. He shall lean upon his house, but it shall not stand: he shall hold it fast, but it endure. He *is* green befor and his branch shooteth his garden. His roots are about the heap, *and* seeth of stones. If He destroy his place, then *It* shall deny *ing*, I have not seen thee. this *is* the joy of his way, the earth shall others grow God will not cast away a pe neither will He help the e till He fill thy mouth with and thy lips with rejoici that hate thee shall be clo shame; and the dwelling pl wicked shall come to noug

JUNE 7. Evening, JOB IX.

THEN Job answered and said, I know *it is* so of a truth: but how should man be just with God? If he will contend with Him, he cannot answer Him one of a thousand. *He is* wise in heart, and mighty in strength: who hath hardened *himself* against Him, and hath prospered? Which removeth the mountains, and they know not: Which overturneth them in His anger. Which shaketh the earth out of her place, and the pillars thereof tremble. Which commandeth the sun, and it riseth not; and sealeth up the stars. Which alone spreadeth out the heavens, and treadeth upon the waves of the sea. Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south. Which doeth great things past finding out; yea, and wonders without number. Lo, He goeth by me, and I see *Him* not: He passeth on also, but I perceive Him not. Behold, He taketh away, who can hinder Him? who will say unto Him, What doest Thou? *If* God will not withdraw His anger, the proud helpers do stoop under Him. How much less shall I answer Him, *and* choose out my words *to reason* with Him? Whom, *ough* I were righteous, *yet* would *not* answer, *but* I would make *plication* to my judge. If I had led, and He had answered me; *yet* would I not believe th hearkened unto my voice. breaketh me with a tempest tiplieth my wounds with He will not suffer me to breath, but filleth me wi ness. If *I speak* of streng *is* strong: and if of judg shall set me a time *to pl* justify myself, mine own m condemn me: *if I say*, I *a* it shall also prove me *Though* I *were* perfect, *ye* not know my soul: I wou my life. This *is* one *thing* I said *it*, He destroyeth t and the wicked. If the sc suddenly, He will laugh a of the innocent. The eart into the hand of the wicke vereth the faces of the jud of; if not, where, *and* wl Now my days are swift post: they flee away, th good. They are passed a swift ships: as the eagle *th* to the prey. If I say, I my complaint, I will lea heaviness, and comfort *my* afraid of all my sorrows, I Thou wilt not hold me in I be wicked, why then l vain? If I wash myself water, and make my ha clean; yet shalt Thou

d mine own clothes shall
For *He is* not a man, as
should answer Him, *and*
come together in judg-
er is there any daysman
betwixt us, *that* might lay his hand
upon us both. Let Him take His rod
away from me, and let not His fear
terrify me: *then* would I speak, and
not fear Him; but *it is* not so with me.

Morning, JOB X. JUNE 8.

is weary of my life; I
ave my complaint upon
ll speak in the bitterness
I will say unto God, Do
me; shew me where-
ntendest with me. *Is it*
hee that Thou shouldest
Thou shouldest despise
Thine hands, and shine
ounsel of the wicked?
eyes of flesh? or seest
n seeth? *Are* Thy days
of man? *are* Thy years
ys, that Thou enquirest
iniquity, and searchest
? Thou knowest that I
ked; and *there is* none
iver out of Thine hand.
have made me and fa-
ogether round about; yet
estroy me. Remember,
ee, that Thou hast made
ay; and wilt Thou bring
again? Hast Thou not
out as milk, and curdled
se? Thou hast clothed me
d flesh, and hast fenced
es and sinews. Thou hast
life and favour, and Thy
ith preserved my spirit.
And these *things* hast Thou hid in
Thine heart: I know that this *is* with
Thee. If I sin, then Thou markest
me, and Thou wilt not acquit me
from mine iniquity. If I be wicked,
woe unto me; and *if* I be righteous,
yet will I not lift up my head. *I am*
full of confusion; therefore see Thou
mine affliction; for it increaseth.
Thou huntest me as a fierce lion: and
again Thou shewest Thyself marvel-
lous upon me. Thou renewest Thy
witnesses against me, and increasest
Thine indignation upon me; changes
and war *are* against me. Wherefore
then hast Thou brought me forth out
of the womb? Oh that I had given
up the ghost, and no eye had seen
me! I should have been as though I
had not been; I should have been
carried from the womb to the grave.
Are not my days few? cease *then*,
and let me alone, that I may take
comfort a little, before I go *whence*
I shall not return, *even* to the land
of darkness and the shadow of death;
a land of darkness, as darkness *it-
self; and* of the shadow of death,
without any order, and *where* the
light *is* as darkness.

Evening, JOB XI. JUNE 8.

swered Zophar the Naa-
, and said, Should not
de of words be answer-
ould a man full of talk
? should thy lies make
heir peace? and when
st, shall no man make
d? For thou hast said,
is pure, and I am clean
yes. But oh that God
k, and open His *lips a-
; and that He would
he secrets of wisdom,
double to that which*
is! Know therefore that God ex-
acteth of thee *less* than thine ini-
quity *deserveth*. Canst thou by
searching find out God? canst thou
find out the Almighty unto perfec-
tion? *It is* as high as heaven; what
canst thou do? deeper than hell;
what canst thou know? The mea-
sure thereof *is* longer than the earth,
and broader than the sea. If He cut
off, and shut up, or gather together,
then who can hinder Him? For
He knoweth vain men: He seeth
wickedness also; will He not then

consider *it*? For vain man would be wise, though man be born *like* a wild ass's colt. If thou prepare thine heart, and stretch out thine hands toward Him; if iniquity *be* in thine hand, put it far away, and let not wickedness dwell in thy tabernacles. For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear: because thou shalt forget *thy* misery, *and* remember *it* as waters *that* pass away: and *thine* age shall be clearer than the n
thou shalt shine forth, th
be as the morning. And th
be secure, because there i
yea, thou shalt dig *about t*
thou shalt take thy rest i
Also thou shalt lie down, n
shall make *thee* afraid; ye
shall make suit unto thee.
eyes of the wicked shall
they shall not escape, a
hope *shall be as* the givi
the ghost.

JUNE 9. Morning, JOB XII.

AND Job answered and said, No doubt but ye *are* the people, and wisdom shall die with you. But I have understanding as well as you; I *am* not inferior to you: yea, who knoweth not such things as these? I am *as* one mocked of his neighbour, who calleth upon God, and He answereth him: the just upright *man is* laughed to scorn. He that is ready to slip with *his* feet *is as* a lamp despised in the thought of him that is at ease. The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth *abundantly*. But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee: or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the LORD hath wrought this? in Whose hand *is* the soul of every living thing, and the breath of all mankind. Doth not the ear try words? and the mouth taste His meat? With the ancient *is* wisdom; and in length of days understanding. With Him *is* wisdom and strength, He hath counsel and understanding. Behold, He
down, and it cannot be buil
He shutteth up a man, a
can be no opening. Bel
withholdeth the waters, a
dry up: also He sendeth t
and they overturn the eart
Him *is* strength and wisd
deceived and the deceiver
He leadeth counsellors aw
ed, and maketh the judg
He looseth the bond of ki
girdeth their loins with
He leadeth princes away
and overthroweth the mig
removeth away the speec
trusty, and taketh away th
standing of the aged. He
contempt upon princes, an
eneth the strength of the
He discovereth deep thing
darkness, and bringeth out
the shadow of death. He in
the nations, and destroyet
He enlargeth the nations, a
eneth them *again*. He tak
the heart of the chief of th
of the earth, and causeth
wander in a wilderness *wh*
is no way. They grope in
without light, and He mak
to stagger like *a* drunken m

JUNE 9. Evening, JOB XIII.

LO, mine eye hath seen all *this*, mine ear hath heard and understood it. What ye know, *the same* do I know also: I *am* not inferior unto you. Surely
speak to the Almighty, and
to reason with God. Bu
forgers of lies, ye *are* all p

O that ye would al-
d your peace! and it
ur wisdom. Hear now
g, and hearken to the
my lips. Will ye speak
God? and talk de-
Him? Will ye accept
will ye contend for
good that He should
t? or as one man mock-
do ye *so* mock Him?
y reprove you, if ye do
pt persons. Shall not
cy make you afraid?
d fall upon you? Your
s *are* like unto ashes,
o bodies of clay. Hold
et me alone, that I may
let come on me what
fore do I take my flesh
and put my life in mine
gh He slay me, yet will
m: but I will maintain
ays before Him. He
my salvation: for an
ll not come before Him.
tly my speech, and my
with your ears. Behold
now, I have ordered *my* cause; I know that I shall be justified. Who *is* he *that* will plead with me? for now, if I hold my tongue, I shall give up the ghost. Only do not two *things* unto me: then will I not hide myself from Thee. Withdraw Thine hand far from me: and let not Thy dread make me afraid. Then call Thou, and I will answer: or let me speak, and answer Thou me. How many *are* mine iniquities and sins? make me to know my transgression and my sin. Wherefore hidest Thou Thy face, and holdest me for Thine enemy? Wilt Thou break a leaf driven to and fro? and wilt Thou pursue the dry stubble? For Thou writest bitter things against me, and makest me to possess the iniquities of my youth. Thou puttest my feet also in the stocks, and lookest narrowly unto all my paths; Thou settest a print upon the heels of my feet. And he, as a rotten thing, consumeth, as a garment that is moth eaten.

Morning, JOB XIV. JUNE 10.

t is born of a woman *is*
days, and full of trou-
eth forth like a flower,
wn: he fleeth also as a
continueth not. And
pen Thine eyes upon
and bringest me into
ith Thee? Who can
n *thing* out of an un-
one. Seeing his days
ed, the number of his
with Thee, Thou hast
s bounds that he can-
urn from him, that he
ll he shall accomplish,
g, his day. For there
tree, if it be cut down,
sprout again, and that
ranch thereof will not
gh the root thereof wax
th, and the stock there-
ground; *yet* through
water it will bud, and
oughs like a plant. But man dieth, and wasteth away: yea, man giveth up the ghost, and where *is* he? *As* the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens *be* no more, they shall not awake, nor be raised out of their sleep. O that Thou wouldest hide me in the grave, that Thou wouldest keep me secret, until Thy wrath be past, that Thou wouldest appoint me a set time, and remember me! If a man die, shall he live *again*? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands. For now Thou numberest my steps: dost Thou not watch over my sin? My transgression *is* sealed up in a bag, and Thou sewest up mine iniquity. And surely the mountain fall-*ing cometh to* nought, and the rock

is removed out of his place. The waters wear the stones: Thou washest away the things which grow *out* of the dust of the earth; and Thou destroyest the hope of man. Thou prevailest for ever against him, and he passeth: Thou changest his countenance, and sendest him sons come to honour, an eth *it* not; and they a low, but he perceiveth them. But his flesh upo have pain, and his soul shall mourn.

JUNE 10. Evening, JOB XV.

THEN answered Eliphaz the Temanite, and said, Should a wise man utter vain knowledge, and fill his belly with the east wind? Should he reason with unprofitable talk? or with speeches wherewith he can do no good? Yea, thou castest off fear, and restrainest prayer before God. For thy mouth uttereth thine iniquity, and thou choosest the tongue of the crafty. Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee. *Art* thou the first man *that* was born? or wast thou made before the hills? Hast thou heard the secret of God? and dost thou restrain wisdom to thyself? What knowest thou, that we know not? *what* understandest thou, which *is* not in us? With us *are* both the grayheaded and very aged men, much elder than thy father. *Are* the consolations of God small with thee? is there any secret thing with thee? Why doth thine heart carry thee away? and what do thy eyes wink at, that thou turnest thy spirit against God, and lettest *such* words go out of thy mouth? What *is* man, that he should be clean? and *he which is* born of a woman, that he should be righteous? Behold, He putteth no trust in His saints; yea, the heavens are not clean in His sight. How much more abominable and filthy *is* man, which drinketh iniquity like water? I will shew thee, hear me; and that *which* I have seen I will declare; which wise men have told from their fathers, and have not hid *it*: unto whom alone the earth was given, and no stranger passed among them. The wicked man trav pain all *his* days, and t of years is hidden to the A dreadful sound *is* in h prosperity the destroyer upon him. He believeth shall return out of dar he is waited for of the wandereth abroad for br Where *is it*? he knowe day of darkness is re hand. Trouble and an make him afraid; they vail against him, as a ki the battle. For he stretc hand against God, and eth himself against the He runneth upon Him, *e* neck, upon the thick bo bucklers: because he c face with his fatness, a collops of fat on *his* flan dwelleth in desolate cit houses which no man which are ready to bec He shall not be rich, n his substance continue, n he prolong the perfecti upon the earth. He shall out of darkness; the flam up his branches, and by of his mouth shall he go not him that is deceiv vanity: for vanity shall compence. It shall be ac before his time, and his b not be green. He shall s unripe grape as the vine cast off his flower as the the congregation of hyp *be* desolate, and fire sha the tabernacles of bribery ceive mischief, and bring and their belly prepare

Morning, Job XVI. June 12.

Job answered and said,
heard many such things:
comforters *are* ye all.
words have an end? or
oldeneth thee that thou
? I also could speak as
your soul were in my
d, I could heap up words
u, and shake mine head
it I would strengthen you
outh, and the moving of
ould asswage *your grief.*
speak, my grief is not
and *though* I forbear,
eased? But now he hath
weary: thou hast made
l my company. And thou
me with wrinkles, *which*
ss *against me:* and my
ising up in me beareth
my face. He teareth *me*
ith, who hateth me: he
pon me with his teeth;
y sharpeneth his eyes up-
hey have gaped upon me
mouth; they have smitten
the cheek reproachfully;
gathered themselves toge-
t me. God hath delivered
me to the ungodly, and turned me
over into the hands of the wicked.
I was at ease, but he hath broken
me asunder: he hath also taken
me by my neck, and shaken me to
pieces, and set me up for his mark.
His archers compass me round a-
bout, he cleaveth my reins asunder,
and doth not spare; he poureth out
my gall upon the ground. He break-
eth me with breach upon breach,
he runneth upon me like a giant. I
have sewed sackcloth upon my skin,
and defiled my horn in the dust.
My face is foul with weeping, and
on my eyelids *is* the shadow of
death; not for *any* injustice in mine
hands: also my prayer *is* pure. O
earth, cover not thou my blood, and
let my cry have no place. Also now,
behold, my witness *is* in heaven,
and my record *is* on high. My
friends scorn me: *but* mine eye
poureth out *tears* unto God. O that
one might plead for a man with
God, as a man *pleadeth* for his
neighbour! When a few years are
come, then I shall go the way *whence*
I shall not return.

Evening, Job XVII, XVIII. June 12.

eath is corrupt, my days
extinct, the graves *are*
me. *Are there* not mock-
me? and doth not mine
me in their provocation?
now, put me in a surety
; who *is* he *that* will strike
h me? For Thou hast hid
rt from understanding:
shalt Thou not exalt *them.*
speaketh flattery to *his*
ven the eyes of his chil-
fail. He hath made me
word of the people; and
I was as a tabret. Mine
is dim by reason of sor-
all my members *are as*
. Upright *men shall be*
t this, and the innocent
up himself against the
hypocrite. The righteous also shall
hold on his way, and he that hath
clean hands shall be stronger and
stronger. But as for you all, do ye
return, and come now: for I can-
not find *one* wise *man* among you.
My days are past, my purposes are
broken off, *even* the thoughts of
my heart. They change the night
into day: the light *is* short because
of darkness. If I wait, the grave
is mine house: I have made my
bed in the darkness. I have said to
corruption, Thou *art* my father: to
the worm, *Thou art* my mother, and
my sister. And where *is* now my
hope? as for my hope, who shall see
it? They shall go down to the bars
of the pit, when *our* rest together
is in the dust.

THEN answered Bildad the Shuhite, and said, How long *will it be ere* ye make an end of words? mark, and afterwards we will speak. Wherefore are we counted as beasts, *and* reputed vile in your sight? He teareth himself in his anger: shall the earth be forsaken for thee? and shall the rock be removed out of his place? Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine. The light shall be dark in his tabernacle, and his candle shall be put out with him. The steps of his strength shall be straitened, and his own counsel shall cast him down. For he is cast into a net by his own feet, and he walketh upon a snare. The gin shall take *him* by the heel, *and* the robber shall prevail against him. The snare *is* laid for him in the ground, and a trap for him in the way. Terrors shall make him afraid on every side, and shall drive him to his feet. His strength shall be hungerbitten, and des *shall be* ready at his side. devour the strength of his *even* the firstborn of death vour his strength. His co shall be rooted out of his tab and it shall bring him to the terrors. It shall dwell in his nacle, because *it is* none brimstone shall be scattere his habitation. His roots dried up beneath, and abov his branch be cut off. His brance shall perish from the and he shall have no name street. He shall be driven fro into darkness, and chased ou world. He shall neither ha nor nephew among his peop any remaining in his dwelling that come after *him* shall nied at his day, as they tha before were affrighted. Sure *are* the dwellings of the and this *is* the place *of* h knoweth not God.

JUNE 13. Morning, JOB XIX. Ju

THEN Job answered and said, How long will ye vex my soul, and break me in pieces with words? These ten times have ye reproached me: ye are not ashamed *that* ye make yourselves strange to me. And be it indeed *that* I have erred, mine error remaineth with myself. If indeed ye will magnify *yourselves* against me, and plead against me my reproach: know now that God hath overthrown me, and hath compassed me with His net. Behold, I cry out of wrong, but I am not heard: I cry aloud, but *there is* no judgment. He hath fenced up my way that I cannot pass, and He hath set darkness in my paths. He hath stripped me of my glory, and taken the crown *from* my head. He hath destroyed me on every side, and I am gone: and mine hope hath He removed like a tree. He hath *also* kindled His wrath against me, and He counteth me unto Him as *one of* His enemies. His troops come together, and raise up their gainst me, and encamp roun my tabernacle. He hath brethren far from me, an acquaintance are verily es from me. My kinsfolk have and my familiar friends ha gotten me. They that dwell house, and my maids, count a stranger: I am an alien sight. I called my servant, gave *me* no answer; I in him with my mouth. My b strange to my wife, thoug treated for the children's mine own body. Yea, you dren despised me; I arose, a spake against me. All my friends abhorred me: and the I loved are turned against m bone cleaveth to my skin an flesh, and I am escaped w skin of my teeth. Have pit me, have pity upon me, O friends; for the hand of Go touched me. Why do ye

nd are not satisfied
Oh that my words
tten! oh that they
a a book! that they
rith an iron pen and
ck for ever! For I
Redeemer liveth, and
tand at the latter *day*
: and *though* after my
stroy this *body*, yet
in my flesh shall I see God: Whom
I shall see for myself, and mine eyes
shall behold, and not another; *though*
my reins be consumed within me.
But ye should say, Why persecute we
him, seeing the root of the matter is
found in me? Be ye afraid of the
sword: for wrath *bringeth* the pu-
nishments of the sword, that ye may
know *there is* a judgment.

Evening, JOB XX. JUNE 13.

swered Zophar the
te, and said, There-
houghts cause me to
or *this* I make haste.
the check of my re-
e spirit of my under-
eth me to answer.
not this of old, since
ed upon earth, that
g of the wicked *is*
joy of the hypocrite
ent? Though his ex-
t up to the heavens,
each unto the clouds;
rish for ever like his
ey which have seen
, Where *is* he? He
as a dream, and shall
yea, he shall be chas-
vision of the night.
which saw him shall
ore; neither shall his
re behold him. His
seek to please the
hands shall restore
His bones are full *of*
youth, which shall lie
in the dust. Though
sweet in his mouth,
it under his tongue;
re it, and forsake it
p it still within his
s meat in his bowels
the gall of asps with-
ath swallowed down
shall vomit them up
hall cast them out of
shall suck the poison
viper's tongue *shall*
slay him. He shall not see the ri-
vers, the floods, the brooks of honey
and butter. That which he laboured
for shall he restore, and shall not
swallow *it* down: according to *his*
substance *shall* the restitution *be*,
and he shall not rejoice *therein*. Be-
cause he hath oppressed *and* hath
forsaken the poor; *because* he hath
violently taken away an house which
he builded not; surely he shall not
feel quietness in his belly, he shall
not save of that which he desired.
There shall none of his meat be
left; therefore shall no man look
for his goods. In the fulness of his
sufficiency he shall be in straits:
every hand of the wicked shall come
upon him. *When* he is about to fill
his belly, *God* shall cast the fury
of His wrath upon him, and shall
rain *it* upon him while he is eating.
He shall flee from the iron weapon,
and the bow of steel shall strike him
through. It is drawn, and cometh
out of the body; yea, the glittering
sword cometh out of his gall: ter-
rors *are* upon him. All darkness
shall be hid in his secret places: a
fire not blown shall consume him;
it shall go ill with him that is left
in his tabernacle. The heaven shall
reveal his iniquity; and the earth
shall rise up against him. The in-
crease of his house shall depart, *and*
his goods shall flow away in the day
of His wrath. This *is* the portion of
a wicked man from God, and the he-
ritage appointed unto him by God.

your mouth. Even when I remember I am afraid, and trembling taketh hold on my flesh. Wherefore do the wicked live, become old, yea, are mighty in power? Their seed is established in their sight with them, and their offspring before their eyes. Their houses *are* safe from fear, neither *is* the rod of God upon them. Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf. They send forth their little ones like a flock, and their children dance. They take the timbrel and harp, and rejoice at the sound of the organ. They spend their days in wealth, and in a moment go down to the grave. Therefore they say unto God, Depart from us; for we desire not the knowledge of Thy ways. What *is* the Almighty, that we should serve Him? and what profit should we have, if we pray unto Him? Lo, their good *is* not in their hand: the counsel of the wicked is far from me. How oft is the candle of the wicked put out! and *how oft* cometh their destruction upon them! *God* distributeth sorrows in His anger. They are as

seeing He judge
high. One dieth i
being wholly at ea
breasts are full
bones are moisten
And another dieth
of his soul, and
pleasure. They sh
in the dust, and
cover them. Beh
thoughts, and the
wrongfully imagin
ye say, Where *is*
prince? and whe
ing places of the
ye not asked the
way? and do ye
tokens, that the w
to the day of d
shall be brought
of wrath. Who
way to his face?
repay him *what*
Yet shall he be
grave, and shall
tomb. The clods
be sweet unto hi
shall draw after
innumerable befor
comfort ye me i

withholden bread from y. But *as for* the mighty had the earth; and the e man dwelt in it. Thou widows away empty, and of the fatherless have been Therefore snares *are* round e, and sudden fear trou- e; or darkness, *that* thou see; and abundance of er thee. *Is* not God in the heaven? and behold the the stars, how high they l thou sayest, How doth ? can He judge through cloud? Thick clouds *are* to Him, that He seeth He walketh in the circuit . Hast thou marked the which wicked men have which were cut down out hose foundation was over- a flood: which said unto art from us: and what mighty do for them? Yet their houses with good t the counsel of the wick- from me. The righteous l are glad: and the inno- them to scorn. Whereas our substance is not cut down, but the remnant of them the fire consumeth. Acquaint now thyself with Him, and be at peace: thereby good shall come unto thee. Receive, I pray thee, the law from His mouth, and lay up His words in thine heart. If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles. Then shalt thou lay up gold as dust, and the *gold* of Ophir as the stones of the brooks. Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver. For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God. Thou shalt make thy prayer unto Him, and He shall hear thee, and thou shalt pay thy vows. Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways. When *men* are cast down, then thou shalt say, *There is* lifting up; and He shall save the humble person. He shall deliver the island of the innocent: and it is delivered by the pureness of thine hands.

Morning, JOB XXIII. JUNE 15.

Job answered and said, to day *is* my complaint y stroke is heavier than ng. Oh that I knew where ind Him! *that* I might to His seat! I would ause before Him, and fill with arguments. I would words *which* He would e, and understand what say unto me. Will He inst me with *His* great No; but He would put n me. There the right- t dispute with Him; so e delivered for ever from Behold, I go forward, not *there;* and backward, ot perceive Him: *on the where He doth work, but behold Him: He hideth the right hand, that I* cannot see *Him:* but He knoweth the way that I take: *when* He hath tried me, I shall come forth as gold. My foot hath held His steps, His way have I kept, and not declined. Neither have I gone back from the commandment of His lips; I have esteemed the words of His mouth more than my necessary *food.* But He *is* in one *mind,* and who can turn Him? and *what* His soul desireth, even *that* He doeth. For He performeth *the thing that is* appointed for me: and many such *things are* with Him. Therefore am I troubled at His presence: when I consider, I am afraid of Him. For God maketh my heart soft, and the *Almighty* troubleth me: because I *was* not cut off before the darkness, *neither* hath He covered the darkness from my face.

ther. Behold, *as* wild asses in the desert, go they forth to their work; rising betimes for a prey: the wilderness *yieldeth* food for them *and* for *their* children. They reap *every one* his corn in the field: and they gather the vintage of the wicked. They cause the naked to lodge without clothing, that *they have* no covering in the cold. They are wet with the showers of the mountains, and embrace the rock for want of a shelter. They pluck the fatherless from the breast, and take a pledge of the poor. They cause *him* to go naked without clothing, and they take away the sheaf *from* the hungry; *which* make oil within their walls, *and* tread *their* winepresses, and suffer thirst. Men groan from out of the city, and the soul of the wounded crieth out: yet God layeth not folly *to them.* They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof. The murderer rising with the light killeth the poor and needy, and in the night is as a thief. The eye also of

the grave *thos*
The womb sh
worm shall fe
he shall be no
and wickednes
a tree. He ev
ren *that* beare
good to the
also the might
riseth up, and
Though it be
safety, wherec
eyes *are* upon
exalted for a
gone and bro
taken out of t
and cut off as t
corn. And if
will make me
speech nothing

THEN answ
hite, and said
are with Hin
in His high
number of Hi
whom doth not
then can man
or how can he
of a woman?

on hath no covering.
1 out the north over
ace, *and* hangeth the
thing. He bindeth up
His thick clouds; and
not rent under them.
back the face of His
spreadeth His cloud
hath compassed the
bounds, until the day
me to an end. The
aven tremble and are
His reproof. He di-
with His power, and
rstanding He smiteth
proud. By His spirit
rnished the heavens;
h formed the crooked
these *are* parts of His
ow little a portion is
? but the thunder of
o can understand?
ER Job continued his
said, *As* God liveth,
ken away my judg-
the Almighty, *Who*
y soul; all the while
in me, and the spirit
my nostrils; my lips
k wickedness, nor my
eceit. God forbid that
y you: till I die I will
me integrity from me.
ness I hold fast, and
go: my heart shall not
so long as I live. Let
e as the wicked, and
up against me as the
For what *is* the hope
of the hypocrite, though he hath gained, when God taketh away his soul? Will God hear his cry when trouble cometh upon him? Will he delight himself in the Almighty? will he always call upon God? I will teach you by the hand of God: *that* which *is* with the Almighty will I not conceal. Behold, all ye yourselves have seen *it;* why then are ye thus altogether vain? This *is* the portion of a wicked man with God, and the heritage of oppressors, *which* they shall receive of the Almighty. If his children be multiplied, *it is* for the sword: and his offspring shall not be satisfied with bread. Those that remain of him shall be buried in death: and his widows shall not weep. Though he heap up silver as the dust, and prepare raiment as the clay; he may prepare *it*, but the just shall put *it* on, and the innocent shall divide the silver. He buildeth his house as a moth, and as a booth *that* the keeper maketh. The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he *is* not. Terrors take hold on him as waters, a tempest stealeth him away in the night. The east wind carrieth him away, and he departeth: and as a storm hurleth him out of his place. For *God* shall cast upon him, and not spare: he would fain flee out of His hand. *Men* shall clap their hands at him, and shall hiss him out of his place.

Evening, JOB XXVIII. JUNE 16.

there is a vein for the
d a place for gold
e it. Iron is taken out
and brass *is* molten
e. He setteth an end
and searcheth out all
e stones of darkness,
w of death. The flood
from the inhabitant;
ters forgotten of the
e dried up, they are
m men. As for the
cometh bread: and
under it is turned up as it were fire. The stones of it *are* the place of sapphires: and it hath dust of gold. *There is* a path which no fowl knoweth, and which the vulture's eye hath not seen: the lion's whelps have not trodden it, nor the fierce lion passed by it. He putteth forth His hand upon the rock; He overturneth the mountains by the roots. He cutteth out rivers among the rocks; and His eye seeth every precious thing. He bindeth the floods from overflowing;

and *the thing that is* hid bringeth He forth to light. But where shall wisdom be found? and where *is* the place of understanding? Man knoweth not the price thereof; neither is it found in the land of the living. The depth saith, It *is* not in me: and the sea saith, *It is* not with me. It cannot be gotten for gold, neither shall silver be weighed *for* the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and the crystal cannot equal it: and the exchange of it *shall not be for* jewels of fine gold. No mention shall be made of coral, or of pearls: for the price of wisdom *is* above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold. Whence then cometh wisdom? and where *is* the place of understa ing? seeing it is hid from the of all living, and kept close from fowls of the air. Destruction death say, We have heard the thereof with our ears. God un standeth the way thereof, and knoweth the place thereof. For looketh to the ends of the earth, seeth under the whole heaven make the weight for the winds; He weigheth the waters by meas When He made a decree for rain, and a way for the light of the thunder: then did He see and declare it; He prepared yea, and searched it out. And u man He said, Behold, the fear the Lord, that *is* wisdom; and depart from evil *is* understa ing.

JUNE 17. Morning, JOB XXIX. JUNE 1

MOREOVER Job continued his parable, and said, Oh that I were as *in* months past, as *in* the days *when* God preserved me; when His candle shined upon my head, *and when* by His light I walked *through* darkness; as I was in the days of my youth, when the secret of God *was* upon my tabernacle; when the Almighty *was* yet with me, *when* my children *were* about me; when I washed my steps with butter, and the rock poured me out rivers of oil; when I went out to the gate through the city, *when* I prepared my seat in the street! The young men saw me, and hid themselves: and the aged arose, *and* stood up. The princes refrained talking, and laid *their* hand on their mouth. The nobles held their peace, and their tongue cleaved to the roof of their mouth. When the ear heard *me*, then it blessed me; and when the eye saw *me*, it gave witness to me: because I delivered the poor *that* cried, and the fatherless, and *him that had* none to help him. The *blessing* of him that was ready to perish came upon me: and I caus the widow's heart to sing for joy. put on righteousness, and it clothe me: my judgment *was* as a robe a a diadem. I was eyes to the blin and feet *was* I to the lame. I was father to the poor: and the cau *which* I knew not I searched ou And I brake the jaws of the wic ed, and plucked the spoil out of teeth. Then I said, I shall die in m nest, and I shall multiply *my* da as the sand. My root *was* spre out by the waters, and the dew l all night upon my branch. My gl *was* fresh in me, and my bow w renewed in my hand. Unto me m gave ear, and waited, and kept lence at my counsel. After my wor they spake not again; and my spee dropped upon them. And they wa ed for me as for the rain; and th opened their mouth wide *as* for t latter rain. *If* I laughed on the they believed *it* not; and the light my countenance they cast not dow I chose out their way, and sat chie and dwelt as a king in the army, one that comforteth the mourners.

Evening, Job XXX. June 17.

they that are younger
have me in derision,
I would have disdain-
set with the dogs of
a, whereto *might* the
eir hands *profit* me, in
e was perished? For
ine *they were* solitary;
e wilderness in former
and waste. Who cut up
e bushes, and juniper
ir meat. They were
rom among *men*, (they
m as *after* a thief;) to
cliffs of the valleys, *in*
arth, and *in* the rocks.
bushes they brayed;
tles they were gather-
They were children of
hildren of base men:
r than the earth. And
r song, yea, I am their
y abhor me, they flee
and spare not to spit
because He hath loosed
afflicted me, they have
the bridle before me.
t *hand* rise the youth;
ay my feet, and they
st me the ways of their
They mar my path, they
y calamity, they have
ey came *upon me* as a
g in *of waters:* in the
y rolled themselves *up-*
s are turned upon me:
my soul as the wind:
re passeth away as a
cloud. And now my soul is poured out upon me; the days of affliction have taken hold upon me. My bones are pierced in me in the night season: and my sinews take no rest. By the great force *of my disease* is my garment changed: it bindeth me about as the collar of my coat. He hath cast me into the mire, and I am become like dust and ashes. I cry unto Thee, and Thou dost not hear me: I stand up, and Thou regardest me *not*. Thou art become cruel to me: with Thy strong hand Thou opposest Thyself against me. Thou liftest me up to the wind; Thou causest me to ride *upon it*, and dissolvest my substance. For I know *that* Thou wilt bring me *to* death, and *to* the house appointed for all living. Howbeit He will not stretch out *His* hand to the grave, though they cry in His destruction. Did not I weep for him that was in trouble? was *not* my soul grieved for the poor? When I looked for good, then evil came *unto me:* and when I waited for light, there came darkness. My bowels boiled, and rested not: the days of affliction prevented me. I went mourning without the sun: I stood up, *and* I cried in the congregation. I am a brother to dragons, and a companion to owls. My skin is black upon me, and my bones are burned with heat. My harp also is *turned* to mourning, and my organ into the voice of them that weep.

Morning, Job XXXI. June 18.

a covenant with mine
r then should I think
? For what portion of
from above? and *what*
the Almighty from on
estruction to the wick-
nge *punishment* to the
iquity? Doth not He
and *count all my steps?*
ked with vanity, or if
sted to deceit; let me
n even balance, that
God may know mine integrity. If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands; *then* let me sow, and let another eat; yea, let my offspring be rooted out. If mine heart have been deceived by a woman, or if I have laid wait at my neighbour's door; *then* let my wife grind unto another, and let others bow down upon her. For this is an heinous

I have withheld the poor from *their* desire, or have caused the eyes of the widow to fail; or have eaten my morsel myself alone, and the fatherless hath not eaten thereof; (for from my youth he was brought up with me, as *with* a father, and I have guided her from my mother's womb;) if I have seen any perish for want of clothing, or any poor without covering; if his loins have not blessed me, and *if* he were *not* warmed with the fleece of my sheep; if I have lifted up my hand against the fatherless, when I saw my help in the gate: *then* let mine arm fall from my shoulder blade, and mine arm be broken from the bone. For destruction *from* God *was* a terror to me, and by reason of His highness I could not endure. If I have made gold my hope, or have said to the fine gold, *Thou art* my confidence; if I rejoiced because my wealth *was* great, and because mine hand had gotten much; if I beheld the sun when it shined,

that we had of
be satisfied. T
lodge in the str
doors to the tra
my transgressio
ing mine iniqui
I fear a great
contempt of fan
I kept silence,
the door? Oh
me! behold, m
Almighty woul
mine adversary
Surely I woul
shoulder, *and* b
me. I would d
number of my
would I go ne
land cry agains
rows likewise
I have eaten th
out money, or h
ers thereof to
thistles grow i
cockle instead
of Job are ende

will shew mine opinion.
ited for your words; I
your reasons, whilst ye
what to say. Yea, I
o you, and, behold, *there*
you that convinced Job,
ered his words: lest ye
We have found out wis-
hrusteth him down, not
he hath not directed *his*
t me: neither will I an-
h your speeches. They
, they answered no more:
speaking. When I had
hey spake not, but stood
still, *and* answered no more;) *I said*, I will answer also my part, I also will shew mine opinion. For I am full of matter, the spirit within me constraineth me. Behold, my belly *is* as wine *which* hath no vent; it is ready to burst like new bottles. I will speak, that I may be refreshed: I will open my lips and answer. Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man. For I know not to give flattering titles; *in so doing* my Maker would soon take me away.

Morning, JOB XXXIII. JUNE 19.

EFORE, Job, I pray
hear my speeches, and
ll my words. Behold,
opened my mouth, my
spoken in my mouth.
hall be of the upright-
art: and my lips shall
dge clearly. The Spirit
nade me, and the breath
hty hath given me life.
t answer me, set *thy*
er before me, stand up.
according to thy wish
ad: I also am formed
ay. Behold, my terror
ke thee afraid, neither
d be heavy upon thee.
hast spoken in mine
I have heard the voice
, *saying*, I am clean
sgression, I *am* inno-
is there iniquity in me.
ndeth occasions against
teth me for His enemy,
y feet in the stocks, He
my paths. Behold, *in*
not just: I will answer
d is greater than man.
ou strive against Him?
not account of any of
For God speaketh once,
man perceiveth it not.
n a vision of the night,
leep falleth upon men,
s upon the bed; then
the ears of men, and
instruction, that He may withdraw man *from his* purpose, and hide pride from man. He keepeth back his soul from the pit, and his life from perishing by the sword. He is chastened also with pain upon his bed, and the multitude of his bones with strong *pain:* so that his life abhorreth bread, and his soul dainty meat. His flesh is consumed away, that it cannot be seen; and his bones *that* were not seen stick out. Yea, his soul draweth near unto the grave, and his life to the destroyers. If there be a messenger with him, an interpreter, one among a thousand, to shew unto man His uprightness: then He is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom. His flesh shall be fresher than a child's: he shall return to the days of his youth: he shall pray unto God, and He will be favourable unto him: and he shall see His face with joy: for He will render unto man His righteousness. He looketh upon men, and *if any* say, I have sinned, and perverted *that which was* right, and it profited me not; He will deliver his soul from going into the pit, and his life shall see the light. Lo, all these *things* worketh God oftentimes with man, to bring back his soul from the pit, to be enlightened with the light of the living. Mark *well*, O Job, hearken unto me: hold

For the ear tieth words, as the
mouth tasteth meat. Let us choose
to us judgment: let us know among
ourselves what *is* good. For Job
hath said, I am righteous: and God
hath taken away my judgment.
Should I lie against my right? my
wound *is* incurable without trans-
gression. What man *is* like Job, *who*
drinketh up scorning like water?
Which goeth in company with the
workers of iniquity, and walketh
with wicked men. For he hath said,
It profiteth a man nothing that he
should delight himself with God.
Therefore hearken unto me, ye men
of understanding: far be it from
God, *that He should do* wickedness;
and *from* the Almighty, *that He
should commit* iniquity. For the
work of a man shall He render unto
him, and cause every man to find
according to *his* ways. Yea, surely
God will not do wickedly, neither
will the Almighty pervert judgment.
Who hath given Him a charge over
the earth? or who hath disposed the
whole world? If He set His heart
upon man, *if* He gather unto Himself
his spirit and his breath; all flesh
shall perish together, and man shall
turn again unto dust. If now *thou
hast* understanding, hear this: heark-

He seeth all th
darkness, nor sh
the workers o
themselves. Fo
on man more
should enter
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not, lest the
Surely it is n
God, I have b
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I see not teach
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Should it be ac
He will recom
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JUNE 20. **Morning, JOB XXXV.** JUNE 20.

ELIHU spake moreover, and said, Thinkest thou this to be right, that thou saidst, My righteousness is more than God's? For thou saidst, What advantage will it be unto thee? *and*, What profit shall I have, if I be cleansed from my sin? I will answer thee, and thy companions with thee. Look unto the heavens, and see; and behold the clouds *which* are higher than thou. If thou sinnest, what doest thou against Him? If thy transgressions be multiplied, what doest thou unto Him? If thou be righteous, what givest thou Him? or what receiveth He of thine hand? Thy wickedness *may hurt* a man as thou art; and thy righteousness *may* profit the son of man. By reason of the multitude of oppressions they make *the oppressed* to cry: they cry out by reason of the arm of the mighty. But none saith, Where *is* God my Maker, Who giveth songs in the night; Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven? There they cry, but none giveth answer, because of the pride of evil men. Surely God will not hear vanity, neither will the Almighty regard it. Although thou sayest thou shalt not see Him, *yet* judgment *is* before Him; therefore trust thou in Him. But now, because *it is* not *so*, He hath visited in His anger; yet he knoweth *it* not in great extremity: therefore doth Job open his mouth in vain; he multiplieth words without knowledge.

JUNE 20. **Evening, JOB XXXVI.** JUNE 20.

ELIHU also proceeded, and said, Suffer me a little, and I will show thee that *I have* yet to speak on God's behalf. I will fetch my knowledge from afar, and will ascribe righteousness to my Maker. For truly my words *shall* not *be* false: He that is perfect in knowledge is with thee. Behold, God *is* mighty, and despiseth not *any: He* is mighty in strength *and* wisdom. He preserveth not the life of the wicked: but giveth right to the poor. He withdraweth not His eyes from the righteous: but with kings *are* they on the throne; yea, He doth establish them for ever, and they are exalted. And if *they be* bound in fetters, *and* be holden in cords of affliction; then He sheweth them their work, and their transgressions that they have exceeded. He openeth also their ear to discipline, and commandeth that they return from iniquity. If they obey and serve Him, they shall spend their days in prosperity, and their years in pleasures. But if *they obey not, they perish by the sword, and they die without knowledge. But* the hypocrites in heart heap up wrath: they cry not when He bindeth them. They die in youth, and their life *is* among the unclean. He delivereth the poor in his affliction, and openeth their ears in oppression. Even so would He have removed thee out of the strait *into* a broad place, where *there is* no straitness; and that which should be set on thy table *should be* full of fatness. But thou hast fulfilled the judgment of the wicked: judgment and justice take hold *on thee*. Because *there is* wrath, *beware* lest He take thee away with *His* stroke: then a great ransom cannot deliver thee. Will He esteem thy riches? *no*, not gold, *nor* all the forces of strength. Desire not the night, when people are cut off in their place. Take heed, regard not iniquity: for this hast thou chosen rather than affliction. Behold, God exalteth by His power: who teacheth like Him? Who hath enjoined Him His way? or who can say, Thou *hast wrought* iniquity? Remember *that thou* magnify His work, which *men behold*. Every man may see it; man may behold *it* afar off. Behold,

AT this also my heart trembleth, and is moved out of his place. Hear attentively the noise of His voice, and the sound *that* goeth out of His mouth. He directeth it under the whole heaven, and His lightning unto the ends of the earth. After it a voice roareth: He thundereth with the voice of His excellency; and He will not stay them when His voice is heard. God thundereth marvellously with His voice; great things doeth He, which we cannot comprehend. For He saith to the snow, Be thou *on* the earth; likewise to the small rain, and to the great rain of His strength. He sealeth up the hand of every man; that all men may know His work. Then the beasts go into dens, and remain in their places. Out of the south cometh the whirlwind: and cold out of the north. By the breath of God frost is given: and the breadth of the waters is straitened. Also by watering He wearieth the thick cloud: He scattereth His bright cloud: and it is turned round about by His counsels: that they may do whatsoever He commandeth them upon the face it to come, wheth
for His land, or
unto this, O Jo
consider the won
Dost thou know
them, and caus
cloud to shine?
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drous works of
fect in knowled
ments *are* warm
the earth by the
thou with Him
which is strong
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Almighty, we ca
He is excellent
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He will not aff
fore fear Him:

shouted for joy? Or *who* the sea with doors, when it orth, *as if* it had issued out womb? when I made the garment thereof, and thick a swaddlingband for it, ke up for it My decreed nd set bars and doors, and therto shalt thou come, but er: and here shall thy proud e stayed? Hast thou com- the morning since thy days; sed the dayspring to know ; that it might take hold nds of the earth, that the might be shaken out of it? ed as clay *to* the seal; and d as a garment. And from ed their light is withholden, high arm shall be broken. u entered into the springs ea? or hast thou walked arch of the depth? Have of death been opened unto hast thou seen the doors dow of death? Hast thou the breadth of the earth? thou knowest it all. Where ay *where* light dwelleth? *or* darkness, where *is* the reof, that thou shouldest o the bound thereof, and shouldest know the paths se thereof? Knowest thou e thou wast then born? or he number of thy days *is* last thou entered into the of the snow? or hast thou reasures of the hail, which served against the time of against the day of battle By what way is the light *which* scattereth the east wind upon the earth? Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder; to cause it to rain on the earth, *where* no man *is; on* the wilderness, wherein *there is* no man; to satisfy the desolate and waste *ground;* and to cause the bud of the tender herb to spring forth? Hath the rain a father? or who hath begotten the drops of dew? Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it? The waters are hid as *with* a stone, and the face of the deep is frozen. Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons? Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth? Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee? Canst thou send lightnings, that they may go, and say unto thee, Here we *are?* Who hath put wisdom in the inward parts? or who hath given understanding to the heart? Who can number the clouds in wisdom? or who can stay the bottles of heaven, when the dust groweth into hardness, and the clods cleave fast together? Wilt thou hunt the prey for the lion? or fill the appetite of the young lions, when they couch in *their* dens, *and* abide in the covert to lie in wait? Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

2. **Morning, JOB XXXIX.** JUNE 22.

VEST thou the time when wild goats of the rock bring canst thou mark when the calve? Canst thou numnonths *that* they fulfil? or thou the time when they th? They *bow themselves, g forth their young ones, out their sorrows. Their* young ones are in good liking, they grow up with corn; they go forth, and return not unto them. Who hath sent out the wild ass free? or who hath loosed the bands of the *wild ass?* whose house I have made *the wilderness,* and the barren land *his dwellings.* He scorneth the multitude of the city, neither regardeth

he the crying of the driver. The range of the mountains *is* his pasture, and he searcheth after every green thing. Will the unicorn be willing to serve thee, or abide by thy crib? Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee? Wilt thou trust him, because his strength *is* great? or wilt thou leave thy labour to him? Wilt thou believe him, that he will bring home thy seed, and gather *it into* thy barn? *Gavest thou* the goodly wings unto the peacocks? or wings and feathers unto the ostrich? which leaveth her eggs in the earth, and warmeth them in dust, and forgetteth that the foot may crush them, or that the wild beast may break them. She is hardened against her young ones, as though *they were* not her's: her labour is in vain without fear; because God hath deprived her of wisdom, neither hath He imparted to her understanding. What time she lifteth up herself on high, she scorneth the horse and his rider. Hast thou given the horse strength?

hast thou clothed his
thunder? Canst thou
afraid as a grasshopper
of his nostrils *is* terribl
eth in the valley, and rej
strength: he goeth on
armed men. He mock
and is not affrighted; n
eth he back from the
quiver rattleth against h
tering spear and the
swalloweth the ground
ness and rage: neither
that *it is* the sound of t
He saith among the tr
ha; and he smelleth th
off, the thunder of the c
the shouting. Doth t
by thy wisdom, *and*
wings toward the south
eagle mount up at th
and make her nest on
dwelleth and abideth
upon the crag of the r
strong place. From the
eth the prey, *and* her
afar off. Her young on
up blood: and where t
there *is* she.

JUNE 22. Evening, JOB XL.

MOREOVER the LORD answered Job, and said, Shall he that contendeth with the Almighty instruct *Him*? he that reproveth God, let him answer it.

Then Job answered the LORD, and said, Behold, I am vile; what shall I answer Thee? I will lay mine hand upon my mouth. Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.

Then answered the LORD unto Job out of the whirlwind, and said, Gird up thy loins now like a man: I will demand of thee, and declare thou unto Me. Wilt thou also disannul My judgment? wilt thou condemn Me, that thou mayest be righteous? Hast thou an arm like God? or canst thou thunder with a voice like Him? Deck thyself now with majesty and excellency; and array thyself with glory and beauty. Cast

abroad the rage of thy
behold every one *that i*
abase him. Look on e
is proud, *and* bring hi
tread down the wick
place. Hide them in t
ther; *and* bind their fa
Then will I also confe
that thine own right h
thee. Behold now behe
I made with thee; he
as an ox. Lo now, hi
in his loins, and his fo
navel of his belly. H
tail like a cedar: the
stones are wrapped t
bones *are as* strong pie
his bones *are* like bars
is the chief of the ways
that made him can mal
to approach unto *him*.
mountains bring him
where all the beast

He lieth under the shady
the covert of the reed, and
The shady trees cover him
eir shadow; the willows of
ok compass him about. Be-
hold, he drinketh up a river, *and* hasteth not: he trusteth that he can draw up Jordan into his mouth. He taketh it with his eyes: *his* nose pierceth through snares.

23. **Morning, JOB XLI.** JUNE 23.

ST thou draw out leviathan
h an hook? or his tongue
cord *which* thou lettest
Canst thou put an hook into
? or bore his jaw through
horn? Will he make many
tions unto thee? will he
ft *words* unto thee? will
a covenant with thee? wilt
e him for a servant for
ilt thou play with him as
rd? or wilt thou bind him
maidens? Shall the com-
make a banquet of him?
y part him among the mer-
Canst thou fill his skin
ed irons? or his head with
rs? Lay thine hand upon
ember the battle, do no
ehold, the hope of him is
shall not *one* be cast down
he sight of him? None *is*
hat dare stir him up: who
able to stand before Me?
th prevented Me, that I
epay *him? whatsoever is*
e whole heaven is Mine.
conceal his parts, nor his
or his comely proportion.
discover the face of his
or who can come *to him*
double bridle? Who can
doors of his face? his teeth
le round about. *His* scales
ride, shut up together *as*
se seal. One is so near to
that no air can come be-
m. They are joined one to
they stick together, that they cannot be sundered. By his neesings a light doth shine, and his eyes *are* like the eyelids of the morning. Out of his mouth go burning lamps, *and* sparks of fire leap out. Out of his nostrils goeth smoke, as *out* of a seething pot or caldron. His breath kindleth coals, and a flame goeth out of his mouth. In his neck remaineth strength, and sorrow is turned into joy before him. The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved. His heart is as firm as a stone; yea, as hard as a piece of the nether *millstone.* When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves. The sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon. He esteemeth iron as straw, *and* brass as rotten wood. The arrow cannot make him flee: slingstones are turned with him into stubble. Darts are counted as stubble: he laugheth at the shaking of a spear. Sharp stones *are* under him: he spreadeth sharp pointed things upon the mire. He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment. He maketh a path to shine after him; *one* would think the deep *to be* hoary. Upon earth there is not his like, who is made without fear. He beholdeth all high *things:* he *is* a king over all the children of pride.

3. **Evening, JOB XLII.** JUNE 23.

Job answered the LORD,
said, I know that Thou
every *thing, and that no*
can be withholden from
is he that hideth counsel
without knowledge? therefore have I *uttered that* I understood not; *things too* wonderful for me, which *I knew not.* Hear, I beseech Thee, *and I will speak:* I will demand of

hath. Therefore take unto you now seven bullocks and seven rams, and go to My servant Job, and offer up for yourselves a burnt offering; and My servant Job shall pray for you: for him will I accept: lest I deal with you *after your* folly, in that ye have not spoken of Me *the thing which is* right, like My servant Job. So Eliphaz the Temanite and Bildad the Shuhite *and* Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted Job.

And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice

he had fourteen
six thousand ca
yoke of oxen,
asses. He had
three daughter
name of the fir
name of the se
name of the th
And in all the
found *so* fair
Job: and the
inheritance an
After this lived
forty years, an
his sons' sons, e
So Job died,
days.

JUNE 25. **Morning, PROVERBS I.**

THE proverbs of Solomon the son of David, king of Israel; To know wisdom and instruction; to perceive the words of understanding; to receive the instruction of wisdom, justice, and judgment, and equity; to give subtilty to the simple, to the young man knowledge and discretion. A wise *man* will

consent thou n
with us, let u
let us lurk pri
without cause:
up alive as th
as those that g
we shall find a
we shall fill o
cast in thy lot

enings of the gates: uttereth her words, ng, ye simple ones, mplicity? and the in their scorning, knowledge? Turn oof: behold, I will rit unto you, I will y words unto you. called, and ye re- stretched out my an regarded; but ought all my coun- one of my reproof: at your calamity; your fear cometh; cometh as desola- destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the LORD: they would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

Evening, PROVERBS II. JUNE 25.

ou wilt receive my hide my command- ; so that thou in- unto wisdom, *and* t to understanding; t after knowledge, y voice for under- seekest her as sil- t for her as *for* hid shalt thou under- the LORD, and find of God. For the sdom: out of His nowledge and un- layeth up sound ighteous: *He is* a that walk upright- the paths of judg- rveth the way of shalt thou under- ess, and judgment, , every good path. ntereth into thine vledge is pleasant iscretion shall pre- standing shall keep thee: to deliver thee from the way of the evil *man*, from the man that speaketh froward things; who leave the paths of uprightness, to walk in the ways of darkness; who rejoice to do evil, *and* delight in the frowardness of the wicked; whose ways *are* crooked, and *they* froward in their paths: to deliver thee from the strange woman, *even* from the stranger *which* flattereth with her words; which forsaketh the guide of her youth, and forgetteth the covenant of her God. For her house inclineth unto death, and her paths unto the dead. None that go unto her return again, neither take they hold of the paths of life. That thou mayest walk in the way of good *men*, and keep the paths of the righteous. For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

Morning, PROVERBS III. JUNE 26.

t not my law; but eart keep *my com- length of days, and ce, shall they add mercy and truth* forsake thee: bind them about thy neck; write them upon the table of *thine heart*: so shalt thou find favour and good understanding in the *sight of God* and man. Trust in the

Thee, and declare Thou unto me. I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee. Wherefore I abhor *myself*, and repent in dust and ashes.

And it was *so*, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of Me *the thing that is* right, as My servant Job *hath*. Therefore take unto you now seven bullocks and seven rams, and go to My servant Job, and offer up for yourselves a burnt offering; and My servant Job shall pray for you: for him will I accept: lest I deal with you *after your* folly, in that ye have not spoken of Me *the thing which is* right, like My servant Job. So Eliphaz the Temanite and Bildad the Shuhite *and* Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted Job.

And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before. Then ca there unto him all his brethren, a all his sisters, and all they that ha been of his acquaintance before, an did eat bread with him in his house and they bemoaned him, and com forted him over all the evil that th LORD had brought upon him: every man also gave him a piece of money and every one an earring of gold So the LORD blessed the latter en of Job more than his beginning: fo he had fourteen thousand sheep, an six thousand camels, and a thousan yoke of oxen, and a thousand a asses. He had also seven sons an three daughters. And he called th name of the first, Jemima; and th name of the second, Kezia; and th name of the third, Keren-happuc And in all the land were no wom found *so* fair as the daughters Job: and their father gave the inheritance among their brethre After this lived Job an hundred a forty years, and saw his sons, a his sons' sons, *even* four generation So Job died, *being* old and full days.

JUNE 25. Morning, PROVERBS I. JUNE 2

THE proverbs of Solomon the son of David, king of Israel; To know wisdom and instruction; to perceive the words of understanding; to receive the instruction of wisdom, justice, and judgment, and equity; to give subtilty to the simple, to the young man knowledge and discretion. A wise *man* will hear, and will increase learning; and a man of understanding shall attain unto wise counsels: to understand a proverb, and the interpretation; the words of the wise, and their dark sayings. The fear of the LORD *is* the beginning of knowledge: *but* fools despise wisdom and instruction. My son, hear the instruction of thy father, and forsake not the law of thy mother: for they *shall be* an ornament of grace unto thy head, and chains about thy *neck*. My son, if sinners entice thee, consent thou not. If they say, Co with us, let us lay wait for blo let us lurk privily for the innoc without cause: let us swallow th up alive as the grave; and whe as those that go down into the p we shall find all precious substan we shall fill our houses with spo cast in thy lot among us; let us have one purse: My son, walk thou in the way with them; refr thy foot from their path: for th feet run to evil, and make haste shed blood. Surely in vain the is spread in the sight of any b And they lay wait for their o blood; they lurk privily for th *own* lives. So *are* the ways of ev one that is greedy of gain; wh taketh away the life of the own thereof. Wisdom crieth outsi she uttereth her voice in the stre she crieth in the chief place of

e openings of the gates: she uttereth her words, w long, ye simple ones, e simplicity? and the light in their scorning, ate knowledge? Turn reproof: behold, I will y spirit unto you, I will n my words unto you. ave called, and ye re- ave stretched out my no man regarded; but at nought all my coun- ld none of my reproof: augh at your calamity; when your fear cometh; fear cometh as desola- our destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the LORD: they would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

Evening, PROVERBS II. JUNE 25.

if thou wilt receive my , and hide my command- thee; so that thou in- ear unto wisdom, *and* heart to understanding; criest after knowledge, up thy voice for under- thou seekest her as sil- rchest for her as *for* hid then shalt thou under- ar of the LORD, and find dge of God. For the h wisdom: out of His *th* knowledge and un- . He layeth up sound the righteous: *He is* a hem that walk upright- peth the paths of judg- preserveth the way of Then shalt thou under- ousness, and judgment, *yea*, every good path. om entereth into thine knowledge is pleasant il; discretion shall pre- nderstanding shall keep thee: to deliver thee from the way of the evil *man*, from the man that speaketh froward things; who leave the paths of uprightness, to walk in the ways of darkness; who rejoice to do evil, *and* delight in the frowardness of the wicked; whose ways *are* crooked, and *they* froward in their paths: to deliver thee from the strange woman, *even* from the stranger *which* flattereth with her words; which forsaketh the guide of her youth, and forgetteth the covenant of her God. For her house inclineth unto death, and her paths unto the dead. None that go unto her return again, neither take they hold of the paths of life. That thou mayest walk in the way of good *men*, and keep the paths of the righteous. For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

Morning, PROVERBS III. JUNE 26.

forget not my law; but ne heart keep my com- for length of days, and d peace, shall they add t not mercy *and truth* forsake thee: bind them about thy neck; write them upon the table of thine heart: so shalt thou find favour and good understanding in the *sight of* God and man. Trust in the

LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths. Be not wise in thine own eyes: fear the LORD, and depart from evil. It shall be health to thy navel, and marrow to thy bones. Honour the LORD with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine. My son, despise not the chastening of the LORD; neither be weary of His correction: for whom the LORD loveth He correcteth; even as a father the son *in whom* he delighteth. Happy *is* the man *that* findeth wisdom, and the man *that* getteth understanding. For the merchandise of it *is* better than the merchandise of silver, and the gain thereof than fine gold. She *is* more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days *is* in her right hand; *and* in her left hand riches and honour. Her ways *are* ways of pleasantness, and all her paths *are* peace. She *is* a tree of life to them that lay hold upon her: and happy *is every one* that retaineth her. The LORD by wisdom hath founded the earth; by understanding hath He established the heavens. By His knowledge the depths are broken up, and the clouds drop down the dew. My son, let not them depart from thine eyes: keep sound wisdom and discretion: so shall they be life unto thy soul, and grace to thy neck. Then shalt thou walk in thy way safely, and thy foot shall not stumble. When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet. Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh. For the LORD shall be thy confidence, and shall keep thy foot from being taken. Withhold not good from them to whom it is due, when it is in the power of thine hand to do *it*. Say not unto thy neighbour, Go, and come again, and to morrow I will give; when thou hast it by thee. Devise not evil against thy neighbour, seeing he dwelleth securely by thee. Strive not with a man without cause, if he have done thee no harm. Envy thou not the oppressor, and choose none of his ways. For the froward *is* abomination to the LORD: but His secret *is* with the righteous. The curse of the LORD is in the house of the wicked: but He blesseth the habitation of the just. Surely He scorneth the scorners: but He giveth grace unto the lowly. The wise shall inherit glory: but shame shall be the promotion of fools.

JUNE 26. Evening, PROVERBS IV. JUNE

HEAR, ye children, the instruction of a father, and attend to know understanding. For I give you good doctrine, forsake ye not my law. For I was my father's son, tender and only *beloved* in the sight of my mother. He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live. Get wisdom, get understanding: forget *it* not; neither decline from the words of my mouth. Forsake her not, and she shall preserve thee: love her, and she shall keep thee. Wisdom *is the principal* thing; *therefore* get wisdom: and with all thy gettings get understanding. Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her. She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee. Hear, O my son, and receive my sayings; and the years of thy life shall be many. I have taught thee in the way of wisdom; I have led thee in right paths. When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble. Take fast hold of instruction; let *her* not go:

is thy life. Enter not of the wicked, and go y of evil *men*. Avoid it, turn from it, and or they sleep not, ex- e done mischief; and taken away, unless *me* to fall. For they of wickedness, and e of violence. But the ust *is* as the shining ineth more and more t day. The way of the darkness: they know hey stumble. My son, words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they *are* life unto those that find them, and health to all their flesh. Keep thy heart with all diligence; for out of it *are* the issues of life. Put away from thee a froward mouth, and perverse lips put far from thee. Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil.

Morning, PROVERBS V. JUNE 27.

tend unto my wisdom, thine ear to my un- that thou mayest re- n, and *that* thy lips wledge. For the lips voman drop *as* an ho- her mouth *is* smoother her end is bitter as harp as a twoedged et go down to death; e hold on hell. Lest t ponder the path of are moveable, *that* know *them*. Hear me , O ye children, and om the words of my ve thy way far from not nigh the door of st thou give thine ho- rs, and thy years unto st strangers be filled lth; and thy labours e of a stranger; and t the last, when thy body are consumed, have I hated instruc- eart despised reproof; and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me! I was almost in all evil in the midst of the congregation and assembly. Drink waters out of thine own cistern, and running waters out of thine own well. Let thy fountains be dispersed abroad, *and* rivers of waters in the streets. Let them be only thine own, and not strangers' with thee. Let thy fountain be blessed: and rejoice with the wife of thy youth. *Let her be as* the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love. And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger? For the ways of man *are* before the eyes of the LORD, and He pondereth all his goings. His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins. He shall die without instruction; and in the greatness of his folly he shall go astray.

Evening, PROVERBS VI. JUNE 27.

thou be surety for thy *f* thou hast stricken a stranger, thou art e words of thy mouth, n with the words of o this now, my *son*, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, and make sure thy friend. Give not sleep to thine eyes, nor slumber to thine eyelids. *Deliver* thyself as a roe from the

hand *of the hunter*, and as a bird from the hand of the fowler. Go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, *and* gathereth her food in the harvest. How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep? *Yet* a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth, and thy want as an armed man. A naughty person, a wicked man, walketh with a froward mouth. He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers; frowardness *is* in his heart, he deviseth mischief continually; he soweth discord. Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy. These six *things* doth the LORD hate: yea, seven *are* an abomination unto Him: A proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness *that* speaketh lies, and he that soweth discord among brethren. My son, keep thy father's commandment, and forsake not the law of thy mother: bind them continually upon thine heart, *and* tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and *when* thou awakest, it shall talk with thee. For the commandment *is* a lamp; and the law a light; and reproofs of instruction are the way of life: to keep thee from the evil woman, from the flattery of the tongue of a strange woman. Lust not after her beauty in thine heart, neither let her take thee with her eyelids. For by means of a whorish woman *a man is brought* to a piece of bread: and the adulteress will hunt for the precious life. Can a man take fire in his bosom, and his clothes not be burned? Can one go upon hot coals, and his feet not be burned? So he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent. *Men* do not despise a thief, if he steal to satisfy his soul when he is hungry; but *if* he be found, he shall restore sevenfold; he shall give all the substance of his house. *But* whoso committeth adultery with a woman lacketh understanding: he *that* doeth it destroyeth his own soul. A wound and dishonour shall he get; and his reproach shall not be wiped away. For jealousy *is* the rage of a man: therefore he will not spare in the day of vengeance. He will not regard any ransom; neither will he rest content though thou givest many gifts.

JUNE 28. Morning, PROVERBS VII.

MY son, keep my words, and lay up my commandments with thee. Keep my commandments, and live; and my law as the apple of thine eye. Bind them upon thy fingers, write them upon the table of thine heart. Say unto wisdom, Thou *art* my sister; and call understanding *thy* kinswoman: that they may keep thee from the strange woman, from the stranger *which* flattereth with her words. For at the window of my house I looked through my casement, and beheld among the simple ones, I discerned among the *youths, a* young man void of understanding, passing through the street near her corner; and he went the way to her house, in the twilight, in the evening, in the black and dark night: and, behold, there met him a woman *with* the attire of an harlot, and subtil of heart. (She *is* loud and stubborn; her feet abide not in her house: now *is she* without, now in the streets, and lieth in wait at every corner.) So she caught him, and kissed him, *and* with an impudent face said unto him, *I have* peace offerings with me; this day have I paid my vows. Therefore came I forth to meet thee, diligently to seek

found thee. I have
ith coverings of ta-
ed *works*, with fine
have perfumed my
, aloes, and cinna-
us take our fill of
rning: let us solace
ves. For the good-
ome, he is gone a
hath taken a bag
im, *and* will come
appointed. With
ech she caused him
e flattering of her
im. He goeth after
her straightway, as an ox goeth to
the slaughter, or as a fool to the
correction of the stocks; till a dart
strike through his liver; as a bird
hasteth to the snare, and knoweth
not that it *is* for his life. Hearken
unto me now therefore, O ye chil-
dren, and attend to the words of my
mouth. Let not thine heart decline
to her ways, go not astray in her
paths. For she hath cast down many
wounded: yea, many strong *men*
have been slain by her. Her house
is the way to hell, going down to
the chambers of death.

Evening, PROVERBS VIII. JUNE 28.

wisdom cry? and
ling put forth her
adeth in the top of
he way in the places
crieth at the gates,
e city, at the com-
ors. Unto you, O
my voice *is* to the
ye simple, under-
and, ye fools, be ye
ding heart. Hear;
of excellent things;
of my lips *shall be*
or my mouth shall
d wickedness *is* an
my lips. All the
ith *are* in righteous-
nothing froward or
. They *are* all plain
rstandeth, and right
d knowledge. Re-
tion, and not silver;
rather than choice
lom *is* better than
the things that may
not to be compared
well with prudence,
owledge of witty in-
ear of the LORD *is*
ide, and arrogancy,
y, and the froward
e. Counsel *is* mine,
lom: I *am* under-
e strength. By me
princes decree jus-
ces rule, and nobles,
ges of the earth. I
love them that love me; and those
that seek me early shall find me.
Riches and honour *are* with me;
yea, durable riches and righteous-
ness. My fruit *is* better than gold,
yea, than fine gold; and my revenue
than choice silver. I lead in the
way of righteousness, in the midst
of the paths of judgment: that I
may cause those that love me to in-
herit substance; and I will fill their
treasures. The LORD possessed me
in the beginning of His way, before
His works of old. I was set up from
everlasting, from the beginning, or
ever the earth was. When *there were*
no depths, I was brought forth; when
there were no fountains abounding
with water. Before the mountains
were settled, before the hills was
I brought forth: while as yet He
had not made the earth, nor the
fields, nor the highest part of the
dust of the world. When He pre-
pared the heavens, I *was* there:
when He set a compass upon the
face of the depth: when He esta-
blished the clouds above: when He
strengthened the fountains of the
deep: when He gave to the sea His
decree, that the waters should not
pass His commandment: when He
appointed the foundations of the
earth: then I was by Him, *as* one
brought up *with Him:* and I was
daily *His* delight, rejoicing always
before Him; rejoicing in the habit-

able part of His earth; and my delights *were* with the sons of men. Now therefore hearken unto me, O ye children: for blessed *are they that* keep my ways. Hear instruction, and be wise, and refuse it not. Blessed *is* the man that heareth me, watching daily at my gates waiting at the posts of my door For whoso findeth me findeth life and shall obtain favour of the Lord But he that sinneth against me wrongeth his own soul: all they that hate me love death.

JUNE 30. Morning, PROVERBS IX. JUNE 30

WISDOM hath builded her house, she hath hewn out her seven pillars: she hath killed her beasts; she hath mingled her wine; she hath also furnished her table. She hath sent forth her maidens: she crieth upon the highest places of the city, Whoso *is* simple, let him turn in hither: *as for* him that wanteth understanding, she saith to him, Come, eat of my bread, and drink of the wine *which* I have mingled. Forsake the foolish, and live; and go in the way of understanding. He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked *man getteth* himself a blot. Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee. Give *instruction* to a wise *man*, and he will be yet wiser: teach a just *man*, and he will increase in learning The fear of the LORD *is* the beginning of wisdom: and the knowledge of the holy *is* understanding. For by me thy days shall be multiplied and the years of thy life shall be increased. If thou be wise, thou shalt be wise for thyself: but if thou scornest, thou alone shalt bear *it*. A foolish woman *is* clamorous *she is* simple, and knoweth nothing For she sitteth at the door of her house, on a seat in the high places of the city, to call passengers who go right on their ways: Whoso is simple, let him turn in hither: as *as for* him that wanteth understanding, she saith to him, Stolen waters are sweet, and bread *eaten* in secret is pleasant. But he knoweth not that the dead *are* there; *and* that her guests *are* in the depths of hell.

JUNE 30. Evening, PROVERBS X. JUNE

THE proverbs of Solomon. A wise son maketh a glad father: but a foolish son *is* the heaviness of his mother. Treasures of wickedness profit nothing: but righteousness delivereth from death. The LORD will not suffer the soul of the righteous to famish: but He casteth away the substance of the wicked. He becometh poor that dealeth *with* a slack hand: but the hand of the diligent maketh rich. He that gathereth in summer *is* a wise son: *but* he that sleepeth in harvest *is* a son that causeth shame. Blessings *are* upon the head of the just: but violence covereth the mouth of the wicked. The memory of the just *is* blessed: but the name of the wicked *shall rot*. The wise in heart will receive commandments: but a prating fool shall fall. He that walketh uprightly walketh surely: but he that perverteth his ways shall be known He that winketh with the eye causeth sorrow: but a prating fool shall fall. The mouth of a righteous man *is* a well of life: but violence covereth the mouth of the wicked. Hatred stirreth up strifes: but love covereth all sins. In the lips of him that hath understanding wisdom is found: but a rod *is* for the back of him that is void of understanding. Wise men lay up knowledge: but the mouth of the foolish *is* near destruction The rich man's wealth *is* his strong city: the destruction of the poor *is* their poverty. The labour of the righteous *tendeth* to life: the fruit

d to sin. He *is in* the
at keepeth instruction:
efuseth reproof erreth.
th hatred *with* lying
hat uttereth a slander,
the multitude of words
not sin: but he that
lips *is* wise. The tongue
as choice silver: the
wicked *is* little worth.
e righteous feed many:
for want of wisdom.
of the LORD, it maketh
addeth no sorrow with
sport to a fool to do
a man of understand-
dom. The fear of the
ll come upon him: but
the righteous shall be
the whirlwind passeth,
ked no *more:* but the
righteous *is* an everlasting foundation. As vinegar to the teeth, and as smoke to the eyes, so *is* the sluggard to them that send him. The fear of the LORD prolongeth days: but the years of the wicked shall be shortened. The hope of the righteous *shall be* gladness: but the expectation of the wicked shall perish. The way of the LORD *is* strength to the upright: but destruction *shall be* to the workers of iniquity. The righteous shall never be removed: but the wicked shall not inhabit the earth. The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut out. The lips of the righteous know what is acceptable: but the mouth of the wicked *speaketh* frowardness.

Morning, PROVERBS XI. JULY 1.

balance *is* abomination
ORD: but a just weight
. *When* pride cometh,
shame: but with the
dom. The integrity of
shall guide them: but
ness of transgressors
them. Riches profit
y of wrath: but right-
reth from death. The
of the perfect shall
y: but the wicked shall
own wickedness. The
of the upright shall
but transgressors shall
their own naughtiness.
ted man dieth, *his* ex-
ll perish: and the hope
perisheth. The right-
red out of trouble, and
meth in his stead. An
h *his* mouth destroyeth
r: but through know-
he just be delivered.
h well with the right-
rejoiceth: and when
rish, *there is* shouting.
ng of the upright the
l: but it is overthrown
h of the wicked. He
of wisdom despiseth
his neighbour: but a man of understanding holdeth his peace. A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter. Where no counsel *is*, the people fall: but in the multitude of counsellors *there is* safety. He that is surety for a stranger shall smart *for it:* and he that hateth suretiship is sure. A gracious woman retaineth honour: and strong *men* retain riches. The merciful man doeth good to his own soul: but *he that is* cruel troubleth his own flesh. The wicked worketh a deceitful work: but to him that soweth righteousness *shall be* a sure reward. As righteousness *tendeth* to life: so he that pursueth evil *pursueth it* to his own death. They that are of a froward heart *are* abomination to the LORD: but *such as are* upright in *their* way *are* His delight. *Though* hand *join* in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered. *As* a jewel of gold in a swine's snout, *so is* a fair woman which is without discretion. The desire of the righteous *is* only good: *but* the expectation of the wicked is wrath. There

is that scattereth, and yet increaseth; and *there is* that withholdeth more than is meet, but *it tendeth* to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself. He that withholdeth corn, the people shall curse him: but blessing *shall be* upon the head of him that selleth *it*. He that diligently seeketh good procureth favour: but he that seeketh mischief, it shall come unto him. He that riches shall fall: bu shall flourish as a b troubleth his own herit the wind: and *be* servant to the The fruit of the tree of life; and he souls *is* wise. Behold shall be recompense much more the wi sinner.

JULY 1. Evening, PROVERBS XII.

WHOSO loveth instruction loveth knowledge: but he that hateth reproof *is* brutish. A good *man* obtaineth favour of the LORD: but a man of wicked devices will he condemn. A man shall not be established by wickedness: but the root of the righteous shall not be moved. A virtuous woman *is* a crown to her husband: but she that maketh ashamed *is* as rottenness in his bones. The thoughts of the righteous *are* right: *but* the counsels of the wicked *are* deceit. The words of the wicked *are* to lie in wait for blood: but the mouth of the upright shall deliver them. The wicked are overthrown, and *are* not: but the house of the righteous shall stand. A man shall be commended according to his wisdom: but he that is of a perverse heart shall be despised. *He that is* despised, and hath a servant, *is* better than he that honoureth himself, and lacketh bread. A righteous *man* regardeth the life of his beast: but the tender mercies of the wicked *are* cruel. He that tilleth his land shall be satisfied with bread: but he that followeth vain *persons is* void of understanding. The wicked desireth the net of evil *men:* but the root of the righteous yieldeth *fruit*. The wicked is snared by the transgression of *his* lips: but the just shall come out of trouble. A man shall be satisfied with good by the frui and the recompence o shall be rendered unt of a fool *is* right in but he that hearkene *is* wise. A fool's wr known: but a pruden shame. *He that* speak eth forth righteousne witness deceit. Ther eth like the piercin but the tongue of the The lip of truth shal for ever: but a lyin for a moment. Deceit of them that imagine counsellors of peace shall no evil happen the wicked shall be chief. Lying lips *are* the LORD: but they *are* His delight. A p cealeth knowledge: fools proclaimeth f hand of the diligent but the slothful sha bute. Heaviness in t maketh it stoop: b maketh it glad. T more excellent than but the way of the them. The slothful that which he took the substance of a precious. In the w ness *is* life; and *thereof there is* no

Morning, Proverbs XIII. July 2.

n *heareth* his father's
n: but a scorner hear-
. A man shall eat good
f *his* mouth: but the
ansgressors *shall eat*
hat keepeth his mouth
e: *but* he that openeth
hall have destruction.
he sluggard desireth,
ng: but the soul of the
e made fat. A right-
th lying: but a wick-
hsome, and cometh to
eousness keepeth *him*
t in the way: but
erthroweth the sinner.
maketh himself rich,
ng: *there is* that mak-
oor, yet *hath* great
ansom of a man's life
but the poor heareth
he light of the right-
: but the lamp of the
be put out. Only by
contention: but with
d *is* wisdom. Wealth
y shall be diminished:
hereth by labour shall
e deferred maketh the
when the desire com-
e of life. Whoso de-
rd shall be destroyed:
but he that feareth the commandment shall be rewarded. The law of the wise *is* a fountain of life, to depart from the snares of death. Good understanding giveth favour: but the way of transgressors *is* hard. Every prudent *man* dealeth with knowledge: but a fool layeth open *his* folly. A wicked messenger falleth into mischief: but a faithful ambassador *is* health. Poverty and shame *shall be to* him that refuseth instruction: but he that regardeth reproof shall be honoured. The desire accomplished is sweet to the soul: but *it is* abomination to fools to depart from evil. He that walketh with wise *men* shall be wise: but a companion of fools shall be destroyed. Evil pursueth sinners: but to the righteous good shall be repayed. A good *man* leaveth an inheritance to his children's children: and the wealth of the sinner *is* laid up for the just. Much food *is in* the tillage of the poor: but there is *that is* destroyed for want of judgment. He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes. The righteous eateth to the satisfying of his soul: but the belly of the wicked shall want.

Evening, Proverbs XIV. July 2.

se woman buildeth her
ut the foolish pluck-
with her hands. He
n his uprightness fear-
: but *he that is* per-
ys despiseth Him. In
the foolish *is* a rod of
lips of the wise shall
. Where no oxen *are*,
n: but much increase
gth of the ox. A faith-
ll not lie: but a false
tter lies. A scorner
n, and *findeth it* not:
is easy unto him that
. Go from the pre-
olish man, when thou
in him the lips of
knowledge. The wisdom of the prudent *is* to understand his way: but the folly of fools *is* deceit. Fools make a mock at sin: but among the righteous *there is* favour. The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy. The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish. There is a way which seemeth right unto a man, but the end thereof *are* the ways of death. Even in laughter the heart is sorrowful; and the end of that mirth *is* heaviness. The backslider in heart shall be filled with his own ways: and a good man *shall be satisfied* from himself. The simple

believeth every word: but the prudent *man* looketh well to his going. A wise *man* feareth, and departeth from evil: but the fool rageth, and is confident. *He that is* soon angry dealeth foolishly: and a man of wicked devices is hated. The simple inherit folly: but the prudent are crowned with knowledge. The evil bow before the good; and the wicked at the gates of the righteous. The poor is hated even of his own neighbour: but the rich *hath* many friends. He that despiseth his neighbour sinneth: but he that hath mercy on the poor, happy *is* he. Do they not err that devise evil? but mercy and truth *shall be* to them that devise good. In all labour there is profit: but the talk of the lips *tendeth* only to penury. The crown of the wise *is* their riches: *but* the foolishness of fools *is* folly. A true witness delivereth souls: but a deceitful *witness* speaketh lies. In the fear of the LORD *is* strong confidence: and his children shall h a place of refuge. The fear of LORD *is* a fountain of life, to de from the snares of death. In multitude of people *is* the ki honour: but in the want of pe *is* the destruction of the prince. *that is* slow to wrath *is* of great derstanding: but *he that is* hast spirit exalteth folly. A sound he *is* the life of the flesh: but envy rottenness of the bones. He that presseth the poor reproacheth Maker: but he that honoureth H hath mercy on the poor. The wi ed is driven away in his wickedne but the righteous hath hope in death. Wisdom resteth in the he of him that hath understanding: *that which is* in the midst of fool made known. Righteousness ex eth a nation: but sin *is* a repro to any people. The king's favou toward a wise servant: but his wr is *against* him that causeth sham

JULY 3. Morning, PROVERBS XV. JUL

A SOFT answer turneth away wrath: but grievous words stir up anger. The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness. The eyes of the LORD *are* in every place, beholding the evil and the good. A wholesome tongue *is* a tree of life: but perverseness therein *is* a breach in the spirit. A fool despiseth his father's instruction: but he that regardeth reproof is prudent. In the house of the righteous *is* much treasure: but in the revenues of the wicked is trouble. The lips of the wise disperse knowledge: but the heart of the foolish *doeth* not so. The sacrifice of the wicked *is* an abomination to the LORD: but the prayer of the upright *is* His delight. The way of the wicked *is* an abomination unto the LORD: but He loveth him that followeth after righteousness. Correction *is* grievous unto him that forsaketh the way: *and* he that hateth reproof shall die. *Hell* and destruction *are* before the LORD: how much more then hearts of the children of men scorner loveth not one that re eth him: neither will he go unt wise. A merry heart maketh a c ful countenance: but by sorro the heart the spirit is broken. heart of him that hath unders ing seeketh knowledge: but mouth of fools feedeth on fo ness. All the days of the afl *are* evil: but he that is of a m heart *hath* a continual feast. B *is* little with the fear of the than great treasure and tr therewith. Better *is* a dinn herbs where love is, than a s ox and hatred therewith. A w ful man stirreth up strife: b *that is* slow to anger appe strife. The way of the slothfu *is* as an hedge of thorns: bu way of the righteous *is* made A wise son maketh a glad f but a foolish man despiset mother. Folly *is* joy to *his* *is* destitute of wisdom: but

nding walketh uprightly.
ounsel purposes are dis-
but in the multitude of
they are established. A
oy by the answer of his
d a word *spoken* in due
good *is it!* The way of
e to the wise, that he
from hell beneath. The
destroy the house of the
He will establish the
e widow. The thoughts
ed *are* an abomination
: but *the words* of the
easant words. He that
gain troubleth his own
house; but he that hateth gifts shall live. The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things. The LORD *is* far from the wicked: but he heareth the prayer of the righteous. The light of the eyes rejoiceth the heart: *and* a good report maketh the bones fat. The ear that heareth the reproof of life abideth among the wise. He that refuseth instruction despiseth his own soul: but he that heareth reproof getteth understanding. The fear of the LORD *is* the instruction of wisdom; and before honour *is* humility.

Evening, PROVERBS XVI. JULY 3.

eparations of the heart
, and the answer of the
rom the LORD. All the
an *are* clean in his own
he LORD weigheth the
mit thy works unto the
thy thoughts shall be
The LORD hath made
r Himself: yea, even the
the day of evil. Every
proud in heart *is* an
to the LORD: *though*
hand, he shall not be
By mercy and truth
urged: and by the fear
men depart from evil.
's ways please the LORD,
even his enemies to be
h him. Better *is* a little
usness than great reve-
right. A man's heart
way: but the LORD
steps. A divine sen-
he lips of the king: his
gresseth not in judg-
st weight and balance
D's: all the weights of
His work. *It is* an abo-
kings to commit wicked-
e throne is established
ness. Righteous lips *are*
f kings; and they love
aketh right. The wrath
is messengers of death:
man will pacify it. In
the king's countenance
is life; and his favour *is* as a cloud of the latter rain. How much better *is it* to get wisdom than gold! and to get understanding rather to be chosen than silver! The highway of the upright *is* to depart from evil: he that keepeth his way preserveth his soul. Pride *goeth* before destruction, and an haughty spirit before a fall. Better *it is to be* of an humble spirit with the lowly, than to divide the spoil with the proud. He that handleth a matter wisely shall find good: and whoso trusteth in the LORD, happy *is* he. The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning. Understanding *is* a well-spring of life unto him that hath it: but the instruction of fools *is* folly. The heart of the wise teacheth his mouth, and addeth learning to his lips. Pleasant words *are as* an honeycomb, sweet to the soul, and health to the bones. There is a way that seemeth right unto a man, but the end thereof *are* the ways of death. He that laboureth laboureth for himself; for his mouth craveth it of him. An ungodly man diggeth up evil: and in his lips *there is* as a burning fire. A froward man soweth strife: and a whisperer separateth chief friends. A violent man enticeth his neighbour, and leadeth him into *the* way *that is* not good. He shutteth

his eyes to devise froward things: moving his lips he bringeth evil to pass. The hoary head *is* a crown of glory, *if* it be found in the way of righteousness. *He that is* slow to anger *is* better than the might and he that ruleth his spirit th he that taketh a city. The lot cast into the lap; but the whe disposing thereof *is* of the LORD.

JULY 4. Morning, PROVERBS XVII. JULY

BETTER *is* a dry morsel, and quietness therewith, than an house full of sacrifices *with* strife. A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren. The fining pot *is* for silver, and the furnace for gold: but the LORD trieth the hearts. A wicked doer giveth heed to false lips; *and* a liar giveth ear to a naughty tongue. Whoso mocketh the poor reproacheth his Maker: *and* he that is glad at calamities shall not be unpunished. Children's children *are* the crown of old men; and the glory of children *are* their fathers. Excellent speech becometh not a fool: much less do lying lips a prince. A gift *is as* a precious stone in the eyes of him that hath it: whithersoever it turneth, it prospereth. He that covereth a transgression seeketh love; but he that repeateth a matter separateth *very* friends. A reproof entereth more into a wise man than an hundred stripes into a fool. An evil *man* seeketh only rebellion: therefore a cruel messenger shall be sent against him. Let a bear robbed of her whelps meet a man, rather than a fool in his folly. Whoso rewardeth evil for good, evil shall not depart from his house. The beginning of strife *is as* when one letteth out water: therefore leave off contention, before it be meddled with. He that justifieth the wicke and he that condemneth the ju even they both *are* abomination the LORD. Wherefore *is there* price in the hand of a fool to g wisdom, seeing *he hath* no heart *it?* A friend loveth at all times, an a brother is born for adversity. man void of understanding strike hands, *and* becometh surety in th presence of his friend. He lovet transgression that loveth strife: an he that exalteth his gate seeket destruction. He that hath a froward heart findeth no good: and he tha hath a perverse tongue falleth int mischief. He that begetteth a fo *doeth it* to his sorrow: and the fa ther of a fool hath no joy. A merry heart doeth good *like* a medicine but a broken spirit drieth the bone A wicked *man* taketh a gift out the bosom to pervert the ways judgment. Wisdom *is* before hi that hath understanding; but th eyes of a fool *are* in the ends of th earth. A foolish son *is* a grief his father, and bitterness to her th bare him. Also to punish the just not good, *nor* to strike princes f equity. He that hath knowled spareth his words: *and* a man understanding is of an excell spirit. Even a fool, when he ho eth his peace, is counted wise: an he that shutteth his lips *is esteem* a man of understanding.

JULY 4. Evening, PROVERBS XVIII. JULY

THROUGH desire a man, having separated himself, seeketh *and* intermeddleth with all wisdom. A fool hath no delight in understanding, but that his heart may discover itself. When the wicked *cometh, then* cometh also contempt, and with ignominy reproach. T words of a man's mouth *are as* d waters, *and* the wellspring of w dom *as* a flowing brook. *It is* good to accept the person of wicked, to overthrow the righte in judgment. A fool's lips enter

and his mouth calleth
. A fool's mouth *is* his
, and his lips *are* the
is soul. The words of a
are as wounds, and they
nto the innermost parts
. He also that is slothful
is brother to him that
waster. The name of the
strong tower: the righ-
eth into it, and is safe.
ian's wealth *is* his strong
s an high wall in his own
fore destruction the heart
haughty, and before ho-
ility. He that answereth
efore he heareth *it*, it *is*
ame unto him. The spirit
vill sustain his infirmity;
ded spirit who can bear?
of the prudent getteth
; and the ear of the wise
owledge. A man's gift
maketh room for him, and bringeth him before great men. *He that is* first in his own cause *seemeth* just; but his neighbour cometh and searcheth him. The lot causeth contentions to cease, and parteth between the mighty. A brother offended *is harder to be won* than a strong city: and *their* contentions *are* like the bars of a castle. A man's belly shall be satisfied with the fruit of his mouth; *and* with the increase of his lips shall he be filled. Death and life *are* in the power of the tongue: and they that love it shall eat the fruit thereof. *Whoso* findeth a wife findeth a good *thing*, and obtaineth favour of the LORD. The poor useth intreaties; but the rich answereth roughly. A man *that hath* friends must shew himself friendly: and there is a friend *that* sticketh closer than a brother.

Morning, PROVERBS XIX. JULY 5.

R *is* the poor that walk-
a his integrity, than *he*
verse in his lips, and is a
, *that* the soul *be* without
, *it is* not good; and he
h with *his* feet sinneth.
iness of man perverteth
and his heart fretteth
LORD. Wealth maketh
ds; but the poor is sepa-
his neighbour. A false
all not be unpunished,
t speaketh lies shall not
any will intreat the fa-
prince: and every man
to him that giveth gifts.
thren of the poor do hate
much more do his friends
him? he pursueth *them*
, *yet* they *are* wanting *to*
at getteth wisdom loveth
ul: he that keepeth un-
shall find good. A false
ll not be unpunished, and
aketh lies shall perish.
not seemly for a fool;
or a servant to have rule
s. The discretion of a
eth his anger; and *it is* his glory to pass over a transgression. The king's wrath *is* as the roaring of a lion; but his favour *is* as dew upon the grass. A foolish son *is* the calamity of his father: and the contentions of a wife *are* a continual dropping. House and riches *are* the inheritance of fathers: and a prudent wife *is* from the LORD. Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger. He that keepeth the commandment keepeth his own soul; *but* he that despiseth his ways shall die. He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will He pay him again. Chasten thy son while there is hope, and let not thy soul spare for his crying. A man of great wrath shall suffer punishment: for if thou deliver *him*, yet thou must do it again. Hear counsel, and receive instruction, that thou mayest be wise in thy latter end. *There are* many devices in a man's heart; nevertheless the counsel of the LORD, that shall stand. The desire of a man is his kindness:

and a poor man *is* better than a liar. The fear of the LORD *tendeth* to life: and *he that hath it* shall abide satisfied; he shall not be visited with evil. A slothful *man* hideth his hand in *his* bosom, and will not so much as bring it to his mouth again. Smite a scorner, and the simple will beware: and reprove one that hath understanding, *and* he will understand knowledge. He that wasteth *his* father, *and* chaseth away *his* mother, *is* a son that causeth shame, and bringeth reproach. Cease, my son, to hear the instruction *that causeth* to err from the words of knowledge. An ungodly witness scorneth judgment: and the mouth of the wicked devoureth iniquity. Judgments are prepared for scorners, and stripes for the back of fools.

JULY 5. Evening, PROVERBS XX. JULY 5

WINE *is* a mocker, strong drink *is* raging: and whosoever is deceived thereby is not wise. The fear of a king *is* as the roaring of a lion: *whoso* provoketh him to anger sinneth *against* his own soul. *It is* an honour for a man to cease from strife: but every fool will be meddling. The sluggard will not plow by reason of the cold; *therefore* shall he beg in harvest, and *have* nothing. Counsel in the heart of man *is like* deep water; but a man of understanding will draw it out. Most men will proclaim every one his own goodness: but a faithful man who can find? The just *man* walketh in his integrity: his children *are* blessed after him. A king that sitteth in the throne of judgment scattereth away all evil with his eyes. Who can say, I have made my heart clean, I am pure from my sin? Divers weights, *and* divers measures, both of them *are* alike abomination to the LORD. Even a child is known by his doings, whether his work *be* pure, and whether *it be* right. The hearing ear, and the seeing eye, the LORD hath made even both of them. Love not sleep, lest thou come to poverty; open thine eyes, *and* thou shalt be satisfied with bread. *It is* naught, *it is* naught, saith the buyer: but when he is gone his way, then he boasteth. There is gold, and a multitude of rubies: but the lips of knowledge *are* a precious jewel. Take his garment that is surety for a stranger: and take a pledge of him for a strange woman. Bread of deceit *is* sweet to a man; but afterwards his mouth shall be filled with gravel. *Every* purpose is established by counsel: and with good advice make war. He that goeth about *as* a talebearer revealeth secrets: therefore meddle not with him that flattereth with his lips. Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness. An inheritance *may be* gotten hastily at the beginning; but the end thereof shall not be blessed. Say not thou, I will recompense evil; *but* wait on the LORD, and He shall save thee. Divers weights *are* an abomination unto the LORD; and a false balance *is* not good. Man's goings *are* of the LORD; how can a man then understand his own way? *It is* a snare to the man *who* devoureth *that* which *is* holy, and after vows to make inquiry. A wise king scattereth the wicked, and bringeth the wheel over them. The spirit of man *is* the candle of the LORD, searching all the inward parts of the belly. Mercy and truth preserve the king: and his throne is upholden by mercy. The glory of young men *is* their strength, and the beauty of old men *is* the grey head. The blueness of a wound cleanseth away evil: so do stripes the inward parts of the belly.

Morning, Proverbs XXI. July 6.

heart *is* in the hand
ORD, *as* the rivers of
neth it whithersoever
ry way of a man *is*
n eyes: but the LORD
hearts. To do justice
is more acceptable to
n sacrifice. An high
roud heart, *and* the
wicked, *is* sin. The
diligent *tend* only to
but of every one *that*
o want. The getting
y a lying tongue *is* a
to and fro of them
. The robbery of the
estroy them; because
do judgment. The
froward and strange:
e pure, his work *is*
better to dwell in a
ousetop, than with a
an in a wide house.
the wicked desireth
hbour findeth no fa-
es. When the scorner
simple is made wise:
wise is instructed, he
ledge. The righteous
onsidereth the house
: *but God* overthrow-
for *their* wickedness.
h his ears at the cry of
lso shall cry himself,
be heard. A gift in
anger: and a reward
strong wrath. *It is*
to do judgment: but
all be to the workers
of iniquity. The man that wandereth out of the way of understanding shall remain in the congregation of the dead. He that loveth pleasure *shall be* a poor man: he that loveth wine and oil shall not be rich. The wicked *shall be* a ransom for the righteous, and the transgressor for the upright. *It is* better to dwell in the wilderness, than with a contentious and an angry woman. *There is* treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up. He that followeth after righteousness and mercy findeth life, righteousness, and honour. A wise *man* scaleth the city of the mighty, and casteth down the strength of the confidence thereof. Whoso keepeth his mouth and his tongue keepeth his soul from troubles. Proud *and* haughty scorner *is* his name, who dealeth in proud wrath. The desire of the slothful killeth him; for his hands refuse to labour. He coveteth greedily all the day long: but the righteous giveth and spareth not. The sacrifice of the wicked *is* abomination: how much more, *when* he bringeth it with a wicked mind? A false witness shall perish: but the man that heareth speaketh constantly. A wicked man hardeneth his face: but *as for* the upright, he directeth his way. *There is* no wisdom nor understanding nor counsel against the LORD. The horse *is* prepared against the day of battle: but safety *is* of the LORD.

Evening, Proverbs XXII. July 6.

ame *is* rather to be
an great riches, *and*
ather than silver and
and poor meet to-
ORD *is* the maker of
rudent *man* foreseeth
deth himself: but the
, and are punished.
and the fear of the
es, and honour, *and*
life. Thorns *and* snares *are* in the way of the froward: he that doth keep his soul shall be far from them. Train up a child in the way he should go: and when he is old, he will not depart from it. The rich ruleth over the poor, and the borrower *is* servant to the lender. He that soweth iniquity shall reap vanity: and the rod of his anger shall

fail. He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor. Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease. He that loveth pureness of heart, *for* the grace of his lips the king *shall be* his friend. The eyes of the LORD preserve knowledge, and He overthroweth the words of the transgressor. The slothful *man* saith, *There is* a lion without, I shall be slain in the streets. The mouth of strange women *is* a deep pit: he that is abhorred of the LORD shall fall therein. Foolishness *is* bound in the heart of a child; *but* the rod of correction shall drive it far from him. He that oppresseth the poor to increase his *riches, and* he that giveth to the rich, *shall* surely *come* to want. Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge. For *it is* a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips. That thy trust may be in the I have made known to thee t even to thee. Have not I to thee excellent things in c and knowledge, that I migh thee know the certainty words of truth; that thou n answer the words of truth that send unto thee? Rob poor, because he *is* poor: oppress the afflicted in the for the LORD will plead their and spoil the soul of tho spoiled them. Make no fri with an angry man; and furious man thou shalt not g thou learn his ways, and get to thy soul. Be not thou them that strike hands, *or* c that are sureties for debts. hast nothing to pay, why sh take away thy bed from unde Remove not the ancient lan which thy fathers have set. thou a man diligent in his bu he shall stand before kings; not stand before mean *men*.

JULY 7. Morning, PROVERBS XXIII.

WHEN thou sittest to eat with a ruler, consider diligently what *is* before thee: and put a knife to thy throat, if thou *be* a man given to appetite. Be not desirous of his dainties: for they *are* deceitful meat. Labour not to be rich: cease from thine own wisdom. Wilt thou set thine eyes upon that which is not? for *riches* certainly make themselves wings; they fly away as an eagle toward heaven. Eat thou not the bread of *him that hath* an evil eye, neither desire thou his dainty meats: for as he thinketh in his heart, so *is* he: Eat and drink, saith he to thee; but his heart *is* not with thee. The morsel *which* thou hast eaten shalt thou vomit up, and lose thy sweet words. Speak not in the ears of a fool: for he will despise the wisdom of thy words. Remove not the old landmark; and enter not into the fields of the fatherless: for *their Redeemer is* mighty; He shall plead their cause with thee. thine heart unto instructio thine ears to the words of ledge. Withhold not correcti the child: for *if* thou beat with the rod, he shall not die shalt beat him with the r shalt deliver his soul from he son, if thine heart be wise, m shall rejoice, even mine. Y reins shall rejoice, when t speak right things. Let no heart envy sinners: but *be* the fear of the LORD all long. For surely there is and thine expectation shall cut off. Hear thou, my son, wise, and guide thine heart way. Be not among winebi among riotous eaters of flesh drunkard and the glutton sh to poverty: and drowsine clothe *a man* with rags. unto thy father that beg and despise not thy moth

Buy the truth, and sell
wisdom, and instruction,
standing. The father of
us shall greatly rejoice:
t begetteth a wise *child*
joy of him. Thy father
other shall be glad, and
re thee shall rejoice. My
me thine heart, and let
observe my ways. For a
deep ditch; and a strange
a narrow pit. She also
it as *for* a prey, and in-
he transgressors among
hath woe? who hath
no hath contentions? who
ing? who hath wounds
use? who hath redness
of eyes? They that tarry long at
the wine; they that go to seek mix-
ed wine. Look not thou upon the
wine when it is red, when it giveth
his colour in the cup, *when* it moveth
itself aright. At the last it biteth
like a serpent, and stingeth like
an adder. Thine eyes shall behold
strange women, and thine heart
shall utter perverse things. Yea,
thou shalt be as he that lieth down
in the midst of the sea, or as he
that lieth upon the top of a mast.
They have stricken me, *shalt thou
say, and* I was not sick; they
have beaten me, *and* I felt *it* not:
when shall I awake? I will seek it
yet again.

Evening, PROVERBS XXIV. JULY 7.

thou envious against evil
neither desire to be with
their heart studieth de-
nd their lips talk of mis-
ough wisdom is an house
d by understanding it is
: and by knowledge shall
rs be filled with all pre-
pleasant riches. A wise
ng; yea, a man of know-
aseth strength. For by
el thou shalt make thy
in multitude of counsel-
s safety. Wisdom *is* too
fool: he openeth not
n the gate. He that de-
o evil shall be called a
person. The thought of
is sin: and the scorner
ination to men. *If* thou
day of adversity, thy
small. If thou forbear
em that are drawn unto
those that are ready to
thou sayest, Behold, we
: doth not He that pon-
heart consider *it?* and
peth thy soul, doth *not*
and shall *not* He ren-
man according to his
son, eat thou honey, be-
od; and the honeycomb,
et to thy taste: so *shall*
lge of wisdom *be unto*
thy soul: when thou hast found *it*,
then there shall be a reward, and
thy expectation shall not be cut off.
Lay not wait, O wicked *man*, against
the dwelling of the righteous; spoil
not his resting place: for a just *man*
falleth seven times, and riseth up
again: but the wicked shall fall into
mischief. Rejoice not when thine
enemy falleth, and let not thine
heart be glad when he stumbleth:
lest the LORD see *it*, and it displease
Him, and He turn away His wrath
from him. Fret not thyself because
of evil *men*, neither be thou envious
at the wicked; for there shall be no
reward to the evil *man;* the candle
of the wicked shall be put out. My
son, fear thou the LORD and the
king: *and* meddle not with them
that are given to change: for their
calamity shall rise suddenly; and
who knoweth the ruin of them both?
These *things* also *belong* to the wise.
It is not good to have respect of
persons in judgment. He that saith
unto the wicked, Thou *art* righte-
ous; him shall the people curse, na-
tions shall abhor him: but to them
that rebuke *him* shall be delight,
and a good blessing shall come upon
them. *Every man* shall kiss *his* lips
that giveth a right answer. Prepare
thy work without, and make it fit

for thyself in the field; and afterwards build thine house. Be not a witness against thy neighbour without cause; and deceive *not* with thy lips. Say not, I will do so to him as he hath done to me: I will render to the man according to his work. I went by the field of the slothful, and by the vineyard of the man void of understanding; and, lo, it was all grown over with thorns, and had covered the face th the stone wall thereof w down. Then I saw, *and it* well: I looked upon ceived instruction. *Yet* a a little slumber, a little the hands to sleep: so sh verty come *as* one that and thy want as an arme

JULY 8. Morning, PROVERBS XXV.

THESE *are* also proverbs of Solomon, which the men of Hezekiah king of Judah copied out.

It is the glory of God to conceal a thing: but the honour of kings *is* to search out a matter. The heaven for height, and the earth for depth, and the heart of kings *is* unsearchable. Take away the dross from the silver, and there shall come forth a vessel for the finer. Take away the wicked *from* before the king, and his throne shall be established in righteousness. Put not forth thyself in the presence of the king, and stand not in the place of great *men:* for better *it is* that it be said unto thee, Come up hither; than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen. Go not forth hastily to strive, lest *thou know not* what to do in the end thereof, when thy neighbour hath put thee to shame. Debate thy cause with thy neighbour *himself;* and discover not a secret to another: lest he that heareth *it* put thee to shame, and thine infamy turn not away. A word fitly spoken *is like* apples of gold in pictures of silver. *As* an earring of gold, and an ornament of fine gold, *so is* a wise reprover upon an obedient ear. As the cold of snow in the time of harvest, *so is* a faithful messenger to them that send him: for he refresheth the soul of his masters. Whoso boasteth himself of a false gift *is like* clouds and wind without rain. By long is a prince persuaded, tongue breaketh the bone found honey? eat so mu ficient for thee, lest th therewith, and vomit it. thy foot from thy neighb lest he be weary of t hate thee. A man that witness against his nei maul, and a sword, a arrow. Confidence in a man in time of trouble ken tooth, and a foot *As* he that taketh away in cold weather, *and as* on nitre, so *is* he that s to an heavy heart. If be hungry, give him b and if he be thirsty, giv to drink: for thou shal of fire upon his head, a shall reward thee. The driveth away rain: so *d* countenance a backbit *It is* better to dwell i of the housetop, than w ing woman and in a *As* cold waters to a thi *is* good news from a A righteous man fallin fore the wicked *is as* fountain, and a corrup *is* not good to eat muc *for men* to search thei *is not* glory. He that over his own spirit *is that is* broken down, walls.

Evening, Proverbs XXVI. July 8.

r in summer, and as rain
arvest, so honour is not
a fool. As the bird by
, as the swallow by flying,
causeless shall not come.
r the horse, a bridle for
nd a rod for the fool's
wer not a fool according
r, lest thou also be like
Answer a fool according
r, lest he be wise in his
t. He that sendeth a mes-
e hand of a fool cutteth
t, *and* drinketh damage.
the lame are not equal:
able in the mouth of fools.
bindeth a stone in a sling,
t giveth honour to a fool.
goeth up into the hand
ard, so *is* a parable in the
ools. The great *God* That
things both rewardeth
nd rewardeth transgres-
dog returneth to his vo-
ool returneth to his folly.
a man wise in his own
ere is more hope of a
him. The slothful *man*
is a lion in the way; a
he streets. *As* the door
n his hinges, so *doth* the
n his bed. The slothful
hand in *his* bosom; it
a to bring it again to his
mouth. The sluggard *is* wiser in his own conceit than seven men that can render a reason. He that passeth by, *and* meddleth with strife *belonging* not to him, *is like* one that taketh a dog by the ears. As a mad *man* who casteth firebrands, arrows, and death, so *is* the man *that* deceiveth his neighbour, and saith, Am not I in sport? Where no wood is, *there* the fire goeth out: so where *there is* no talebearer, the strife ceaseth. *As* coals *are* to burning coals, and wood to fire; so *is* a contentious man to kindle strife. The words of a talebearer *are* as wounds, and they go down into the innermost parts of the belly. Burning lips and a wicked heart *are like* a potsherd covered with silver dross. He that hateth dissembleth with his lips, and layeth up deceit within him; when he speaketh fair, believe him not: for *there are* seven abominations in his heart. *Whose* hatred is covered by deceit, his wickedness shall be shewed before the *whole* congregation. Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him. A lying tongue hateth *those that are* afflicted by it; and a flattering mouth worketh ruin.

Morning, Proverbs XXVII. July 9.

not thyself of to morrow;
on knowest not what a
ring forth. Let another
thee, and not thine own
stranger, and not thine
. stone *is* heavy, and the
y; but a fool's wrath *is*
n them both. Wrath *is*
nger *is* outrageous; but
to stand before envy?
e *is* better than secret
ful *are* the wounds of a
the kisses of an enemy
t. The full soul loatheth
nb; but to the hungry
itter thing is sweet. As
a bird that wandereth from her nest, so *is* a man that wandereth from his place. Ointment and perfume rejoice the heart: so *doth* the sweetness of a man's friend by hearty counsel. Thine own friend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity: *for* better *is* a neighbour *that is* near than a brother far off. My son, be wise, and make my heart glad, that I may answer him that reproacheth me. A prudent *man* foreseeth the evil, *and* hideth himself; *but* the *simple* pass on, *and* are punished.

Take his garment that is surety for a stranger, and take a pledge of him for a strange woman. He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him. A continual dropping in a very rainy day and a contentious woman are alike. Whosoever hideth her hideth the wind, and the ointment of his right hand, *which* bewrayeth *itself*. Iron sharpeneth iron; so a man sharpeneth the countenance of his friend. Whoso keepeth the fig tree shall eat the fruit thereof: so he that waiteth on his master shall be honoured. As in water face *answereth* to face, so the heart of man to man. Hell and destruction are never full; so the eyes of man are never satisfied.

As the fining pot for si
furnace for gold; so *is*
praise. Though thou sl
a fool in a mortar a
with a pestle, *yet* will
ishness depart from h
diligent to know the
flocks, *and* look well
For riches *are* not fo
doth the crown *endu*
generation? The ha
and the tender grass
self, and herbs of th
are gathered. The la
thy clothing, and the
price of the field. An
have goats' milk enc
food, for the food of t
and *for* the mainten
maidens.

JULY 9. Evening, PROVERBS XXVIII.

THE wicked flee when no man pursueth: but the righteous are bold as a lion. For the transgression of a land many *are* the princes thereof: but by a man of understanding *and* knowledge the state *thereof* shall be prolonged. A poor man that oppresseth the poor *is like* a sweeping rain which leaveth no food. They that forsake the law praise the wicked: but such as keep the law contend with them. Evil men understand not judgment: but they that seek the LORD understand all *things*. Better *is* the poor that walketh in his uprightness, than *he that is* perverse *in his* ways, though he *be* rich. Whoso keepeth the law *is* a wise son: but he that is a companion of riotous *men* shameth his father. He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor. He that turneth away his ear from hearing the law, even his prayer *shall be* abomination. Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good *things* in possession. The rich man *is* wise *in his own* conceit; but the poor

that hath understandi
him out. When right
rejoice, *there is* grea
when the wicked rise,
den. He that covereth
not prosper: but who
and forsaketh *them* sha
Happy *is* the man th
way: but he that harde
shall fall into mischie
ing lion, and a rangin
a wicked ruler over
ple. The prince that w
standing *is* also a gre
but he that hateth
shall prolong *his* days
doeth violence to the
person shall flee to th
man stay him. Whoso
rightly shall be saved
is perverse *in his* way
once. He that tilleth
have plenty of bread
followeth after vain
have poverty enough
man shall abound wi
but he that maketh ha
shall not be innocent.
spect of persons *is* not
a piece of bread *that* n
gress. He that haste
hath an evil eye, an

verty shall come upon
t rebuketh a man after-
find more favour than
tereth with the tongue.
eth his father or his mo-
ith, *It is* no transgres-
ne *is* the companion of
He that is of a proud
h up strife: but he that
trust in the LORD shall
be made fat. He that trusteth in
his own heart is a fool: but whoso
walketh wisely, he shall be deli-
vered. He that giveth unto the poor
shall not lack: but he that hideth
his eyes shall have many a curse.
When the wicked rise, men hide
themselves: but when they perish,
the righteous increase.

Morning, PROVERBS XXIX. JULY 10.

being often reproved
eth *his* neck, shall sud-
troyed, and that with-
When the righteous are
the people rejoice: but
cked beareth rule, the
n. Whoso loveth wis-
h his father: but he
company with harlots
substance. The king by
ablisheth the land: but
reth gifts overthroweth
at flattereth his neigh-
th a net for his feet.
ression of an evil man
are: but the righteous
rejoice. The righteous
he cause of the poor:
ked regardeth not to
rnful men bring a city
: but wise *men* turn
If a wise man con-
a foolish man, whether
ugh, *there is* no rest.
sty hate the upright:
seek his soul. A fool
is mind: but a wise
it in till afterwards.
arken to lies, all his
wicked. The poor and
man meet together:
teneth both their eyes.
faithfully judgeth the
e shall be established
for ever. The rod and reproof give
wisdom: but a child left *to himself*
bringeth his mother to shame. When
the wicked are multiplied, trans-
gression increaseth: but the right-
eous shall see their fall. Correct thy
son, and he shall give thee rest; yea,
he shall give delight unto thy soul.
Where *there is* no vision, the peo-
ple perish: but he that keepeth the
law, happy *is* he. A servant will not
be corrected by words: for though
he understand he will not answer.
Seest thou a man *that is* hasty in
his words? *there is* more hope of a
fool than of him. He that delicately
bringeth up his servant from a child
shall have him become *his* son at
the length. An angry man stirreth
up strife, and a furious man abound-
eth in transgression. A man's pride
shall bring him low: but honour
shall uphold the humble in spirit.
Whoso is partner with a thief
hateth his own soul: he heareth
cursing, and bewrayeth *it* not. The
fear of man bringeth a snare: but
whoso putteth his trust in the LORD
shall be safe. Many seek the ruler's
favour; but *every* man's judgment
cometh from the LORD. An unjust
man *is* an abomination to the just:
and *he that is* upright in the way *is*
abomination to the wicked.

Evening, PROVERBS XXXI. JULY 10.

ds of king Lemuel,
hecy that his mother
n? and what, the son
and what, the *son of*
my vows? Give not thy strength
unto women, nor thy ways to that
which destroyeth kings. *It is* not
for kings, O Lemuel, *it* is not for
kings to drink wine; nor for princes

strong drink: lest they drink, and forget the law, and pervert the judgment of any of the afflicted. Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink, and forget his poverty, and remember his misery no more. Open thy mouth for the dumb in the cause of all such as are appointed to destruction. Open thy mouth, judge righteously, and plead the cause of the poor and needy. Who can find a virtuous woman? for her price *is* far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. She seeketh wool, and flax, and worketh willingly with her hands. She is like the merchants' ships; she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms. She perceiveth that her merchandise *is* good: her candle goeth not out by night. She layeth hands to the spindle, and her ha hold the distaff. She stretcheth her hand to the poor; yea, she re eth forth her hands to the ne She is not afraid of the snow for household: for all her household clothed with scarlet. She mak herself coverings of tapestry; clothing *is* silk and purple. Her hu band is known in the gates, wh he sitteth among the elders of t land. She maketh fine linen, a selleth *it;* and delivereth girdl unto the merchant. Strength a honour *are* her clothing; and s shall rejoice in time to come. S openeth her mouth with wisdo and in her tongue *is* the law of ki ness. She looketh well to the wa of her household, and eateth the bread of idleness. Her child arise up, and call her blessed; husband *also*, and he praiseth Many daughters have done vi ously, but thou excellest them Favour *is* deceitful, and beaut vain: *but* a woman *that* feareth LORD, she shall be praised. her of the fruit of her hands; let her own works praise her in gates.

JULY 11. Morning, ECCLESIASTES I. JULY

THE words of the Preacher, the son of David, king in Jerusalem.

Vanity of vanities, saith the Preacher, vanity of vanities; all *is* vanity. What profit hath a man of all his labour which he taketh under the sun? *One* generation passeth away, and *another* generation cometh: but the earth abideth for ever. The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose. The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits. All the rivers run into the sea; yet the sea *is* not full; unto the place from whence the rivers come, thither return again. All things *are* fu labour; men cannot utter *it:* th is not satisfied with seeing, no ear filled with hearing. The that hath been, it *is that* which be; and that which is done *is* which shall be done: and *there* new *thing* under the sun. Is *any* thing whereof it may be See, this *is* new? it hath bee ready of old time, which was b us. *There is* no remembrance o mer *things;* neither shall the *any* remembrance of *things* th to come with *those* that shall after. I the Preacher was kin Israel in Jerusalem. And I my heart to seek and search

erning all *things* that
der heaven: this sore
God given to the sons
e exercised therewith.
all the works that are
the sun; and, behold,
and vexation of spirit.
is crooked cannot be
it: and that which is
ot be numbered. I com-
nine own heart, saying,
Lo, I am come to great estate, and
have gotten more wisdom than all
they that have been before me in Je-
rusalem: yea, my heart had great ex-
perience of wisdom and knowledge.
And I gave my heart to know wis-
dom, and to know madness and folly:
I perceived that this also is vexation
of spirit. For in much wisdom *is*
much grief: and he that increaseth
knowledge increaseth sorrow.

Evening, ECCLESIASTES II. JULY 11.

mine heart, Go to now,
rove thee with mirth,
joy pleasure: and, be-
so *is* vanity. I said of
is mad: and of mirth,
it? I sought in mine
myself unto wine, yet
mine heart with wis-
lay hold on folly, till I
hat *was* that good for
nen, which they should
heaven all the days of
made me great works;
houses; I planted me
made me gardens and
I planted trees in them
of fruits: I made me
er, to water therewith
at bringeth forth trees:
vants and maidens, and
born in my house; also
possessions of great and
above all that were in
efore me: I gathered
r and gold, and the pe-
re of kings and of the
gat me men singers and
rs, and the delights of
nen, *as* musical instru-
that of all sorts. So I
nd increased more than
e before me in Jerusa-
wisdom remained with
atsoever mine eyes de-
not from them, I with-
heart from any joy; for
oiced in all my labour:
my portion of all my
I looked on all the
ay hands had wrought,
and on the labour that I had labour-
ed to do: and, behold, all *was* vanity
and vexation of spirit, and *there was*
no profit under the sun. And I turn-
ed myself to behold wisdom, and
madness, and folly: for what *can* the
man *do* that cometh after the king?
even that which hath been already
done. Then I saw that wisdom ex-
celleth folly, as far as light excelleth
darkness. The wise man's eyes *are*
in his head; but the fool walketh in
darkness: and I myself perceived
also that one event happeneth to
them all. Then said I in my heart,
As it happeneth to the fool, so it
happeneth even to me; and why was
I then more wise? Then I said in
my heart, that this also *is* vanity.
For *there is* no remembrance of the
wise more than of the fool for ever;
seeing that which now *is* in the days
to come shall all be forgotten. And
how dieth the wise *man?* as the fool.
Therefore I hated life; because the
work that is wrought under the sun
is grievous unto me: for all *is* vanity
and vexation of spirit. Yea, I hated
all my labour which I had taken
under the sun: because I should
leave it unto the man that shall be
after me. And who knoweth whe-
ther he shall be a wise *man* or a
fool? yet shall he have rule over all
my labour wherein I have laboured,
and wherein I have shewed myself
wise under the sun. This *is* also
vanity. Therefore I went about to
cause my heart to despair of all the
labour which I took under the sun.

For there is a man whose labour *is* in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall he leave it *for* his portion. This also *is* vanity and a great evil. For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun? For all his days *are* sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity. *There is* nothing better for a man, *than* that he should eat and drink, t he should make his soul eq in his labour. This also I s it *was* from the hand of G who can eat, or who else ca *hereunto*, more than I? giveth to a man that *is* goo sight wisdom, and knowle joy: but to the sinner He gi vail, to gather and to heap he may give to *him that is* fore God. This also *is* va vexation of spirit.

JULY 12. Morning, ECCLESIASTES III. J

TO every *thing there is* a season, and a time to every purpose under the heaven: a time to be born, and a time to die; a time to plant, and a time to pluck up *that which is* planted; a time to kill, and a time to heal; a time to break down, and a time to build up; a time to weep, and a time to laugh; a time to mourn, and a time to dance; a time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; a time to get, and a time to lose; a time to keep, and a time to cast away; a time to rend, and a time to sew; a time to keep silence, and a time to speak; a time to love, and a time to hate; a time of war, and a time of peace. What profit hath he that worketh in that wherein he laboureth? I have seen the travail, which God hath given to the sons of men to be exercised in it. He hath made every *thing* beautiful in his time: also He hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end. I know that *there is* no good in them, but for *a man* to rejoice, and to do good in his life. And also that every man should eat and drink, and enjoy the good of all his labour, it *is* the gift of God. I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, thing taken from it: and G *it*, that *men* should fear bef That which hath been is n that which is to be hath been; and God requireth th is past.

And moreover I saw und the place of judgment, *tha* ness *was* there; and the righteousness, *that* iniquity I said in mine heart, God sh the righteous and the wic *there is* a time there for e pose and for every work. mine heart concerning the the sons of men, that God m nifest them, and that they that they themselves are be that which befalleth the so befalleth beasts; even one falleth them: as the one dieth the other; yea, they one breath; so that a man preeminence above a beast *is* vanity. All go unto one are of the dust, and all tur again. Who knoweth the man that goeth upward, an rit of the beast that goeth d to the earth? Wherefore that *there is* nothing bet that a man should rejoice i works; for that *is* his por who shall bring him to shall be after him?

Evening, Ecclesiastes IV. July 12.

ned, and considered all
ressions that are done
: and behold the tears
re oppressed, and they
rter; and on the side
ssors *there was* power;
no comforter. Where-
d the dead which are
more than the living
alive. Yea, better *is*
they, which hath not
hath not seen the evil
one under the sun.
considered all travail,
it work, that for this a
of his neighbour. This
and vexation of spirit.
th his hands together,
own flesh. Better *is*
th quietness, than both
with travail and vex-
.
rned, and I saw vanity
. There is one *alone*,
not a second; yea, he
child nor brother: yet
nd of all his labour;
s eye satisfied with
r *saith he*, For whom
do I labour, and bereave my soul of
good? This *is* also vanity, yea, it *is*
a sore travail.

Two *are* better than one; because
they have a good reward for their
labour. For if they fall, the one will
lift up his fellow: but woe to him
that is alone when he falleth; for
he hath not another to help him
up. Again, if two lie together, then
they have heat: but how can one
be warm *alone?* And if one prevail
against him, two shall withstand
him; and a threefold cord is not
quickly broken.

Better *is* a poor and a wise child
than an old and foolish king, who will
no more be admonished. For out of
prison he cometh to reign; whereas
also *he that is* born in his kingdom
becometh poor. I considered all the
living which walk under the sun, with
the second child that shall stand up
in his stead. *There is* no end of all
the people, *even* of all that have
been before them: they also that
come after shall not rejoice in him.
Surely this also *is* vanity and vexa-
tion of spirit.

Morning, Ecclesiastes V. July 13.

foot when thou goest
ouse of God, and be
hear, than to give the
ols: for they consider
do evil. Be not rash
th, and let not thine
to utter *any* thing be-
God *is* in heaven, and
th: therefore let thy
For a dream cometh
ultitude of business;
ice *is known* by mul-
s. When thou vowest
d, defer not to pay it;
pleasure in fools: pay
n hast vowed. Better
n shouldest not vow,
n shouldest vow and
er not thy mouth to
n to sin; neither say
e angel, that it *was*
an error: wherefore should God be
angry at thy voice, and destroy the
work of thine hands? For in the
multitude of dreams and many words
there are also *divers* vanities: but
fear thou God.

If thou seest the oppression of
the poor, and violent perverting of
judgment and justice in a province,
marvel not at the matter: for *He
That is* higher than the highest re-
gardeth; and *there be* higher than
they.

Moreover the profit of the earth
is for all: the king *himself* is served
by the field. He that loveth silver
shall not be satisfied with silver;
nor he that loveth abundance with
increase: this *is* also vanity. When
goods increase, they are increased
that eat them: and what good is

there to the owners thereof, saving the beholding *of them* with their eyes? The sleep of a labouring man *is* sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep. There is a sore evil *which* I have seen under the sun, *namely*, riches kept for the owners thereof to their hurt. But those riches perish by evil travail: and he begetteth a son, and *there is* nothing in his hand. As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand. And this also *is* a sore evil, *that* in all points as he came, so shall he go: and what profit hath he that hath laboured for the wi All his days also he eateth in da ness, and *he hath* much sorrow a wrath with his sickness.

Behold *that* which I have seen: *is* good and comely *for one* to and to drink, and to enjoy the g of all his labour that he taketh der the sun all the days of his which God giveth him: for it is portion. Every man also to w God hath given riches and we and hath given him power to thereof, and to take his portion, to rejoice in his labour; this is gift of God. For he shall not remember the days of his life; cause God answereth *him* in th of his heart.

JULY 13. Evening, ECCLESIASTES VI. JULY

THERE is an evil which I have seen under the sun, and it *is* common among men: A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this *is* vanity, and it *is* an evil disease.

If a man beget an hundred *children*, and live many years, so that the days of his years be many, and his soul be not filled with good, and also *that* he have no burial; I say, *that* an untimely birth *is* better than he. For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness. Moreover he hath not seen the sun, nor known *any thing:* this hath more rest than the other.

Yea, though he live a thousand years twice *told*, yet hath he no good: do not all go to one p All the labour of man *is* fo mouth, and yet the appetite filled. For what hath the wise than the fool? what hath the that knoweth to walk befor living?

Better *is* the sight of the eye the wandering of the desire: also vanity and vexation of That which hath been is nam ready, and it is known that man: neither may he contend him that is mightier than he.

Seeing there be many thing increase vanity, what *is* man th ter? For who knoweth what i for man in *this* life, all the d his vain life which he spendet shadow? for who can tell a man shall be after him under the s

JULY 14. Morning, ECCLESIASTES VII. JUL

A GOOD name *is* better than precious ointment; and the day of death than the day of one's birth.

It is better to go to the house of mourning, than to go to the house of feasting: for that *is* the end of all men; and the living will lay *it* to his heart. Sorrow *is* better than laughter: for by the sadness of the countenance the heart is mad ter. The heart of the wise *is* house of mourning; but the h fools *is* in the house of mirth better to hear the rebuke of th than for a man to hear the s fools. For as the crackling of under a pot, so *is* the laughter fool: this also *is* vanity.

pression maketh a wise
nd a gift destroyeth the
r *is* the end of a thing
inning thereof: *and* the
pirit *is* better than the
it. Be not hasty in thy
ngry: for anger resteth
of fools. Say not thou,
cause that the former
tter than these? for thou
uire wisely concerning

good with an inherit-
it there is profit to them
sun. For wisdom *is* a
l money *is* a defence:
llency of knowledge *is*,
giveth life to them that
sider the work of God:
make *that* straight, which
le crooked? In the day
be joyful, but in the day
consider: God also hath
over against the other,
at man should find no-
him. All *things* have I
ays of my vanity: there
n that perisheth in his
s, and there is a wicked
olongeth *his life* in his
Be not righteous over
her make thyself over
shouldest thou destroy
not over much wicked,
ou foolish: why should-
before thy time? *It is*
ou shouldest take hold
of this; yea, also from this withdraw
not thine hand: for he that feareth
God shall come forth of them all.
Wisdom strengtheneth the wise more
than ten mighty *men* which are in
the city. For *there is* not a just man
upon earth, that doeth good, and
sinneth not. Also take no heed un-
to all words that are spoken; lest
thou hear thy servant curse thee:
for oftentimes also thine own heart
knoweth that thou thyself likewise
hast cursed others.

All this have I proved by wisdom:
I said, I will be wise; but it *was*
far from me. That which is far off,
and exceeding deep, who can find it
out? I applied mine heart to know,
and to search, and to seek out wis-
dom, and the reason *of things*, and
to know the wickedness of folly, even
of foolishness *and* madness: and I
find more bitter than death the wo-
man, whose heart *is* snares and nets,
and her hands *as* bands: whoso
pleaseth God shall escape from her;
but the sinner shall be taken by her.
Behold, this have I found, saith the
preacher, *counting* one by one, to
find out the account: which yet my
soul seeketh, but I find not: one man
among a thousand have I found; but
a woman among all those have I not
found. Lo, this only have I found,
that God hath made man upright;
but they have sought out many in-
ventions.

Evening, ECCLESIASTES VIII. JULY 14.

as the wise *man*? and
knoweth the interpre-
hing? a man's wisdom
face to shine, and the
is face shall be changed.
ee to keep the king's
nt, and *that* in regard
f God. Be not hasty to
sight: stand not in an
or he doeth whatsoever
a. Where the word of
ere is power: and who
him, What doest thou?
eth the commandment
evil thing: and a *wise*
man's heart discerneth both time
and judgment.

Because to every purpose there
is time and judgment, therefore the
misery of man *is* great upon him.
For he knoweth not that which shall
be: for who can tell him when it
shall be? *There is* no man that hath
power over the spirit to retain the
spirit; neither *hath he* power in the
day of death: and *there is* no dis-
charge in *that* war; neither shall
wickedness deliver those that are
given to it. All this have I seen,
and applied my heart unto every

work that is done under the sun: *there is* a time wherein one man ruleth over another to his own hurt. And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done: this *is* also vanity. Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

Though a sinner do evil an hundred times, and his *days* be prolonged, yet surely I know that it shall be well with them that fear God, which fear before Him: but it shall not be well with the wicked, neither shall he prolong *his* days, *which are* as a shadow; because he feareth not before God. There is a vanity which is done upon the earth; that there be just *men*, unto whom it happeneth according to the work of the wicked; again, there be wicked men, to whom it happeneth according to the work of the righteous: I said that this also *is* vanity. Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry: for that shall abide with him of his labour the days of his life, which God giveth him under the sun.

When I applied mine heart to know wisdom, and to see the business that is done upon the earth: (for also *there is that* neither day nor night seeth sleep with his eyes:) then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labour to seek *it* out, yet he shall not find *it;* yea further; though a wise *man* think to know it, yet shall he not be able to find it.

JULY 15. Morning, ECCLESIASTES IX. JULY 15.

FOR all this I considered in my heart even to declare all this, that the righteous, and the wise, and their works, *are* in the hand of God: no man knoweth either love or hatred *by* all *that is* before them. All *things come* alike to all: *there is* one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as *is* the good, so *is* the sinner; *and* he that sweareth, as *he* that feareth an oath. This *is* an evil among all *things* that are done under the sun, that *there is* one event unto all: yea, also the heart of the sons of men is full of evil, and madness *is* in their heart while they live, and after that *they go* to the dead.

For to him that is joined to all the living there is hope: for a living dog is better than a dead lion. For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is *forgotten.* Also their love, and their *hatred,* and their envy, is now perished; neither have they any more a portion for ever in any *thing* that is done under the sun.

Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works. Let thy garments be always white; and let thy head lack no ointment. Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which He hath given thee under the sun, all the days of thy vanity: for that is thy portion in *this* life, and in thy labour which thou takest under the sun. Whatsoever thy hand findeth to do, do *it* with thy might; for there *is* no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

I returned, and saw under the sun, that the race *is* not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all. For man also knoweth not his time: as the fishes that are

evil net, and as the birds
ught in the snare; so
s of men snared in an
hen it falleth suddenly

om have I seen also
n, and it *seemed* great
here was a little city,
n within it; and there
at king against it, and
nd built great bulwarks
now there was found in
it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man. Then said I, Wisdom *is* better than strength: nevertheless the poor man's wisdom *is* despised, and his words are not heard. The words of wise *men are* heard in quiet more than the cry of him that ruleth among fools. Wisdom *is* better than weapons of war: but one sinner destroyeth much good.

Evening, ECCLESIASTES X. JULY 15.

ies cause the ointment
apothecary to send forth
avour: *so doth* a little
at is in reputation for
honour. A wise man's
his right hand; but a
at his left. Yea also,
at is a fool walketh by
is wisdom faileth *him*,
h to every one *that* he
f the spirit of the ruler
inst thee, leave not thy
yielding pacifieth great
here is an evil *which* I
nder the sun, as an error
eedeth from the ruler:
n great dignity, and the
low place. I have seen
on horses, and princes
ervants upon the earth.
geth a pit shall fall into
pso breaketh an hedge,
hall bite him. Whoso
nes shall be hurt there-
he that cleaveth wood
angered thereby. If the
rt, and he do not whet
en must he put to more
ut wisdom *is* profitable
Surely the serpent will
t enchantment; and a
babbler is no better. The words of a wise man's mouth *are* gracious; but the lips of a fool will swallow up himself. The beginning of the words of his mouth *is* foolishness: and the end of his talk *is* mischievous madness. A fool also is full of words: a man cannot tell what shall be; and what shall be after him, who can tell him? The labour of the foolish weareth every one of them, because he knoweth not how to go to the city.

Woe to thee, O land, when thy king *is* a child, and thy princes eat in the morning! Blessed *art* thou, O land, when thy king *is* the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness! By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through. A feast is made for laughter, and wine maketh merry: but money answereth all *things*.

Curse not the king, no not in thy thought; and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

Morning, ECCLESIASTES XI. JULY 16.

bread upon the waters:
shalt find it after many
a portion to seven, and
t; for thou knowest not
hall be upon the earth.
ds be full of rain, they
selves upon the earth:
and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be. He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap. As thou *knowest* not what *is* the way of the

spirit, *nor* how the bones *do grow* in the womb of her that is with child: even so thou knowest not the works of God Who maketh all. In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both *shall be* alike good.

Truly the light *is* sweet, and a pleasant *thing it is* for the eyes to behold the sun: but if a man live many years, *and* rejoice in them all; yet let him remember of darkness; for they shall All that cometh *is* vanity.

Rejoice, O young mar youth; and let thy he thee in the days of thy y walk in the ways of th and in the sight of thine know thou, that for all th God will bring thee into Therefore remove sorrow heart, and put away evil flesh: for childhood and vanity.

JULY 16. Evening, ECCLESIASTES XII.

REMEMBER now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low; also *when* they shall be afraid of *that which is* high, and fears *shall be* in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. T the dust return to the e was: and the spirit sh unto God Who gave it.

Vanity of vanities, saith t er; all *is* vanity. And mo cause the preacher was w taught the people knowl he gave good heed, and *and* set in order many The preacher sought to fi ceptable words: and *that* written *was* upright, *eve* truth. The words of th as goads, and as nails f the masters of assemblies given from one shepherd ther, by these, my son, be ed: of making many boo no end; and much study riness of the flesh.

Let us hear the con the whole matter: Fear keep His commandment *is* the whole *duty* of man shall bring every work ment, with every secret t ther *it be* good, or wh evil.

JULY 17. Morning, JEREMIAH I.

THE words of Jeremiah the son of Hilkiah, of the priests that *were* in Anathoth in the land of Benjamin: to whom the word of the LORD came in the days of Josiah the son of Amon king of Judah, in *the thirteenth* year of his reign. It came also in the days of the son of Josiah king unto the end of the ele of Zedekiah the son of of Judah, unto the carryi Jerusalem captive in the Then the word of the

me, saying, Before I formed
n the belly I knew thee; and
thou camest forth out of the
I sanctified thee, *and* I ordain-
e a prophet unto the nations.
said I, Ah, Lord GOD! behold,
not speak: for I *am* a child.
the LORD said unto me, Say
am a child: for thou shalt go
that I shall send thee, and
oever I command thee thou
speak. Be not afraid of their
for I *am* with thee to deliver
aith the LORD. Then the LORD
rth His hand, and touched my
. And the LORD said unto me,
d, I have put My words in thy
. See, I have this day set thee
he nations and over the king-
to root out, and to pull down,
destroy, and to throw down,
d, and to plant.
eover the word of the LORD
unto me, saying, Jeremiah,
eest thou? And I said, I see
of an almond tree. Then said
ORD unto me, Thou hast well
for I will hasten My word to
m it. And the word of the
came unto me the second
aying, What seest thou? And
, I see a seething pot; and
the face thereof *is* toward the north.
Then the LORD said unto me, Out of
the north an evil shall break forth
upon all the inhabitants of the land.
For, lo, I will call all the families
of the kingdoms of the north, saith
the LORD; and they shall come, and
they shall set every one his throne
at the entering of the gates of Je-
rusalem, and against all the walls
thereof round about, and against all
the cities of Judah. And I will utter
My judgments against them touch-
ing all their wickedness, who have
forsaken Me, and have burned in-
cense unto other gods, and worship-
ped the works of their own hands.

Thou therefore gird up thy loins,
and arise, and speak unto them all
that I command thee: be not dis-
mayed at their faces, lest I confound
thee before them. For, behold, I
have made thee this day a defenced
city, and an iron pillar, and brasen
walls against the whole land, against
the kings of Judah, against the
princes thereof, against the priests
thereof, and against the people of
the land. And they shall fight against
thee; but they shall not prevail
against thee; for I *am* with thee,
saith the LORD, to deliver thee.

17. Evening, JEREMIAH II. JULY 17.

OREOVER the word of the
LORD came to me, saying, Go
ry in the ears of Jerusalem,
, Thus saith the LORD; I re-
er thee, the kindness of thy
, the love of thine espousals,
thou wentest after Me in the
ness, in a land *that was* not
Israel *was* holiness unto the
and the firstfruits of his in-
: all that devour him shall
; evil shall come upon them,
he LORD. Hear ye the word
LORD, O house of Jacob, and
families of the house of Israel:
saith the LORD, What ini-
are your fathers found in
that they are gone far from Me,
e walked after vanity, and
me vain? Neither *said they,*
Where *is* the LORD That brought us
up out of the land of Egypt, That led
us through the wilderness, through a
land of deserts and of pits, through
a land of drought, and of the sha-
dow of death, through a land that
no man passed through, and where
no man dwelt? And I brought you
into a plentiful country, to eat the
fruit thereof and the goodness there-
of; but when ye entered, ye defiled
My land, and made Mine heritage
an abomination. The priests said
not, Where *is* the LORD? and they
that handle the law knew Me not:
the pastors also transgressed against
Me, and the prophets prophesied by
Baal, and walked after *things that*
do not profit.

Wherefore I will yet plead with

people have committed two evils; they have forsaken Me the fountain of living waters, *and* hewed them out cisterns, broken cisterns, that can hold no water.

Is Israel a servant? *is* he a home-born *slave?* why is he spoiled? The young lions roared upon him, *and* yelled, and they made his land waste: his cities are burned without inhabitant. Also the children of Noph and Tahapanes have broken the crown of thy head. Hast thou not procured this unto thyself, in that thou hast forsaken the LORD thy God, when He led thee by the way? And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river? Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that *it is* an evil *thing* and bitter, that thou hast forsaken the LORD thy God, and that My fear *is* not in thee, saith the Lord GOD of hosts.

For of old time I have broken thy yoke, *and* burst thy bands; and thou saidst, I will not transgress; when upon every high hill and under every

loved strangers, a
I go. As the thie
he is found, so is t
ashamed; they,
princes, and their
prophets, saying
art my father; an
hast brought me
have turned *thei*
and not *their* face
of their trouble th
and save us. B
gods that thou ha
them arise, if the
the time of thy tr
ing to the numbe
thy gods, O Judah
ye plead with Me?
gressed against M
In vain have I s
dren; they receiv
your own sword h
prophets, like a de

O generation, se
the LORD. Have
ness unto Israel?
ness? wherefore s
are lords; we wi
unto Thee? Can
ornaments, *or* a
yet My people h
days without nun

about so much to change thy way? thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria. Yea, thou shalt go forth from him, and thine hands upon thine head: for the LORD hath rejected thy confidences, and thou shalt not prosper in them.

JULY 18. **Morning, JEREMIAH III.** JULY 18.

THEY say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot with many lovers; yet return again to Me, saith the LORD. Lift up thine eyes unto the high places, and see where thou hast not been lien with. In the ways hast thou sat for them, as the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms and with thy wickedness. Therefore the showers have been withholden, and there hath been no latter rain; and thou hadst a whore's forehead, thou refusedst to be ashamed. Wilt thou not from this time cry unto Me, My Father, Thou *art* the guide of my youth? Will He reserve *His anger* for ever? Will He keep *it* to the end? Behold, thou hast spoken and done evil things as thou couldest.

The LORD said also unto me in the days of Josiah the king, Hast thou seen *that* which backsliding Israel hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot. And I said after she had done all these *things*, Turn thou unto Me. But she returned not. And her treacherous sister Judah saw *it*. And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also. And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks. And yet for all this her treacherous sister Judah hath not turned unto Me with her whole heart, but feignedly, saith the LORD. And the LORD said unto me, The backsliding Israel hath justified herself more than treacherous Judah.

Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the LORD; *and* I will not cause Mine anger to fall upon you: for I *am* merciful, saith the LORD, *and* I will not keep *anger* for ever. Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed My voice, saith the LORD. Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion: and I will give you pastors according to Mine heart, which shall feed you with knowledge and understanding. And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD: neither shall it come to mind: neither shall they remember it; neither shall they visit *it;* neither shall *that* be done any more. At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers. But I said, How shall I put thee among the children, and

of the children of Israel: for they have perverted their way, *and* they have forgotten the LORD their God. Return, ye backsliding children, *and* I will heal your backslidings. Be-

covereth us:
against the L
our fathers, f
unto this day,
the voice of th

JULY 18. Evening, JEREMIAH IV.

IF thou wilt return, O Israel, saith the LORD, return unto Me: and if thou wilt put away thine abominations out of My sight, then shalt thou not remove. And thou shalt swear, The LORD liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in Him, and in Him shall they glory.

For thus saith the LORD to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns. Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest My fury come forth like fire, and burn that none can quench *it*, because of the evil of your doings. Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land: cry, gather together, and say, Assemble yourselves, and let us go into the de-

LORD is not t
And it shall
day, saith the
of the king s
heart of the pr
shall be asto
phets shall w
Ah, Lord Go
greatly deceiv
Jerusalem, sa
peace; where
unto the soul.
be said to this
salem, A dry w
in the wilderne
ter of My peo
cleanse, *even*
places shall c
also will I g
them. Behold,
clouds, and hi
a whirlwind:
than eagles.
are spoiled. O

rebellious against Me, saith the
LORD. Thy way and thy doings have
procured these *things* unto thee;
this is thy wickedness, because it
is bitter, because it reacheth unto
thine heart.

My bowels, my bowels! I am
pained at my very heart; my heart
maketh a noise in me; I cannot
hold my peace, because thou hast
heard, O my soul, the sound of the
trumpet, the alarm of war. De-
struction upon destruction is cried;
for the whole land is spoiled: sud-
denly are my tents spoiled, *and* my
curtains in a moment. How long
shall I see the standard, *and* hear
the sound of the trumpet? For My
people *is* foolish, they have not
known Me; they *are* sottish chil-
dren, and they have none under-
standing: they *are* wise to do evil,
but to do good they have no know-
ledge. I beheld the earth, and, lo,
it was without form, and void; and
the heavens, and they *had* no light.
I beheld the mountains, and, lo, they
trembled, and all the hills moved
lightly. I beheld, and, lo, *there was*
no man, and all the birds of the
heavens were fled. I beheld, and,
lo, the fruitful place *was* a wilder-
ness, and all the cities thereof were
broken down at the presence of the
LORD, *and* by His fierce anger.
For thus hath the LORD said, The
whole land shall be desolate; yet
will I not make a full end. For
this shall the earth mourn, and the
heavens above be black: because I
have spoken *it*, I have purposed *it*,
and will not repent, neither will I
turn back from it. The whole city
shall flee for the noise of the horse-
men and bowmen; they shall go
into thickets, and climb up upon the
rocks: every city *shall be* forsaken,
and not a man dwell therein. And
when thou *art* spoiled, what wilt
thou do? Though thou clothest thy-
self with crimson, though thou deck-
est thee with ornaments of gold,
though thou rentest thy face with
painting, in vain shalt thou make
thyself fair; *thy* lovers will despise
thee, they will seek thy life. For I
have heard a voice as of a woman
in travail, *and* the anguish as of her
that bringeth forth her first child,
the voice of the daughter of Zion,
that bewaileth herself, *that* spread-
eth her hands, *saying*, Woe *is* me
now! for my soul is wearied because
of murderers.

Morning, JEREMIAH V. JULY 19.

RUN ye to and fro through the
streets of Jerusalem, and see
and know, and seek in the
places thereof, if ye can find
a man, if there be *any* that exe-
cuteth judgment, that seeketh the
truth; and I will pardon it. And
though they say, The LORD liveth;
surely they swear falsely. O LORD,
are not Thine eyes upon the truth?
Thou hast stricken them, but they
were not grieved; Thou hast con-
sumed them, *but* they have refused
to receive correction: they have
made their faces harder than a rock;
they have refused to return. There-
fore I said, Surely these *are* poor;
they are foolish: for they know not
the way of the LORD, *nor* the judg-
ment of their God. I will get *me*
unto the great men, and will speak
unto them; for they have known
the way of the LORD, *and* the judg-
ment of their God: but these have
altogether broken the yoke, *and*
burst the bonds. Wherefore a lion
out of the forest shall slay them,
and a wolf of the evenings shall
spoil them, a leopard shall watch
over their cities: every one that
goeth out thence shall be torn in
pieces: because their transgressions
are many, *and* their backslidings
are increased.

How shall I pardon thee for this?
thy children have forsaken Me, and
sworn by *them that are* no gods:
when I had fed them to the full,
they then committed adultery, and
assembled themselves by troops in

the harlots' houses. They were *as* fed horses in the morning: every one neighed after his neighbour's wife. Shall I not visit for these *things*? saith the LORD: and shall not My soul be avenged on such a nation as this?

Go ye up upon her walls, and destroy; but make not a full end: take away her battlements; for they *are* not the LORD's. For the house of Israel and the house of Judah have dealt very treacherously against Me, saith the LORD. They have belied the LORD, and said, *It is* not He; neither shall evil come upon us; neither shall we see sword nor famine: and the prophets shall become wind, and the word *is* not in them: thus shall it be done unto them. Wherefore thus saith the LORD God of hosts, Because ye speak this word, behold, I will make My words in thy mouth fire, and this people wood, and it shall devour them. Lo, I will bring a nation upon you from far, O house of Israel, saith the LORD: it *is* a mighty nation, it *is* an ancient nation, a nation whose language thou knowest not, neither understandest what they say. Their quiver *is* as an open sepulchre, they *are* all mighty men. And they shall eat up thine harvest, and thy bread, *which* thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig trees: they shall impoverish thy fenced cities, wherein thou trustedst, with the sword. Nevertheless in those days, saith the LORD, I will not make a full end with you.

And it shall come to pass, when ye shall say, Wherefore doeth the LORD our God all these *things* unto us? then shalt thou answer them, Like as ye have forsaken Me, and served strange gods in your land, so shall ye serve strangen *that is* not your's. Deck the house of Jacob, and in Judah, saying, Hear n foolish people, and with standing; which have ey not; which have ears, and Fear ye not Me? saith will ye not tremble at My which have placed the sa bound of the sea by a decree, that it cannot pa though the waves thereof selves, yet can they no though they roar, yet ca pass over it? But this a revolting and a rebelli they are revolted and go say they in their heart, I fear the LORD our God, rain, both the former and in his season: He reserv the appointed weeks of t

Your iniquities have tu these *things*, and your withholden good *things* For among My people wicked *men*: they lay that setteth snares; they they catch men. As a of birds, so *are* their ho deceit: therefore they great, and waxen rich, waxen fat, they shine: overpass the deeds of t they judge not the caus of the fatherless, yet th and the right of the ne not judge. Shall I not vi *things*? saith the LORD My soul be avenged on tion as this?

A wonderful and ho is committed in the lan phets prophesy falsely priests bear rule by th and My people love *to* and what will ye do thereof?

JULY 19. Evening, JEREMIAH VI.

O YE children of Benjamin, gather yourselves to flee out of *the midst* of Jerusalem, and blow the trumpet in Tekoa, a sign of fire in Beth-ha evil appeareth out of th

ction. I have likened
r of Zion to a comely
woman. The shepherds
locks shall come unto
hall pitch *their* tents
ound about; they shall
e in his place. Prepare
nst her; arise, and let
oon. Woe unto us! for
a away, for the shadows
ng are stretched out.
et us go by night, and
her palaces.
ath the LORD of hosts
down trees, and cast
inst Jerusalem: this *is*
visited; she *is* wholly
the midst of her. As
asteth out her waters,
h out her wickedness:
spoil is heard in her;
ontinually *is* grief and
thou instructed, O Je-
My soul depart from
make thee desolate, a
bited.
the LORD of hosts,
roughly glean the rem-
l as a vine: turn back
a grapegatherer into
To whom shall I speak,
rning, that they may
, their ear *is* uncircum-
y cannot hearken: be-
d of the LORD is unto
ach; they have no de-
Therefore I am full of
he LORD; I am weary
in: I will pour it out
dren abroad, and upon
of young men toge-
n the husband with the
taken, the aged with
ll of days. And their
be turned unto others,
ds and wives together:
tch out My hand upon
ts of the land, saith
For from the least of
o the greatest of them
given to covetousness;
prophet even unto
ry one dealeth falsely.
aled also the hurt *of*
of My people slightly,

saying, Peace, peace; when *there is* no peace. Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time *that* I visit them they shall be cast down, saith the LORD. Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where *is* the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk *therein*. Also I set watchmen over you, *saying*, Hearken to the sound of the trumpet. But they said, We will not hearken.

Therefore hear, ye nations, and know, O congregation, what *is* among them. Hear, O earth: behold, I will bring evil upon this people, *even* the fruit of their thoughts, because they have not hearkened unto My words, nor to My law, but rejected it. To what purpose cometh there to Me incense from Sheba, and the sweet cane from a far country? your burnt offerings *are* not acceptable, nor your sacrifices sweet unto Me. Therefore thus saith the LORD, Behold, I will lay stumblingblocks before this people, and the fathers and the sons together shall fall upon them; the neighbour and his friend shall perish. Thus saith the LORD, Behold, a people cometh from the north country, and a great nation shall be raised from the sides of the earth. They shall lay hold on bow and spear; they *are* cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion. We have heard the fame thereof: our hands wax feeble: anguish hath taken hold of us, *and* pain, as of a woman in travail. Go not forth into the field, nor walk by the way; for the sword of the enemy *and* fear *is* on every side.

O daughter of My people, gird *thee* with sackcloth, and wallow thyself in ashes: make thee mourning, *as for* an only son, most bit

Stand in the gate of the LORD'S house, and proclaim there this word, and say, Hear the word of the LORD, all *ye of* Judah, that enter in at these gates to worship the LORD. Thus saith the LORD of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, *are* these. For if ye throughly amend your ways and your doings; if ye throughly execute judgment between a man and his neighbour; *if* ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; and come and stand before Me in this house, which is called by My name, and say, We are delivered to do all these abominations? Is this house, which is

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ground; and it s
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Thus saith the
God of Israel: B

nanded you, that it may be well
you. But they hearkened not,
inclined their ear, but walked
e counsels *and* in the imagina-
of their evil heart, and went
ward, and not forward. Since
day that your fathers came forth
of the land of Egypt unto this
I have even sent unto you all
servants the prophets, daily ris-
up early and sending *them:* yet
hearkened not unto Me, nor in-
d their ear, but hardened their
: they did worse than their fa-
. Therefore thou shalt speak
hese words unto them; but they
not hearken to thee: thou shalt
call unto them; but they will
nswer thee. But thou shalt say
them, This *is* a nation that
eth not the voice of the LORD
God, nor receiveth correction:
is perished, and is cut off from
mouth. Cut off thine hair, *O*
salem, and cast *it* away, and
up a lamentation on high places;
e LORD hath rejected and for-
the generation of His wrath.

For the children of Judah have done evil in My sight, saith the LORD: they have set their abominations in the house which is called by My name, to pollute it. And they have built the high places of Tophet, which *is* in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded *them* not, neither came it into My heart.

Therefore, behold, the days come, saith the LORD, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: for they shall bury in Tophet, till there be no place. And the carcases of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray *them* away. Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be desolate.

that time, saith the LORD, they
shall bring out the bones of the
of Judah, and the bones of his
s, and the bones of the priests,
he bones of the prophets, and
nes of the inhabitants of Je-
m, out of their graves: and
shall spread them before the
nd the moon, and all the host
aven, whom they have loved,
whom they have served, and
whom they have walked, and
they have sought, and whom
have worshipped: they shall
gathered, nor be buried; they
be for dung upon the face of
rth. And death shall be chosen
than life by all the residue of
hat remain of this evil family,
remain in all the places whi-
have driven them, saith the
of hosts.
eover thou shalt say unto
Thus saith the LORD; *Shall*

they fall, and not arise? shall he turn away, and not return? Why *then* is this people of Jerusalem slidden back by a perpetual backsliding? they hold fast deceit, they refuse to return. I hearkened and heard, *but* they spake not aright: no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle. Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but My people know not the judgment of the LORD. How do ye say, We *are* wise, and the law of the LORD *is* with us? Lo, certainly in vain made He *it;* the pen of the scribes *is* in vain. The wise *men* are ashamed, they are dismayed and taken: lo, they have rejected the *word of* the LORD; and what wis-

abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the LORD.

I will surely consume them, saith the LORD: *there shall be* no grapes on the vine, nor figs on the fig tree, and the leaf shall fade; and *the things that* I have given them shall pass away from them. Why do we sit still? assemble yourselves, and let us enter into the defenced cities, and let us be silent there: for the LORD our God hath put us to silence, and given us water of gall to drink, because we have sinned against the LORD. We looked for peace, but no

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JULY 21. **Morning, JEREMIAH IX**

OH that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them! for they *be* all adulterers, an assembly of treacherous men. And they bend

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D saith, Because they
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nor their fathers have
I will send a sword
till I have consumed

the LORD of hosts,
and call for the mourn-
that they may come;
cunning *women*, that
ne: and let them make
ke up a wailing for us,
s may run down with
r eyelids gush out with

up into our windows, *and* is entered into our palaces, to cut off the children from without, *and* the young men from the streets. Speak, Thus saith the LORD, Even the carcases of men shall fall as dung upon the open field, and as the handful after the harvestman, and none shall gather *them*. Thus saith the LORD, Let not the wise *man* glory in his wisdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth Me, that I *am* the LORD Which exercise lovingkindness, judgment, and righteousness, in the earth: for in these *things* I delight, saith the LORD. Behold, the days come, saith the LORD, that I will punish all *them which are* circumcised with the uncircumcised; Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all *that are* in the utmost corners, that dwell in the wilderness: for all *these* nations *are* uncircumcised, and all the house of Israel *are* uncircumcised in the heart.

all the wise *men* of the nations, and in all their kingdoms, *there is* none like unto Thee. But they are altogether brutish and foolish: the stock *is* a doctrine of vanities. Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple *is* their clothing: they *are* all the work of cunning *men*. But the LORD *is* the true God, He *is* the living God, and an everlasting King: at His wrath the earth shall tremble, and the nations shall not be able to abide His indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, *even* they shall perish from the earth, and from under these heavens. He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion. When He uttereth His voice, *there is* a multitude of waters in the heavens, and He causeth the vapours to ascend from the ends of the earth; He maketh lightnings with rain, and bringeth forth the wind out of His treasures. Every man is brutish in *his* knowledge: every founder is confounded by the graven image: for his molten image *is* falsehood, and *there is* no breath in them. They *are* vanity, *and* the work of errors: in the time of their visitation they shall perish. The portion of Jacob *is* not like them: for He *is* the former of all *things;* and Israel *is* the rod of His inheritance: The LORD of hosts *is* His name.

Gather up thy wares out of the land, O inhabitant of the fortress. For thus saith the LORD, Behold, I will sling out the inhabitants of the land at this once, and will distress them, that they may find *it so*. Woe is me for my hurt! my wound is grievous: but I said, Truly this is a grief, and I must bear it. My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they *are* not: *there is* none to stretch forth my tent any more, and to set up my curtains. For the pastors are become brutish, and have not sought the LORD: therefore they shall not prosper, and all their flocks shall be scattered. Behold, the noise of the bruit is come, and a great commotion out of the north country, to make the cities of Judah desolate, *and* a den of dragons. O LORD, I know that the way of man *is* not in himself: *it is* not in man that walketh to direct his steps. O LORD, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. Pour out Thy fury upon the heathen that know Thee not, and upon the families that call not on Thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.

JULY 22. Morning, JEREMIAH XI. JULY

THE word that came to Jeremiah from the LORD, saying, Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem; and say thou unto them, Thus saith the LORD God of Israel; Cursed *be* the man that obeyeth not the words of this covenant, which I commanded your fathers in the day *that* I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey My voice, and do them, according to *all which* I command you: so shall ye be My people, and I will be your God: that I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as *it is* this day. Then answered I, and said, So be it, O LORD. Then the LORD said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them. For I earnestly protested unto your fathers in the day that I brought them up out of the land

unto this day, rising
otesting, saying, Obey
et they obeyed not, nor
ear, but walked every
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nanded *them* to do; but
n not. And the LORD
, A conspiracy is found
n of Judah, and among
ts of Jerusalem. They
ck to the iniquities of
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My covenant which I
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he cities of Judah and
Jerusalem go, and cry
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hey shall not save them
time of their trouble.
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eful thing, *even* altars
se unto Baal. There-
thou for this people,
p a cry or prayer for
will not hear *them* in
they cry unto Me for
What hath My belov-
Mine house, *seeing* she
lewdness with many,
and the holy flesh is passed from thee? when thou doest evil, then thou rejoicest. The LORD called thy name, A green olive tree, fair, *and* of goodly fruit: with the noise of a great tumult He hath kindled fire upon it, and the branches of it are broken. For the LORD of hosts, That planted thee, hath pronounced evil against thee, for the evil of the house of Israel and of the house of Judah, which they have done against themselves to provoke Me to anger in offering incense unto Baal. And the LORD hath given me knowledge *of it*, and I know *it:* then Thou shewedst me their doings. But I *was* like a lamb *or* an ox *that* is brought to the slaughter; and I knew not that they had devised devices against me, *saying*, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered. But, O LORD of hosts, That judgest righteously, That triest the reins and the heart, let me see Thy vengeance on them: for unto Thee have I revealed my cause. Therefore thus saith the LORD of the men of Anathoth, that seek thy life, saying, Prophesy not in the name of the LORD, that thou die not by our hand: therefore thus saith the LORD of hosts, Behold, I will punish them: the young men shall die by the sword; their sons and their daughters shall die by famine: and there shall be no remnant of them: for I will bring evil upon the men of Anathoth, *even* the year of their visitation.

Evening, JEREMIAH XII. JULY 22.

US *art* Thou, O LORD,
plead with Thee: yet
ith Thee of *Thy* judg-
efore doth the way of
rosper? *wherefore* are
y that deal very trea-
hou hast planted them,
taken root: they grow,
g forth fruit: Thou *art*
mouth, and *far from*
their reins. But Thou, O LORD, knowest me: Thou hast seen me, and tried mine heart toward Thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter. How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? the beasts are consumed, and the birds; because

they said, He shall not see our last end. If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and *if* in the land of peace, *wherein* thou trustedst, *they wearied thee*, then how wilt thou do in the swelling of Jordan? For even thy brethren, and the house of thy father, even they have dealt treacherously with thee; yea, they have called a multitude after thee: believe them not, though they speak fair words unto thee.

I have forsaken Mine house, I have left Mine heritage; I have given the dearly beloved of My soul into the hand of her enemies. Mine heritage is unto Me as a lion in the forest; it crieth out against Me: therefore have I hated it. Mine heritage *is* unto Me *as* a speckled bird, the birds round about *are* against her; come ye, assemble all the beasts of the field, come to devour. Many pastors have destroyed My vineyard, they have trodden My portion under foot, they have made My pleasant portion a desolate wilderness. They have made it desolate, *and being* desolate it mourneth unto Me; the whole land is made desolate, because no man layeth *it* to heart. The spoilers are come upon all high places thro the wilderness: for the sword of LORD shall devour from the *one* of the land even to the *other* end the land: no flesh shall have pe They have sown wheat, but sh reap thorns: they have put the selves to pain, *but* shall not pro and they shall be ashamed of y revenues because of the fierce an of the LORD.

Thus saith the LORD against Mine evil neighbours, that touch inheritance which I have caused people Israel to inherit; Behold, will pluck them out of their la and pluck out the house of Jud from among them. And it shall co to pass, after that I have pluck them out I will return, and ha compassion on them, and will bri them again, every man to his her age, and every man to his land. A it shall come to pass, if they diligently learn the ways of M people, to swear by My name, T LORD liveth; as they taught people to swear by Baal; th shall they be built in the mi of My people. But if they not obey, I will utterly pluck and destroy that nation, saith LORD.

JULY 23. **Morning, JEREMIAH XIII.** JULY

THUS saith the LORD unto me, Go and get thee a linen girdle, and put it upon thy loins, and put it not in water. So I got a girdle according to the word of the LORD, and put *it* on my loins. And the word of the LORD came unto me the second time, saying, Take the girdle that thou hast got, which *is* upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock. So I went, and hid it by Euphrates, as the LORD commanded me. And it came to pass after many days, that the LORD said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there. Then I went to Euphrates, *and digged*, and took the girdle from the place where I had hid and, behold, the girdle was marr it was profitable for nothing. T the word of the LORD came u me, saying, Thus saith the Lo After this manner will I mar pride of Judah, and the great p of Jerusalem. This evil people, wh refuse to hear My words, which w in the imagination of their heart, walk after other gods, to serve th and to worship them, shall even as this girdle, which is good for thing. For as the girdle cleaveth the loins of a man, so have I ca to cleave unto Me the whole ho of Israel and the whole house Judah, saith the LORD; that th might be unto Me for a peo

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Israel, Every bottle
vith wine: and they
hee, Do we not cer-
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yourselves, sit down:
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down, *even* the crown of your glory. The cities of the south shall be shut up, and none shall open *them:* Judah shall be carried away captive all of it, it shall be wholly carried away captive. Lift up your eyes, and behold them that come from the north: where *is* the flock *that* was given thee, thy beautiful flock? What wilt thou say when he shall punish thee? for thou hast taught them *to be* captains, *and* as chief over thee: shall not sorrows take thee, as a woman in travail?

And if thou say in thine heart, Wherefore come these things upon me? For the greatness of thine iniquity are thy skirts discovered, *and* thy heels made bare. Can the Ethiopian change his skin, or the leopard his spots? *then* may ye also do good, that are accustomed to do evil. Therefore will I scatter them as the stubble that passeth away by the wind of the wilderness. This *is* thy lot, the portion of thy measures from Me, saith the LORD; because thou hast forgotten Me, and trusted in falsehood. Therefore will I discover thy skirts upon thy face, that thy shame may appear. I have seen thine adulteries, and thy neighings, the lewdness of thy whoredom, *and* thine abominations on the hills in the fields. Woe unto thee, O Jerusalem! wilt thou not be made clean? when *shall it* once *be?*

Evening, JEREMIAH XIV. JULY 23.

of the LORD that
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men were ashamed,
eir heads. *Yea, the*
hind also calved in the field, and forsook *it*, because there was no grass. And the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail, because *there was* no grass.

O LORD, though our iniquities testify against us, do Thou *it* for Thy name's sake: for our backslidings are many; we have sinned against Thee. O the Hope of Israel, the Saviour thereof in time of trouble, why shouldest Thou be as a stranger in the land, and as a wayfaring man *that* turneth aside to tarry for a

for this people for *their* good. When they fast, I will not hear their cry; and when they offer burnt offering and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

Then said I, Ah, Lord God! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place. Then the Lord said unto me, The prophets prophesy lies in My name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart. Therefore thus saith the Lord concerning the prophets that prophesy in My name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed. And the people

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the heavens give sh
Thou He, O Lord
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Thou hast made all

July 24. Morning, Jeremiah XV.

THEN said the Lord unto me, Though Moses and Samuel stood before Me, *yet* My mind *could* not *be* toward this people: cast *them*

appoint over them f
the Lord: the swo
the dogs to tear, a
the heaven, and th

rt gone backward: therefore stretch out My hand against and destroy thee; I am weary epenting. And I will fan them fan in the gates of the land; I bereave *them* of children, I destroy My people, *since* they not from their ways. Their s are increased to Me above nd of the seas: I have brought them against the mother of the g men a spoiler at noonday: I caused *him* to fall upon it sud-, and terrors upon the city. She hath borne seven languisheth: ath given up the ghost; her s gone down while *it was* yet she hath been ashamed and unded: and the residue of them I deliver to the sword before enemies, saith the LORD.

ee is me, my mother, that thou borne me a man of strife and n of contention to the whole I have neither lent on usury, en have lent to me on usury; ery one of them doth curse me. LORD said, Verily it shall be ith thy remnant; verily I will the enemy to entreat thee *well* time of evil and in the time liction. Shall iron break the rn iron and the steel? Thy nce and thy treasures will I o the spoil without price, and or all thy sins, even in all thy rs. And I will make *thee* to pass with thine enemies into a land *which* thou knowest not: for a fire is kindled in Mine anger, *which* shall burn upon you.

O LORD, thou knowest: remember me, and visit me, and revenge me of my persecutors; take me not away in Thy longsuffering: know that for Thy sake I have suffered rebuke. Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart: for I am called by Thy name, O LORD God of hosts. I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of Thy hand: for Thou hast filled me with indignation. Why is my pain perpetual, and my wound incurable, *which* refuseth to be healed? wilt Thou be altogether unto me as a liar, *and as* waters *that* fail? Therefore thus saith the LORD, If thou return, then will I bring thee again, *and* thou shalt stand before Me: and if thou take forth the precious from the vile, thou shalt be as My mouth: let them return unto thee; but return not thou unto them. And I will make thee unto this people a fenced brasen wall: and they shall fight against thee, but they shall not prevail against thee: for I *am* with thee to save thee and to deliver thee, saith the LORD. And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

r 24. Evening, JEREMIAH XVI. JULY 24.

E word of the LORD came also nto me, saying, Thou shalt not hee a wife, neither shalt thou ons or daughters in this place. us saith the LORD concerning ns and concerning the daugh- at are born in this place, and ning their mothers that bare and concerning their fathers egat them in this land; They die of grievous deaths; they ot be lamented; neither shall e buried; *but* they shall be g upon the face of the earth: ey shall be consumed *by the* sword, and by famine; and their carcases shall be meat for the fowls of heaven, and for the beasts of the earth. For thus saith the LORD, Enter not into the house of mourning, neither go to lament nor bemoan them: for I have taken away My peace from this people, saith the LORD, *even* lovingkindness and mercies. Both the great and the small shall die in this land: they shall not be buried, neither shall *men* lament for them, nor cut themselves, nor make themselves bald *for them*: neither shall men tear

themselves for them in mourning, to comfort them for the dead; neither shall *men* give them the cup of consolation to drink for their father or for their mother. Thou shalt not also go into the house of feasting, to sit with them to eat and to drink. For thus saith the LORD of hosts, the God of Israel; Behold, I will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

And it shall come to pass, when thou shalt shew this people all these words, and they shall say unto thee, Wherefore hath the LORD pronounced all this great evil against us? or what *is* our iniquity? or what *is* our sin that we have committed against the LORD our God? then shalt thou say unto them, Because your fathers have forsaken Me, saith the LORD, and have walked after other gods, and have served them, and have worshipped them, and have forsaken Me, and have not kept My law; and ye have done worse than your fathers; for, behold, ye walk every one after the imagination of his evil heart, that they may not hearken unto Me: therefore will I cast you out of this land into a land that ye know not, *neither* ye nor your fathers; and there shall ye serve other gods day and night; where I will not shew you favour.

Therefore, behold, the days come, saith the LORD, that it more be said, The LORD liv brought up the children out of the land of Egypt; LORD liveth, That brough children of Israel from th the north, and from all whither He had driven th I will bring them again land that I gave unto their

Behold, I will send f fishers, saith the LORD, shall fish them; and aft send for many hunters, shall hunt them from eve tain, and from every hill, of the holes of the rocks. eyes *are* upon all their w are not hid from My face, their iniquity hid from M And first I will recompe iniquity and their sin do cause they have defiled they have filled Mine in with the carcases of their and abominable things. O Strength, and my Fortress Refuge in the day of affli Gentiles shall come unto the ends of the earth, and Surely our fathers have lies, vanity, and *things* whe *is* no profit. Shall a man unto himself, and they *are* Therefore, behold, I will cause them to know, I them to know Mine hand might; and they shall k My name *is* The LORD.

JULY 26. Morning, JEREMIAH XVII.

THE sin of Judah *is* written with a pen of iron, *and* with the point of a diamond: *it is* graven upon the table of their heart, and upon the horns of your altars; whilst their children remember their altars and their groves by the green trees upon the high hills. O my mountain in the field, I will give thy substance *and* all thy treasures to the spoil, *and* thy high places for sin, throughout all thy borders. *And* thou, even thyself, shalt discontinue from thine herit gave thee; and I will cau serve thine enemies in the thou knowest not: for ye dled a fire in mine anger, burn for ever.

Thus saith the LORD; the man that trusteth in maketh flesh his arm, a heart departeth from th For he shall be like the the desert, and shall not good cometh; but shall i

s in the wilderness,
l and not inhabited.
man that trusteth in
whose hope the LORD
ll be as a tree planted
, and *that* spreadeth
y the river, and shall
heat cometh, but her
reen; and shall not be
year of drought, nei-
e from yielding fruit.
s deceitful above all
perately wicked: who
I the LORD search the
e reins, even to give
cording to his ways,
to the fruit of his
e partridge sitteth *on*
heth *them* not; *so* he
ches, and not by right,
m in the midst of his
is end shall be a fool.
high throne from the
he place of our sanc-
D, the hope of Israel,
Thee shall be asham-
that depart from Me
en in the earth, be-
e forsaken the LORD,
f living waters. Heal
nd I shall be healed;
I shall be saved: for
raise.
say unto me, Where
he LORD? let it come
e, I have not hastened
astor to follow Thee:
I desired the woeful
nowest: that which
lips was *right* before
t a terror unto me:
ope in the day of evil.
confounded that per-

of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem; and say unto them, Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates: Thus saith the LORD; Take heed to yourselves, and bear no burden on the sabbath day, nor bring *it* in by the gates of Jerusalem; neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers. But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction. And it shall come to pass, if ye diligently hearken unto Me, saith the LORD, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever. And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, unto the house of the LORD. But if ye will not hearken unto Me to hallow

of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make *it*. Then the word of the LORD came to me, saying, O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay *is* in the potter's hand, so *are* ye in Mine hand, O house of Israel. *At what* instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy *it;* if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And *at what* instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant *it;* if it do evil in My sight, that it obey not My voice, then I will repent of the good, wherewith I said I would benefit them.

Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the LORD; Behold, I frame evil against you, and devise a device against you: return ye now every one from his evil way, and make your ways and your doings good. And they said, There is no hope: but we will

make their land
perpetual hissin
passeth thereby
and wag his he
them as with a
the enemy; I w
back, and not t
of their calamity

Then said the
devise devices ag
the law shall n
priest, nor coun
nor the word
Come, and let us
tongue, and let
any of his words.
O LORD, and hea
them that conte
evil be recompe
they have digge
Remember that
to speak good fo
away Thy wrath
fore deliver up t
famine, and pou
the force of the
wives be bereave
and *be* widows;
be put to death;
be slain by the s
a cry be heard
when Thou shal
deals upon the

Morning, Jeremiah XIX. July 27.

ith the Lord, Go and get
er's earthen bottle, and
ancients of the people,
ancients of the priests;
h unto the valley of the
om, which *is* by the en-
east gate, and proclaim
words that I shall tell
ay, Hear ye the word of
kings of Judah, and in-
f Jerusalem; Thus saith
of hosts, the God of Is-
d, I will bring evil upon
he which whosoever hear-
s shall tingle. Because
forsaken Me, and have
his place, and have burn-
in it unto other gods,
er they nor their fathers
, nor the kings of Judah,
lled this place with the
nocents; they have built
h places of Baal, to burn
with fire *for* burnt offer-
aal, which I commanded
ake *it*, neither came *it*
ind: therefore, behold,
me, saith the Lord, that
shall no more be called
The valley of the son of
t The valley of slaughter.
make void the counsel of
Jerusalem in this place;
ause them to fall by the
e their enemies, and by
of them that seek their
heir carcases will I give
for the fowls of the hea-
the beasts of the earth.
make this city desolate,
ssing; every one that
passeth thereby shall be astonished and hiss because of all the plagues thereof. And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them.

Then shalt thou break the bottle in the sight of the men that go with thee, and shalt say unto them, Thus saith the Lord of hosts; Even so will I break this people and this city, as *one* breaketh a potter's vessel, that cannot be made whole again: and they shall bury *them* in Tophet, till *there be* no place to bury. Thus will I do unto this place, saith the Lord, and to the inhabitants thereof, and *even* make this city as Tophet: and the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet, because of all the houses upon whose roofs they have burned incense unto all the host of heaven, and have poured out drink offerings unto other gods. Then came Jeremiah from Tophet, whither the Lord had sent him to prophesy; and he stood in the court of the Lord's house; and said to all the people, Thus saith the Lord of hosts, the God of Israel; Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because they have hardened their necks, that they might not hear My words.

Evening, Jeremiah XX. July 27.

shur the son of Immer
est, who *was* also chief
the house of the Lord,
remiah prophesied these
m Pashur smote Jere-
ophet, and put him in
at *were* in the high gate
, which *was* by the house
of the Lord. And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The Lord hath not called thy name Pashur, but Magor-missabib. For thus saith the Lord, Behold, I will make thee a terror to thyself, and

of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon. And thou, Pashur, and all that dwell in thine house shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, to whom thou hast prophesied lies.

O LORD, Thou hast deceived me, and I was deceived: Thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me. For since I spake, I cried out, I cried violence and spoil; because the word of the LORD was made a reproach unto me, and a derision, daily. Then I said, I will not make mention of Him, nor speak any more in His name. But *His word* was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not *stay*.

For I heard the defaming of many, fear on every side. Report, *say they*,

fusion shall never
O LORD of hosts,
righteous, *and* see
the heart, let me s
on them: for unto
ed my cause. Sin
praise ye the Lo
delivered the soul
the hand of evildoe

Cursed *be* the d
born: let not the
mother bare me b
be the man who
my father, saying
born unto thee;
glad. And let th
cities which the
and repented not:
the cry in the
shouting at noon
slew me not fro
that my mother m
grave, and her w
great *with me*.
forth out of the w
and sorrow, that
consumed with sh

JULY 28. **Morning, JEREMIAH XXI.**

THE word which came unto Jeremiah from the LORD, when king Zedekiah sent unto him Pashur

Thus saith the Lo
Behold, I will tu
pons of war that

of a great pestilence. And after-
d, saith the LORD, I will deliver
kiah king of Judah, and his
ants, and the people, and such
re left in this city from the pes-
ce, from the sword, and from
famine, into the hand of Nebu-
drezzar king of Babylon, and
the hand of their enemies, and
the hand of those that seek their
; and he shall smite them with
edge of the sword; he shall not
e them, neither have pity, nor
mercy.
nd unto this people thou shalt
Thus saith the LORD; Behold,
before you the way of life, and
way of death. He that abideth
is city shall die by the sword,
by the famine, and by the pes-
e: but he that goeth out, and
h to the Chaldeans that be-
you, he shall live, and his life
be unto him for a prey. For I
have set my face against this city
for evil, and not for good, saith the
LORD: it shall be given into the
hand of the king of Babylon, and
he shall burn it with fire.

And touching the house of the king
of Judah, *say*, Hear ye the word of
the LORD; O house of David, thus
saith the LORD; Execute judgment
in the morning, and deliver *him that
is* spoiled out of the hand of the
oppressor, lest My fury go out like
fire, and burn that none can quench
it, because of the evil of your doings.
Behold, I *am* against thee, O inha-
bitant of the valley, *and* rock of the
plain, saith the LORD; which say,
Who shall come down against us?
or who shall enter into our habita-
tions? But I will punish you ac-
cording to the fruit of your doings,
saith the LORD: and I will kindle a
fire in the forest thereof, and it shall
devour all things round about it.

US saith the LORD; Go down
the house of the king of Ju-
nd speak there this word, and
Hear the word of the LORD,
of Judah, that sittest upon
rone of David, thou, and thy
ts, and thy people that enter
these gates: Thus saith the
; Execute ye judgment and
ousness, and deliver the spoil-
of the hand of the oppressor:
o no wrong, do no violence
stranger, the fatherless, nor
idow, neither shed innocent
in this place. For if ye do
hing indeed, then shall there
in by the gates of this house
sitting upon the throne of
, riding in chariots and on
, he, and his servants, and
ople. But if ye will not hear
words, I swear by Myself,
he LORD, that this house shall
a desolation. For thus saith
RD unto the king's house of
: Thou *art* Gilead unto Me,
head of Lebanon: *yet* surely
make thee a *wilderness, and*
cities *which* are not inhabited. And
I will prepare destroyers against
thee, every one with his weapons:
and they shall cut down thy choice
cedars, and cast *them* into the fire.
And many nations shall pass by this
city, and they shall say every man
to his neighbour, Wherefore hath
the LORD done thus unto this great
city? Then they shall answer, Be-
cause they have forsaken the cove-
nant of the LORD their God, and
worshipped other gods, and served
them.

Weep ye not for the dead, neither
bemoan him: *but* weep sore for him
that goeth away: for he shall return
no more, nor see his native country.
For thus saith the LORD touching
Shallum the son of Josiah king of
Judah, which reigned instead of
Josiah his father, which went forth
out of this place; He shall not re-
turn thither any more: but he shall
die in the place whither they have
led him captive, and shall see this
land no more.

Woe unto him that buildeth his

house by unrighteousness, and his chambers by wrong; *that* useth his neighbour's service without wages, and giveth him not for his work; that saith, I will build me a wide house and large chambers, and cutteth him out windows; and *it is* cieled with cedar, and painted with vermilion. Shalt thou reign, because thou closest *thyself* in cedar? did not thy father eat and drink, and do judgment and justice, *and* then *it was* well with him? He judged the cause of the poor and needy; then *it was* well *with him: was* not this to know Me? saith the LORD. But thine eyes and thine heart *are* not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do *it*. Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah; They shall not lament for him, *saying*, Ah my brother! or, Ah sister! they shall not lament for him, *saying*, Ah lord! or, Ah his glory! He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.

Go up to Lebanon, and cry; and lift up thy voice in Bashan, and cry from the passages: for all thy lovers are destroyed. I spake unto thee in thy prosperity; *but* thou saidst, I will not hear. This *hath been* thy manner from thy youth, that thou obeyedst not My voice. shall eat up all thy pastor lovers shall go into captiv then shalt thou be asham founded for all thy wick inhabitant of Lebanon, t thy nest in the cedars, ho shalt thou be when pang on thee, the pain as of a travail! *As* I live, saith though Coniah the son of king of Judah were the s My right hand, yet wou thee thence; and I will into the hand of them th life, and into the hand *of* face thou fearest, even in of Nebuchadrezzar king and into the hand of the And I will cast thee o mother that bare thee, i country, where ye were and there shall ye die. land whereunto they d turn, thither shall they no this man Coniah a desp idol? *is he* a vessel w pleasure? wherefore a out, he and his seed, into a land which the O earth, earth, earth, l of the LORD. Thus sa Write ye this man c *that* shall not prospe for no man of his see sitting upon the thr and ruling any more

JULY 29. Morning, JEREMIAH XXIII.

WOE be unto the pastors that destroy and scatter the sheep of My pasture! saith the LORD. Therefore thus saith the LORD God of Israel against the pastors that feed My people; Ye have scattered My flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the LORD. And I will gather the remnant of My flock out of all countries whither I have driven them, and will bring them again to *their folds*; and they shall be fruit*ful and* increase. And I will set up shepherds over th feed them: and t more, nor be dism they be lacking, sa

Behold, the da LORD, that I will a righteous Branc reign and prospe judgment and ju In His days Ju and Israel shall this *is* His nam be called, T RIGHTEOU behold, the d

they shall no more say,
liveth, Which brought
lren of Israel out of the
ypt; but, The LORD
h brought up and Which
l of the house of Israel
orth country, and from
s whither I had driven
they shall dwell in their

rt within me is broken
the prophets; all my
; I am like a drunken
ke a man whom wine
ne, because of the LORD,
of the words of His
or the land is full of
for because of swearing
ourneth; the pleasant
e wilderness are dried
ir course is evil, and
is not right. For both
l priest are profane;
ouse have I found their
saith the LORD. Where-
ay shall be unto them
ways in the darkness:
be driven on, and fall
I will bring evil upon
the year of their visita-
he LORD. And I have
the prophets of Sama-
rophesied in Baal, and
people Israel to err. I
lso in the prophets of
n horrible thing: they
tery, and walk in lies:
hen also the hands of
at none doth return
ckedness: they are all
me as Sodom, and the
hereof as Gomorrah.
thus saith the LORD of
ning the prophets; Be-
feed them with worm-
make them drink the
l: for from the prophets
n is profaneness gone
l the land. Thus saith
of hosts, Hearken not
ds of the prophets that
to you: they make you
speak a vision of their
nd not out of the mouth
D. *They say still unto*

them that despise Me, The LORD hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you. For who hath stood in the counsel of the LORD, and hath perceived and heard His word? who hath marked His word, and heard *it*? Behold, a whirlwind of the LORD is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked. The anger of the LORD shall not return, until He have executed, and till He have performed the thoughts of His heart: in the latter days ye shall consider it perfectly. I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied. But if they had stood in My counsel, and had caused My people to hear My words, then they should have turned them from their evil way, and from the evil of their doings.

Am I a God at hand, saith the LORD, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD. I have heard what the prophets said, that prophesy lies in My name, saying, I have dreamed, I have dreamed. How long shall *this* be in the heart of the prophets that prophesy lies? yea, *they are* prophets of the deceit of their own heart; which think to cause My people to forget My name by their dreams which they tell every man to his neighbour, as their fathers have forgotten My name for Baal. The prophet that hath a dream, let him tell a dream; and he that hath My word, let him speak My word faithfully. What *is* the chaff to the wheat? saith the LORD. *Is* not My word like as a fire? saith the LORD; and like a hammer *that* breaketh the rock in pieces? Therefore, behold, I *am* against the prophets, saith the LORD, that steal My words every one from his neighbour. Behold, I *am* against the

saying, What *is* the burden of the LORD? thou shalt then say unto them, What burden? I will even forsake you, saith the LORD. And *as for* the prophet, and the priest, and the people, that shall say, The burden of the LORD, I will even punish that man and his house. Thus shall ye say every one to his neighbour, and every one to his brother, What hath the LORD an-

cause ye say this
of the LORD, and
you, saying, Ye sh
den of the LORD;
I, even I, will t
and I will forsake
that I gave you
and cast you out
and I will bring
proach upon you
shame, which shal

JULY 29. **Evening, JEREMIAH XXIV.**

THE LORD shewed me, and, behold, two baskets of figs *were* set before the temple of the LORD, after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon. One basket *had* very good figs, *even* like the figs *that are* first ripe: and the other basket *had* very naughty figs, which could not be eaten, they were so bad. Then said the LORD unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil, that cannot

I will set Mine e
good, and I will
to this land: and
and not pull *them*
plant them, and
And I will give
know Me, that I
they shall be My
be their God: for
unto Me with the

And as the evil
be eaten, they a
thus saith the Lo
Zedekiah the kin
his princes, and
rusalem, that rem
and them that dw
Egypt: and I wi

Morning, JEREMIAH XXV. JULY 30.

l that came to Jere-
cerning all the people
he fourth year of Je-
on of Josiah king of
was the first year of
ar king of Babylon;
eremiah the prophet
l the people of Judah,
inhabitants of Jeru-
, From the thirteenth
the son of Amon king
n unto this day, that
d twentieth year, the
LORD hath come unto
ve spoken unto you,
nd speaking; but ye
kened. And the LORD
you all His servants
rising early and send-
ye have not hearken-
ed your ear to hear.
rn ye again now every
vil way, and from the
ings, and dwell in the
LORD hath given unto
our fathers for ever
d go not after other
them, and to worship
voke Me not to anger
s of your hands; and
no hurt. Yet ye have
unto Me, saith the
might provoke Me to
works of your hands
urt.
us saith the LORD of
e ye have not heard
hold, I will send and
amilies of the north,
, and Nebuchadrezzar
Babylon, My servant,
g them against this
inst the inhabitants
against all these na-
out, and will utterly
and make them an
and an hissing, and
lations. Moreover I
them the voice of
voice of gladness, the
ridegroom, and the
ide, the *sound of the*
441

millstones, and the light of the candle. And this whole land shall be a desolation, *and* an astonishment; and these nations shall serve the king of Babylon seventy years.

And it shall come to pass, when seventy years are accomplished, *that* I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations. And I will bring upon that land all My words which I have pronounced against it, *even* all that is written in this book, which Jeremiah hath prophesied against all the nations. For many nations and great kings shall serve themselves of them also: and I will recompense them according to their deeds, and according to the works of their own hands.

For thus saith the LORD God of Israel unto me; Take the wine cup of this fury at My hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the LORD's hand, and made all the nations to drink, unto whom the LORD had sent me: *to wit*, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as *it is* this day; Pharaoh king of Egypt, and his servants, and his princes, and all his people; and all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod, Edom, and Moab, and the children of Ammon, and all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which *are* beyond the sea, Dedan, and Tema, and Buz, and all *that are* in the utmost corners, and *all the* kings of Arabia, and all

them, Thus saith the LORD of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you. And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts; Ye shall certainly drink. For, lo, I begin to bring evil on the city which is called by My name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts. Therefore prophesy thou against them all these words, and say unto them, The LORD shall roar from on high, and utter His voice from His holy habitation; He shall mightily roar upon His habitation; He shall give a shout, as they that tread *the grapes*, against all the inhabitants of the earth. A

day from one end o
unto the *other* end
they shall not be la
gathered, nor buried
dung upon the groun

Howl, ye shepherd
wallow yourselves i
principal of the floc
of your slaughter a
persions are accomp
shall fall like a pleas
the shepherds shall
flee, nor the princi
to escape. A voice
shepherds, and an
principal of the flock
for the LORD hath s
ture. And the peace
are cut down becau
anger of the LORD,
saken His covert, a
their land is desolat
fierceness of the op
cause of His fierce a

JULY 30. **Evening, JEREMIAH XXVI.**

IN the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word from the LORD, saying, Thus saith the LORD; Stand in the court of the LORD'S house, and speak unto all the cities

walk in My law, w
before you, to hear
of My servants the
I sent unto you, both
and sending *them*,
hearkened: then w

ll the people took him, saying,
shalt surely die. Why hast
prophesied in the name of the
, saying, This house shall be
hiloh, and this city shall be de-
without an inhabitant? And
e people were gathered against
iah in the house of the LORD.
the princes of Judah heard
things, then they came up from
ing's house unto the house of
ORD, and sat down in the entry
new gate of the LORD's *house*.
spake the priests and the pro-
unto the princes and to all
eople, saying, This man *is* wor-
o die; for he hath prophesied
st this city, as ye have heard
your ears.
en spake Jeremiah unto all
rinces and to all the people,
g, The LORD sent me to pro-
against this house and against
ity all the words that ye have
. Therefore now amend your
and your doings, and obey the
of the LORD your God; and
ORD will repent Him of the
at He hath pronounced against
As for me, behold, I *am* in
hand: do with me as seem-
ood and meet unto you. But
ye for certain, that if ye put
death, ye shall surely bring
ent blood upon yourselves, and
this city, and upon the inha-
ts thereof: for of a truth the
D hath sent me unto you to
all these words in your ears.
en said the princes and all the
e unto the priests and to the
ets; This man *is* not worthy
: for he hath spoken to us in
ame of the LORD our God. Then
rose up certain of the elders of the
land, and spake to all the assembly
of the people, saying, Micah the
Morasthite prophesied in the days
of Hezekiah king of Judah, and
spake to all the people of Judah,
saying, Thus saith the LORD of
hosts; Zion shall be plowed *like* a
field, and Jerusalem shall become
heaps, and the mountain of the house
as the high places of a forest. Did
Hezekiah king of Judah and all Ju-
dah put him at all to death? did he
not fear the LORD, and besought the
LORD, and the LORD repented Him
of the evil which He had pronounced
against them? Thus might we pro-
cure great evil against our souls.

And there was also a man that
prophesied in the name of the LORD,
Urijah the son of Shemaiah of Kir-
jath-jearim, who prophesied against
this city and against this land ac-
cording to all the words of Jere-
miah: and when Jehoiakim the
king, with all his mighty men, and
all the princes, heard his words, the
king sought to put him to death:
but when Urijah heard it, he was
afraid, and fled, and went into E-
gypt; and Jehoiakim the king sent
men into Egypt, *namely*, Elnathan
the son of Achbor, and *certain* men
with him into Egypt. And they
fetched forth Urijah out of Egypt,
and brought him unto Jehoiakim
the king; who slew him with the
sword, and cast his dead body into
the graves of the common people.
Nevertheless the hand of Ahikam
the son of Shaphan was with Jere-
miah, that they should not give him
into the hand of the people to put
him to death.

the beginning of the reign of
hoiakim the son of Josiah king
dah came this word unto Jere-
from the LORD, saying, Thus
the LORD to me; Make thee
and yokes, and put them upon
eck, and send them to the king
om, and to the *king of Moab*,
and to the king of the Ammonites,
and to the king of Tyrus, and to the
king of Zidon, by the hand of the
messengers which come to Jerusa-
lem unto Zedekiah king of Judah;
and command them to say unto their
masters, Thus saith the LORD of
hosts, the God of Israel; Thus shall

And all nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him. And it shall come to pass, *that* the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand. Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon: for they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish. But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the LORD; and they shall till it, and dwell therein.

I spake also to Zedekiah king of Judah according to all these words,

this people, sayi
LORD; Hearken
of your prophets
you, saying, Beh
the LORD's house
be brought agai
for they prophes
Hearken not unt
king of Babylon,
fore should this
But if they *be* p
word of the LORD
them now make
LORD of hosts,
which are left i
LORD, and *in* the
of Judah, and at
to Babylon.

For thus saith
concerning the p
ing the sea, a
bases, and conc
of the vessels t
city, which Ne
of Babylon took
ried away captiv
of Jehoiakim ki
Jerusalem to Ba
nobles of Judal
yea, thus saith
the God of Isra
vessels that rem

31. **Evening, Jeremiah XXVIII.** July 31.

) it came to pass the same
ar, in the beginning of the
f Zedekiah king of Judah,
fourth year, *and* in the fifth
that Hananiah the son of
e prophet, which *was* of Gi-
pake unto me in the house
Lord, in the presence of the
and of all the people, saying,
peaketh the Lord of hosts,
d of Israel, saying, I have
the yoke of the king of Ba-
Within two full years will I
gain into this place all the
of the Lord's house, that
adnezzar king of Babylon
ay from this place, and car-
em to Babylon: and I will
gain to this place Jeconiah
of Jehoiakim king of Judah,
the captives of Judah, that
to Babylon, saith the Lord:
ll break the yoke of the king
lon.
the prophet Jeremiah said
e prophet Hananiah in the
e of the priests, and in the
e of all the people that stood
house of the Lord, even the
Jeremiah said, Amen: the
o so: the Lord perform thy
which thou hast prophesied,
g again the vessels of the
house, and all that is carried
captive, from Babylon into
ace. Nevertheless hear thou
is word that I speak in thine
d in the ears of all the peo-
e prophets that have been
me and before thee of old
sied both against many coun-
nd against great kingdoms,
, and of evil, and of pesti-
he prophet which prophesieth
of peace, when the word of the prophet shall come to pass, *then* shall the prophet be known, that the Lord hath truly sent him.

Then Hananiah the prophet took the yoke from off the prophet Jeremiah's neck, and brake it. And Hananiah spake in the presence of all the people, saying, Thus saith the Lord; Even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years. And the prophet Jeremiah went his way.

Then the word of the Lord came unto Jeremiah *the prophet*, after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah, saying, Go and tell Hananiah, saying, Thus saith the Lord; Thou hast broken the yokes of wood; but thou shalt make for them yokes of iron. For thus saith the Lord of hosts, the God of Israel; I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: and I have given him the beasts of the field also.

Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; The Lord hath not sent thee; but thou makest this people to trust in a lie. Therefore thus saith the Lord; Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught rebellion against the Lord. So Hananiah the prophet died the same year in the seventh month.

st 1. **Morning, Jeremiah XXIX.** August 1.

V these *are* the words of the
tter that Jeremiah the pro-
nt from Jerusalem unto the
of the elders which were
away captives, and to the
and to the prophets, and *to*
all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon; (after that Jeconiah the king, and the queen, and the eunuchs, the princes of Judah and Jerusalem, and the carpen-

the fruit of them; take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished. And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace.

For thus saith the LORD of hosts, the God of Israel; Let not your prophets and your diviners, that *be* in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed. For they prophesy falsely unto you in My name: I have not sent them, saith the LORD. For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform My good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon Me, and ye shall go and pray unto Me, and I will hearken unto you. And ye shall seek Me, and find *Me*, when ye

will persecute ther
with the famine, a
tilence, and will d
removed to all the
earth, to be a curse
ment, and an hissin
among all the natio
driven them: beca
hearkened to My
LORD, which I se
My servants the p
early and sendin
would not hear, sa

Hear ye therefor
LORD, all ye of the
I have sent from
bylon: Thus saith t
the God of Israel,
of Kolaiah, and of
of Maaseiah, whic
unto you in My
will deliver them
Nebuchadrezzar k
and he shall slay
eyes; and of them
a curse by all the
dah which *are* in
The LORD make t
and like Ahab, w
Babylon roasted in
they have committ
rael, and have co

at Jerusalem, and
he son of Maaseiah
to all the priests,
RD hath made thee
ead of Jehoiada the
should be officers in
e LORD, for every
d, and maketh him-
that thou shouldest
n, and in the stocks.
why hast thou not re-
h of Anathoth, which
a prophet to you?
be sent unto us *in*
g, This *captivity is*
houses, and dwell *in*
nt gardens, and eat
m. And Zephaniah
the priest read this letter in the ears
of Jeremiah the prophet.

Then came the word of the LORD
unto Jeremiah, saying, Send to all
them of the captivity, saying, Thus
saith the LORD concerning Shemaiah
the Nehelamite; Because that She-
maiah hath prophesied unto you,
and I sent him not, and he caused
you to trust in a lie: therefore thus
saith the LORD; Behold, I will pu-
nish Shemaiah the Nehelamite, and
his seed: he shall not have a man
to dwell among this people; neither
shall he behold the good that I will
do for My people, saith the LORD;
because he hath taught rebellion
against the LORD.

Evening, JEREMIAH XXX. AUGUST 1.

that came to Jere-
the LORD, saying,
the LORD God of
Write thee all the
ve spoken unto thee
, lo, the days come,
o, that I will bring
ivity of My people
ah, saith the LORD:
e them to return to
gave to their fathers,
ossess it.
e the words that the
oncerning Israel and
ah. For thus saith
ave heard a voice of
ar, and not of peace.
d see whether a man
th child? wherefore
man with his hands
a woman in travail,
re turned into pale-
r that day *is* great,
like it: it *is* even
ob's trouble; but he
ut of it. For it shall
that day, saith the
that I will break his
thy neck, and will
, and strangers shall
themselves of him:
erve the LORD their
their king, whom I
to them.

Therefore fear thou not, O My
servant Jacob, saith the LORD; nei-
ther be dismayed, O Israel: for, lo,
I will save thee from afar, and thy
seed from the land of their capti-
vity; and Jacob shall return, and
shall be in rest, and be quiet, and
none shall make *him* afraid. For I
am with thee, saith the LORD, to
save thee: though I make a full end
of all nations whither I have scat-
tered thee, yet will I not make a full
end of thee: but I will correct thee
in measure, and will not leave thee
altogether unpunished. For thus
saith the LORD, Thy bruise *is* in-
curable, *and* thy wound *is* grievous.
There is none to plead thy cause,
that thou mayest be bound up: thou
hast no healing medicines. All thy
lovers have forgotten thee; they seek
thee not; for I have wounded thee
with the wound of an enemy, with
the chastisement of a cruel one, for
the multitude of thine iniquity; *be-
cause* thy sins were increased. Why
criest thou for thine affliction? thy
sorrow *is* incurable for the multitude
of thine iniquity: *because* thy sins
were increased, I have done these
things unto thee. Therefore all they
that devour thee shall be devoured;
and all thine adversaries, every one
of them, shall go into captivity; and

they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey. For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, *saying*, This *is* Zion, whom no man seeketh after.

Thus saith the LORD; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwellingplaces; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. Their children also shall be as aforetime, and their congregation tablished before Me, punish all that oppress their nobles shall be of and their governor shall the midst of them; and him to draw near, and proach unto Me: for that engaged his heart unto Me? saith the Lo shall be My people, a your God. Behold, th of the LORD goeth fort a continuing whirlwind with pain upon the wicked. The fierce a LORD shall not retur have done *it*, and un performed the intents in the latter days ye s it.

AUGUST 2. Morning, JEREMIAH XXXI.

AT the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be My people. Thus saith the LORD, The people *which were* left of the sword found grace in the wilderness; *even* Israel, when I went to cause him to rest. The LORD hath appeared of old unto me, *saying*, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat *them* as common things. For there shall be a day, *that* the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God. For thus saith the LORD; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save Thy people, the remnant of Israel. Behold, I will bring them from the *north country*, and gather them from the coasts of the eart them the blind and t woman with child and vaileth with child tog company shall return shall come with weep supplications will I le cause them to walk waters in a straight they shall not stumb father to Israel, and firstborn.

Hear the word of nations, and declar afar off, and say, I Israel will gather h as a shepherd do the LORD hath red ransomed him fro *that was* stronger fore they shall co height of Zion, a ther to the good for wheat, and f and for the you of the herd: an as a watered ga not sorrow any shall the virgin both young m for I will turn

mfort them, and make
om their sorrow. And
he soul of the priests
nd My people shall be
Ay goodness, saith the

he Lord; A voice was
ah, lamentation, *and*
; Rahel weeping for
fused to be comforted
n, because they *were*
h the Lord; Refrain
1 weeping, and thine
s: for thy work shall
saith the Lord; and
e again from the land
And there is hope in
h the Lord, that thy
come again to their
I have surely heard
oaning himself *thus;*
stised me, and I was
bullock unaccustom-
: turn Thou me, and
ed; for Thou *art* the
. Surely after that I
repented; and after
tructed, I smote upon
as ashamed, yea, even
ecause I did bear the
y youth. *Is* Ephraim
is he a pleasant child?
ake against him, I do
mber him still: there-
s are troubled for him;
have mercy upon him,
D. Set thee up way-
thee high heaps: set
oward the highway,
which thou wentest:
virgin of Israel, turn
thy cities.
vilt thou go about, O
ng daughter? for the
eated a new thing in
oman shall compass a
ith the Lord of hosts,
nel; As yet they shall
1 in the land of Judah
ities thereof, when I
gain their captivity;
ess thee, O habitation
mountain of holiness.
all dwell in Judah it-
all the cities *thereof*
together, husbandmen, and they *that* go forth with flocks. For I have satiated the weary soul, and I have replenished every sorrowful soul. Upon this I awaked, and beheld; and my sleep was sweet unto me.

Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. And it shall come to pass, *that* like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord. In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which My covenant they brake, although I was an husband unto them, saith the Lord: but this *shall be* the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.

Thus saith the Lord, Which giveth the sun for a light by day, *and* the ordinances of the moon and of the stars for a light by night, Which divideth the sea when the waves thereof roar; The Lord of hosts is *His* name: If those ordinances de-

THE word that came to Jeremiah from the LORD in the tenth year of Zedekiah king of Judah, which *was* the eighteenth year of Nebuchadrezzar. For then the king of Babylon's army besieged Jerusalem: and Jeremiah the prophet was shut up in the court of the prison, which *was* in the king of Judah's house. For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith the LORD, Behold, I will give this city into the hand of the king of Babylon, and he shall take it; and Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes; and he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith the LORD: though ye fight with the Chaldeans, ye shall not prosper.

And Jeremiah said, The word of the LORD came unto me, saying, Behold, Hanameel the son of Shallum thine uncle shall come unto thee,

tion *is* thine; buy *it* for
I knew that this *wa*
the LORD. And I bou
Hanameel my uncle's
in Anathoth, and we
money, *even* seventeen
ver. And I subscribed
and sealed *it*, and to
and weighed *him* the
balances. So I took t
the purchase, *both* th
sealed *according* to the
tom, and that which w
I gave the evidence o
unto Baruch the son
son of Maaseiah, in th
nameel mine uncle's s
presence of the witne
scribed the book of
before all the Jews t
court of the prison.

And I charged I
them, saying, Thus sa
of hosts, the God of
these evidences, this e
purchase, both which
this evidence which is
them in an earthen ve
may continue many d
saith the LORD of hos

ou shewest lovingkindness unto
usands, and recompensest the ini-
y of the fathers into the bosom
their children after them: the
at, the Mighty God, the LORD
osts, is His name, great in coun-
and mighty in work: for Thine
are open upon all the ways of
ons of men: to give every one
rding to his ways, and accord-
e the fruit of his doings: Which
set signs and wonders in the
of Egypt, *even* unto this day,
n Israel, and among *other* men;
hast made Thee a name, as at
ay; and hast brought forth Thy
e Israel out of the land of E-
with signs, and with wonders,
with a strong hand, and with a
hed out arm, and with great
; and hast given them this
which Thou didst swear to their
s to give them, a land flowing
milk and honey; and they came
d possessed it; but they obey-
Thy voice, neither walked in
aw; they have done nothing of
at Thou commandedst them to
herefore Thou hast caused all
il to come upon them: behold
ounts, they are come unto the
take it; and the city is given
e hand of the Chaldeans, that
gainst it, because of the sword,
the famine, and of the pesti-
and what Thou hast spoken
e to pass; and, behold, Thou
it. And Thou hast said unto
Lord GOD, Buy thee the field
oney, and take witnesses; for
ty is given into the hand of the
eans.

n came the word of the LORD
Jeremiah, saying, Behold, I *am*
ORD, the God of all flesh: is
any thing too hard for Me?
fore thus saith the LORD; Be-
I will give this city into the
of the Chaldeans, and into the
of Nebuchadrezzar king of Ba-
, and he shall take it: and the
deans, that fight against this
shall come and set fire on this
and burn it with the houses,
whose roofs they have offered
incense unto Baal, and poured out drink offerings unto other gods, to provoke Me to anger. For the children of Israel and the children of Judah have only done evil before Me from their youth: for the children of Israel have only provoked Me to anger with the work of their hands, saith the LORD. For this city hath been to Me *as* a provocation of Mine anger and of My fury from the day that they built it even unto this day; that I should remove it from before My face, because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke Me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem. And they have turned unto Me the back, and not the face: though I taught them, rising up early and teaching *them*, yet they have not hearkened to receive instruction. But they set their abominations in the house, which is called by My name, to defile it. And they built the high places of Baal, which *are* in the valley of the son of Hinnom, to cause their sons and their daughters to pass through *the fire* unto Molech; which I commanded them not, neither came it into My mind, that they should do this abomination, to cause Judah to sin.

And now therefore thus saith the LORD, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence; Behold, I will gather them out of all countries, whither I have driven them in Mine anger, and in My fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: and they shall be My people, and I will be their God: and I will give them one heart, and one way, that they may fear Me for ever, for the good of them, and of their children after them: and I will make an everlasting covenant with

And fields shall be bought in this | the LORD.

AUGUST 3. Morning, JEREMIAH XXXIII.

MOREOVER the word of the LORD came unto Jeremiah the second time, while he was yet shut up in the court of the prison, saying, Thus saith the LORD the Maker thereof, the LORD that formed it, to establish it; the LORD *is* His name; Call unto Me, and I will answer thee, and shew thee great and mighty things, which thou knowest not. For thus saith the LORD, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by the mounts, and by the sword; they come to fight with the Chaldeans, but *it is* to fill them with the dead bodies of men, whom I have slain in Mine anger and in My fury, and for all whose wickedness I have hid My face from this city. Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth. And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first.

tremble for all the goo
all the prosperity that
to it. Thus saith the
there shall be heard
which ye say *shall be*
out man and withou
in the cities of Judal
streets of Jerusalem,
late, without man, an
habitant, and withou
voice of joy, and the
ness, the voice of th
and the voice of the b
of them that shall sa
LORD of hosts: for
good; for His mercy
ever: *and* of them th
the sacrifice of praise
of the LORD. For I
return the captivity o
at the first, saith the
saith the LORD of ho
this place, which is de
man and without bea
the cities thereof, sha
tation of shepherds
flocks to lie down. I
the mountains, in the

days, and at that time,
e the Branch of right-
grow up unto David;
ll execute judgment and
s in the land. In those
Iudah be saved, and Je-
ll dwell safely: and this
wherewith she shall be
LORD our righteousness.
saith the LORD; David
want a man to sit upon
of the house of Israel;
ll the priests the Levites
an before Me to offer
ngs, and to kindle meat
nd to do sacrifice con-

word of the LORD came
iah, saying, Thus saith
If ye can break My co-
e day, and My covenant
, and that there should
and night in their sea-
may also My covenant
vith David My servant,
uld not have a son to
reign upon his throne; and with the Levites the priests, My ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David My servant, and the Levites that minister unto Me. Moreover the word of the LORD came to Jeremiah, saying, Consider-est thou not what this people have spoken, saying, The two families which the LORD hath chosen, He hath even cast them off? thus they have despised My people, that they should be no more a nation before them. Thus saith the LORD; If My covenant *be* not with day and night, *and if* I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David My servant, *so* that I will not take *any* of his seed *to be* rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.

Evening, JEREMIAH XXXIV. AUGUST 3.

rd which came unto Je-
from the LORD, when
zzar king of Babylon,
army, and all the king-
earth of his dominion,
people, fought against
and against all the cities
ng, Thus saith the LORD,
Israel; Go and speak to
ing of Judah, and tell
aith the LORD; Behold,
his city into the hand of
Babylon, and he shall
fire: and thou shalt not
of his hand, but shalt
ken, and delivered into
and thine eyes shall be-
es of the king of Baby-
shall speak with thee
outh, and thou shalt go
Yet hear the word of
Zedekiah king of Ju-
saith the LORD of thee,
not die by the sword:
alt die in peace: and
urnings of *thy fathers,*
the former kings which were before thee, so shall they burn *odours* for thee; and they will lament thee, *saying*, Ah lord! for I have pronounced the word, saith the LORD. Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem, when the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah: for these defenced cities remained of the cities of Judah.

This is the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which *were* at Jerusalem, to proclaim liberty unto them; that every man should let his manservant, and every man his maidservant, *being* an Hebrew or an Hebrewess, go free; that none should serve himself of them, *to wit*, of a Jew his brother. Now *when all* the princes, and all the peo-

Therefore the word of the LORD came to Jeremiah from the LORD, saying, Thus saith the LORD, the God of Israel; I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying, At the end of seven years let ye go every man his brother an Hebrew, which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee: but your fathers hearkened not unto Me, neither inclined their ear. And ye were now turned, and had done right in My sight, in proclaiming liberty every man to his neighbour; and ye had made a covenant before Me in the house which is called by My name: but ye turned and polluted My name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for hand-

the words of
they had ma
they cut the ca
ed between t
princes of Ju
of Jerusalem,
priests, and a
land, which
parts of the c
them into the
and into the h
their life: an
shall be for m
the heaven, an
earth. And Ze
and his prince
hand of their
hand of them
and into the
Babylon's arm
from you. Be
saith the Lor
return to this
fight against
burn it with f
the cities of Ju
out an inhabit

AUGUST 4. **Morning,** JEREMIAH XXX

THE word which came unto Jeremiah from the LORD in the

into the house
chamber of th

all drink no wine, *neither* ur sons for ever: neither uild house, nor sow seed, vineyard, nor have *any:* ur days ye shall dwell in t ye may live many days d where ye *be* strangers. we obeyed the voice of he son of Rechab our fa- ll that he hath charged us, no wine all our days, we, es, our sons, nor our daugh- or to build houses for us to : neither have we vineyard, d, nor seed: but we have n tents, and have obeyed, e according to all that Jo- our father commanded us. came to pass, when Nebu- zar king of Babylon came the land, that we said, Come, us go to Jerusalem for fear rmy of the Chaldeans, and of the army of the Syrians: well at Jerusalem.

came the word of the LORD remiah, saying, Thus saith of hosts, the God of Is- o and tell the men of Judah inhabitants of Jerusalem, not receive instruction to to My words? saith the The words of Jonadab the Rechab, that he commanded not to drink wine, are per- for unto this day they drink ut obey their father's com- nt: notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto Me. I have sent also unto you all My servants the prophets, rising up early and sending *them*, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto Me. Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto Me: therefore thus saith the LORD God of hosts, the God of Israel; Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them: because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.

And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you: therefore thus saith the LORD of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before Me for ever.

it came to pass in the fourth ar of Jehoiakim the son of ing of Judah, *that* this word nto Jeremiah from the LORD, Take thee a roll of a book, ite therein all the words that spoken unto thee against Is- d against Judah, and against nations, from the day I spake ee, from the days of Josiah, nto this day. It may be that use of Judah will hear all l which I purpose to do unto that they may *return every* man from his evil way; that I may forgive their iniquity and their sin. Then Jeremiah called Baruch the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of the LORD, which He had spoken unto him, upon a roll of a book. And Jeremiah commanded Baruch, saying, I *am* shut up; I cannot go into the house of the LORD: therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the LORD in the ears of the people in

reading in the book the words of the LORD in the LORD's house. And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, *that* they proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem. Then read Baruch in the book the words of Jeremiah in the house of the LORD, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the entry of the new gate of the LORD's house, in the ears of all the people.

When Michaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the LORD, then he went down into the king's house, into the scribe's chamber: and, lo, all the princes sat there, *even* Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes. Then Michaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people. Therefore all the princes sent Je-

remiah; and let no
ye be.

And they went
the court, but the
in the chamber
scribe, and told al
ears of the king.
Jehudi to fetch
took it out of Eli
chamber. And Je
ears of the king,
all the princes w
the king. Now t
winterhouse in t
and *there was a*
burning before hi
pass, *that* when
three or four lea
the penknife, an
fire that *was* on
all the roll was co
that *was* on the
were not afraid,
ments, *neither* th
his servants tha
words. Neverthe
Delaiah and Gem
tercession to the
not burn the roll
hear them. But t
ed Jerahmeel th
lech, and Seraiah

, which Jehoiakim the king of
iah hath burned. And thou shalt
to Jehoiakim king of Judah,
us saith the LORD; Thou hast
ned this roll, saying, Why hast
written therein, saying, The
of Babylon shall certainly come
destroy this land, and shall
se to cease from thence man and
t? Therefore thus saith the
D of Jehoiakim king of Judah;
shall have none to sit upon the
ne of David: and his dead body
be cast out in the day to the
, and in the night to the frost.
And I will punish him and his seed
and his servants for their iniquity;
and I will bring upon them, and
upon the inhabitants of Jerusalem,
and upon the men of Judah, all the
evil that I have pronounced against
them; but they hearkened not.
Then took Jeremiah another roll,
and gave it to Baruch the scribe,
the son of Neriah; who wrote there-
in from the mouth of Jeremiah all
the words of the book which Jehoi-
akim king of Judah had burned in
the fire: and there were added be-
sides unto them many like words.

ID king Zedekiah the son of
Josiah reigned instead of Co-
the son of Jehoiakim, whom
chadrezzar king of Babylon
king in the land of Judah.
neither he, nor his servants,
e people of the land, did hear-
unto the words of the LORD,
he spake by the prophet Je-
h. And Zedekiah the king sent
al the son of Shelemiah and
miah the son of Maaseiah the
to the prophet Jeremiah, say-
Pray now unto the LORD our
for us. Now Jeremiah came
d went out among the peo-
for they had not put him into
. Then Pharaoh's army was
forth out of Egypt: and when
haldeans that besieged Jeru-
heard tidings of them, they
ted from Jerusalem. Then
the word of the LORD unto
ophet Jeremiah, saying, Thus
the LORD, the God of Israel;
shall ye say to the king of
, that sent you unto Me to
e of Me; Behold, Pharaoh's
which is come forth to help
hall return to Egypt into their
nd. And the Chaldeans shall
again, and fight against this
nd take it, and burn it with
Thus saith the LORD; Deceive
ourselves, saying, The Chal-
shall surely depart from us:
y shall not depart. *For though*
ye had smitten the whole army of
the Chaldeans that fight against you,
and there remained *but* wounded
men among them, *yet* should they
rise up every man in his tent, and
burn this city with fire.
And it came to pass, that when
the army of the Chaldeans was
broken up from Jerusalem for fear
of Pharaoh's army, then Jeremiah
went forth out of Jerusalem to go
into the land of Benjamin, to sepa-
rate himself thence in the midst of
the people. And when he was in
the gate of Benjamin, a captain of
the ward *was* there, whose name
was Irijah, the son of Shelemiah,
the son of Hananiah; and he took
Jeremiah the prophet, saying, Thou
fallest away to the Chaldeans. Then
said Jeremiah, *It is* false; I fall not
away to the Chaldeans. But he
hearkened not to him: so Irijah
took Jeremiah, and brought him to
the princes. Wherefore the princes
were wroth with Jeremiah, and
smote him, and put him in pri-
son in the house of Jonathan the
scribe: for they had made that the
prison.
When Jeremiah was entered into
the dungeon, and into the cabins,
and Jeremiah had remained there
many days; then Zedekiah the king
sent, and took him out: and the king
asked him secretly in his house, and
said, Is there *any* word from the

LORD? And Jeremiah said, There is: for, said He, thou shalt be delivered into the hand of the king of Babylon. Moreover Jeremiah said unto king Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison? Where *are* now your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land? Therefore hear now, I pray thee, O my lord the king: let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there. Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the bakers' street, until all the bread in the city were spent. Thus Jeremiah remained in the court of the prison.

AUGUST 5. Evening, JEREMIAH XXXVIII. AUGUST 5

THEN Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchiah, heard the words that Jeremiah had spoken unto all the people, saying, Thus saith the LORD, He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live. Thus saith the LORD, This city shall surely be given into the hand of the king of Babylon's army, which shall take it. Therefore the princes said unto the king, We beseech thee, let this man be put to death: for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the welfare of this people, but the hurt. Then Zedekiah the king said, Behold, he *is* in your hand: for the king *is* not *he that* can do *any* thing against you. Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech, that *was* in the court of the prison: and they let down Jeremiah with cords. And in the dungeon *there was* no water, but mire: so Jeremiah sunk in the mire.

Now when Ebed-melech the Ethiopian, one of the eunuchs which *was in* the king's house, heard that they had put Jeremiah in the dun-geon; the king then sitting in the gate of Benjamin; Ebed-melech went forth out of the king's house, and spake to the king, saying, My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die for hunger in the place where he is: for *there is* no more bread in the city. Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon, before he die. So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah. And Ebed-melech the Ethiopian said unto Jeremiah, Put now *these* old cast clouts and rotten rags under thine armholes under the cords. And Jeremiah did so. So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the prison.

Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the third entry that is in the house of the LORD: and the king said unto Jeremiah, I will ask thee a thing; hide nothing from me. Then Jeremiah said unto Zedekiah, If I declare *it* unto thee, wilt

ely put me to death? and if
thee counsel, wilt thou not
unto me? So Zedekiah the
rare secretly unto Jeremiah,
As the Lord liveth, That
is this soul, I will not put
death, neither will I give
to the hand of these men
k thy life. Then said Jere-
to Zedekiah, Thus saith the
he God of hosts, the God of
If thou wilt assuredly go
ito the king of Babylon's
then thy soul shall live, and
shall not be burned with
d thou shalt live, and thine
ut if thou wilt not go forth
ting of Babylon's princes,
ll this city be given into
of the Chaldeans, and they
rn it with fire, and thou
escape out of their hand.
dekiah the king said unto
, I am afraid of the Jews
fallen to the Chaldeans,
deliver me into their hand,
mock me. But Jeremiah
y shall not deliver *thee.*
beseech thee, the voice of
which I speak unto thee:
be well unto thee, and
all live. But if thou re-
forth, this *is* the word
ord hath shewed me:
d, all the women that
he king of Judah's house
ought forth to the king
of Babylon's princes, and those *women* shall say, Thy friends have set thee on, and have prevailed against thee: thy feet are sunk in the mire, *and* they are turned away back. So they shall bring out all thy wives and thy children to the Chaldeans: and thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon: and thou shalt cause this city to be burned with fire.

Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die. But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee: then thou shalt say unto them, I presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there. Then came all the princes unto Jeremiah, and asked him: and he told them according to all these words that the king had commanded. So they left off speaking with him; for the matter was not perceived. So Jeremiah abode in the court of the prison until the day that Jerusalem was taken: and he was *there* when Jerusalem was taken.

. Morning, Jeremiah XXXIX. August 6.

h year of Zedekiah king
, in the tenth month,
drezzar king of Baby-
is army against Jeru-
ey besieged it. *And*
th year of Zedekiah,
month, the ninth *day*
the city was broken
e princes of the king
e in, and sat in the
en Nergal-sharezer,
arsechim, Rab-saris,
Rab-mag, with all
the princes of the

And it came to pass, *that* when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he went out the way of the plain. But the Chaldeans' army pursued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah in the land of Hamath, where *he gave judgment upon him.* Then

carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained. But Nebuzar-adan the captain of the guard left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields at the same time. Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah to Nebuzar-adan the captain of the guard, saying, Take him, and look well to him, and do him no harm; but do unto him even as he shall say unto thee. So Nebuzar-

up in the court o
Go and speak t
Ethiopian, sayin
LORD of hosts, t
Behold, I will bri
this city for evil,
and they shall
that day before
deliver thee in t
LORD: and thou
into the hand of
thou *art* afraid.
deliver thee, and
by the sword, b
for a prey unto
hast put thy tru
LORD.

AUGUST 6. Evening, JEREMIAH XL.

THE word that came to Jeremiah from the LORD, after that Nebuzar-adan the captain of the guard had let him go from Ramah, when he had taken him being bound in chains among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon. And the captain of the guard took Jeremiah, and said unto him, The LORD thy God hath pronounced this evil upon

if it seem ill unt
me into Babylo
all the land *is* be
it seemeth good
thee to go, thith
he was not yet
Go back also to
Ahikam the son
the king of Bab
vernor over the c
dwell with him
or go wheresoev

n of Ahikam governor in the
and had committed unto him
nd women, and children, and
poor of the land, of them that
ot carried away captive to
a; then they came to Ge-
to Mizpah, even Ishmael the
Nethaniah, and Johanan and
an the sons of Kareah, and
the son of Tanhumeth, and
s of Ephai the Netophathite,
zaniah the son of a Maa-
, they and their men. And
h the son of Ahikam the son
han sware unto them and to
m, saying, Fear not to serve
ldeans: dwell in the land,
e the king of Babylon, and
be well with you. As for
ld, I will dwell at Mizpah,
the Chaldeans, which will
to us: but ye, gather ye
nd summer fruits, and oil,
them in your vessels, and
your cities that ye have
Likewise when all the Jews
in Moab, and among the
s, and in Edom, and that
l the countries, heard that
f Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam the son of Shaphan; even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits very much.

Moreover Johanan the son of Kareah, and all the captains of the forces that *were* in the fields, came to Gedaliah to Mizpah, and said unto him, Dost thou certainly know that Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah to slay thee? But Gedaliah the son of Ahikam believed them not. Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know *it:* wherefore should he slay thee, that all the Jews which are gathered unto thee should be scattered, and the remnant in Judah perish? But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou shalt not do this thing: for thou speakest falsely of Ishmael.

7. Morning, JEREMIAH XLI. AUGUST 7.

it came to pass in the
h month, *that* Ishmael
Nethaniah the son of
f the seed royal, and the
he king, even ten men
ame unto Gedaliah the
n to Mizpah; and there
bread together in Miz-
arose Ishmael the son
and the ten men that
m, and smote Geda-
f Ahikam the son of
the sword, and slew
king of Babylon had
over the land. Ish-
all the Jews that
even with Gedaliah,
the Chaldeans that
re, *and* the men of
e to pass the second
slain Gedaliah, and
, that *there came*
del
certain from Shechem, from Shiloh, and from Samaria, *even* fourscore men, having their beards shaven, and their clothes rent, and having cut themselves, with offerings and incense in their hand, to bring *them* to the house of the LORD. And Ishmael the son of Nethaniah went forth from Mizpah to meet them, weeping all along as he went: and it came to pass, as he met them, he said unto them, Come to Gedaliah the son of Ahikam. And it was *so,* when they came into the midst of the city, that Ishmael the son of Nethaniah slew them, *and cast them* into the midst of the pit, he, and the men that *were* with him. But ten men were found among them that said unto Ishmael, Slay us not: for we have treasures in the field, of *wheat,* and of barley, and of oil,

ple that remained in Mizpah, whom Nebuzar-adan the captain of the guard had committed to Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them away captive, and departed to go over to the Ammonites.

But when Johanan the son of Kareah, and all the captains of the forces that *were* with him, heard of all the evil that Ishmael the son of Nethaniah had done, then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by the great waters that *are* in Gibeon. Now it came to pass, *that* when all the people which *were*

with him, all th
people whom he h
Ishmael the son
Mizpah, after *that*
liah the son of Ah
men of war, and
the children, and
he had brought a
and they departe
habitation of Chi
Beth-lehem, to g
gypt, because of t
they were afraid
Ishmael the son
slain Gedaliah th
whom the king
governor in the la

August 7. Evening, Jeremiah XLII.

THEN all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least even unto the greatest, came near, and said unto Jeremiah the prophet, Let, we beseech thee, our supplication be accepted before thee, and pray for us unto the Lord thy God, *even* for all this remnant; (for we are left *but* a few of many, as thine eyes do behold us:) that

from you. Then
miah, The Lord b
ful witness betwe
even according to
which the Lord t
thee to us. Whe
whether *it be* evi
voice of the Lord
we send thee; th
with us, when we
the Lord our Goc

And it came

l, then will I build
l *you* down, and I
and not pluck *you*
Me of the evil that
you. Be not afraid
bylon, of whom ye
not afraid of him,
for I *am* with you
to deliver you from
will shew mercies
e may have mercy
ause you to return
.
We will not dwell
her obey the voice
God, saying, No;
into the land of
shall see no war,
nd of the trumpet,
of bread; and there
and now therefore
the LORD, ye rem-
'hus saith the LORD
l of Israel; If ye
faces to enter into
to sojourn there;
e to pass, *that* the
feared, shall over-
the land of Egypt,
whereof ye were
w close after you
and there ye shall
e with all the men
s to go into Egypt
to sojourn there; they shall die by the sword, by the famine, and by the pestilence: and none of them shall remain or escape from the evil that I will bring upon them. For thus saith the LORD of hosts, the God of Israel; As Mine anger and My fury hath been poured forth upon the inhabitants of Jerusalem; so shall My fury be poured forth upon you, when ye shall enter into Egypt: and ye shall be an execration, and an astonishment, and a curse, and a reproach; and ye shall see this place no more.

The LORD hath said concerning you, O ye remnant of Judah; Go ye not into Egypt: know certainly that I have admonished you this day. For ye dissembled in your hearts, when ye sent me unto the LORD your God, saying, Pray for us unto the LORD our God; and according unto all that the LORD our God shall say, so declare unto us, and we will do *it*. And *now* I have this day declared *it* to you; but ye have not obeyed the voice of the LORD your God, nor any *thing* for the which He hath sent me unto you. Now therefore know certainly that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go *and* to sojourn.

Morning, JEREMIAH XLIII. AUGUST 8.

to pass, *that* when
ad made an end
all the people all
LORD their God,
RD their God had
m, *even* all these
e Azariah the son
Johanan the son
ll the proud men,
miah, Thou speak-
ORD our God hath
say, Go not into
there: but Baruch
h setteth thee on
deliver us into the
ldeans, that they
death, and carry
into Babylon. So
Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the LORD, to dwell in the land of Judah. But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations, whither they had been driven, to dwell in the land of Judah; *even* men, and women, and children, and the king's daughters, and every person that Nebuzaradan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the *son of* Neriah. So they came into

the king of Babylon, My servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them.

the images of Be
is in the land of
houses of the gods
shall he burn with

August 8. Evening, Jeremiah XLIV.

THE word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, saying, Thus saith the Lord of hosts, the God of Israel; Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they *are* a desolation, and no man dwelleth therein, because of their wickedness which they have committed to provoke Me to anger, in that they went to burn incense, *and* to serve other gods, whom they knew not, *neither* they, ye, nor your fathers. Howbeit I sent unto you all My servants the prophets, rising early and sending *them*, saying, Oh, do not this abominable thing that I hate. But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods. Wherefore My fury and Mine

you none to remai
voke Me unto wra
of your hands, bur
other gods in the
whither ye be gone
might cut yourse
ye might be a cur
among all the nati
Have ye forgotten
your fathers, and
the kings of Judah
ness of their wiv
wickedness, and t
your wives, which
mitted in the land
the streets of Jer
not humbled *even*
ther have they fe
in My law, nor in
I set before you
fathers.

Therefore thus
hosts, the God of
will set My face
evil, and to cut of

nt, and a curse, and a
For I will punish them
in the land of Egypt, as
ished Jerusalem, by the
the famine, and by the
so that none of the rem-
dah, which are gone into
Egypt to sojourn there,
e or remain, that they
rn into the land of Ju-
which they have a de-
urn to dwell there: for
return but such as shall

the men which knew that
had burned incense unto
and all the women that
great multitude, even all
that dwelt in the land of
Pathros, answered Jere-
g, *As for* the word that
spoken unto us in the
e Lord, we will not
to thee. But we will
whatsoever thing goeth
our own mouth, to burn
o the queen of heaven,
out drink offerings unto
have done, we, and our
kings, and our princes,
s of Judah, and in the
erusalem: for *then* had
f victuals, and were well,
evil. But since we left
incense to the queen of
to pour out drink offer-
er, we have wanted all
have been consumed by
nd by the famine. And
rned incense to the queen
nd poured out drink of-
her, did we make her
rship her, and pour out
gs unto her, without our

emiah said unto all the
he men, and to the wo-
o all the people which
im *that* answer, saying,
that ye burned in the
dah, and in the streets
n, ye, and your fathers,
and your princes, and
of the land, did not the
ember them, *and came*

it *not* into His mind? So that the Lord could no longer bear, because of the evil of your doings, *and* because of the abominations which ye have committed; therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day. Because ye have burned incense, and because ye have sinned against the Lord, and have not obeyed the voice of the Lord, nor walked in His law, nor in His statutes, nor in His testimonies; therefore this evil is happened unto you, as at this day. Moreover Jeremiah said unto all the people, and to all the women, Hear the word of the Lord, all Judah that *are* in the land of Egypt: Thus saith the Lord of hosts, the God of Israel, saying; Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink offerings unto her: ye will surely accomplish your vows, and surely perform your vows. Therefore hear ye the word of the Lord, all Judah that dwell in the land of Egypt; Behold, I have sworn by My great Name, saith the Lord, that My Name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, The Lord God liveth. Behold, I will watch over them for evil, and not for good: and all the men of Judah that *are* in the land of Egypt shall be consumed by the sword and by the famine, until there be an end of them. Yet a small number that escape the sword shall return out of the land of Egypt into the land of Judah, and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, Mine, or their's.

And this *shall be* a sign unto you, saith the Lord, that I will punish you in this place, that ye may know that My words shall surely stand against you for evil: Thus saith the Lord; Behold, I will give Pharaoh-

the God of Israel, unto thee, O Baruch; Thou didst say, Woe is me now! for the LORD hath added grief to my sorrow; I fainted in my sighing, and I find no rest.

Thus shalt thou say unto him, The LORD saith thus; Behold, *that* which I have built will I break down, and that which I have planted I will pluck up, even this whole land. And seekest thou great things for thyself? seek *them* not: for, behold, I will bring evil upon all flesh, saith the LORD: but thy life will I give unto thee for a prey in all places whither thou goest.

THE word of the LORD which came to Jeremiah the prophet against the Gentiles; against Egypt, against the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah. Order ye the buckler and shield, and draw near to battle. Harness the horses; and get up, ye horsemen, and stand forth with *your* helmets; furbish the spears, *and* put on the brigandines. Wherefore have I seen them dismayed *and* turned away back? and their mighty ones are

and the Lydian
bend the bow. F
the Lord GOD of
geance, that He
His adversaries:
devour, and it s
made drunk wit
the Lord GOD o
fice in the north
Euphrates. Go
take balm, O vir
Egypt: in vain s
medicines; *for*
cured. The nat
thy shame, and
the land: for th
stumbled agains
they are fallen

The word that
Jeremiah the p
chadrezzar king
come *and* smite
Declare ye in E
Migdol, and pub
Tahpanhes: say
prepare thee;
devour round ab
thy valiant *men*
stood not, beca
drive them. He
yea, one fell upo
said, Arise, and

n. The voice there-
a serpent; for they
an army, and come
h axes, as hewers
shall cut down her
LORD, though it can-
; because they are
asshoppers, and *are*
e daughter of Egypt
led; she shall be de-
hand of the people
e LORD of hosts, the
aith; Behold, I will
titude of No, and

Jacob, and be not dismayed, O Israel: for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make *him* afraid. Fear thou not, O Jacob My servant, saith the LORD: for I *am* with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished.

Evening, JEREMIAH XLVII. AUGUST 9.

the LORD that came
the prophet against
before that Pharaoh
ius saith the LORD;
rise up out of the
l be an overflowing
overflow the land,
nerein; the city, and
l therein: then the
and all the inhabit-
shall howl. At the
mping of the hoofs
ses, at the rushing of
l at the rumbling of
athers shall not look

of hands; because of the day that cometh to spoil all the Philistines, *and* to cut off from Tyrus and Zidon every helper that remaineth: for the LORD will spoil the Philistines, the remnant of the country of Caphtor. Baldness is come upon Gaza; Ashkelon is cut off *with* the remnant of their valley: how long wilt thou cut thyself? O thou sword of the LORD, how long *will it be* ere thou be quiet? put up thyself into thy scabbard, rest, and be still. How can it be quiet, seeing the LORD hath given it a charge against Ashkelon, and against the sea

shall be destroyed, as the LORD hath spoken. Give wings unto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein. Cursed *be* he that doeth the work of the LORD deceitfully, and cursed *be* he that keepeth back his sword from blood.

Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed. Therefore, behold, the days come, saith the LORD, that I will send unto him wanderers, that shall cause him to wander, and shall empty his vessels, and break their bottles. And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Beth-el their confidence.

How say ye, We *are* mighty and strong men for the war? Moab is spoiled, and gone up *out of* her cities, and his chosen young men are gone down to the slaughter, saith the King, Whose name *is* the LORD of hosts. The calamity of Moab *is* near to come, and his affliction hasteth fast. All ye that are about him, bemoan him; and all ye that know his name,

LORD.

Make ye him
magnified *himself*
Moab also shall wa
and he also shall b
was not Israel a d
was he found am
since thou spakest
pedst for joy. O
Moab, leave the
in the rock, and
that maketh her n
the hole's mouth.
the pride of Moab,
proud) his loftine
gancy, and his prid
tiness of his heart.
saith the LORD; b
so; his lies shall
Therefore will I ho
I will cry out for
heart shall mourn
Kir-heres. O vine
weep for thee wit
Jazer: thy plants
sea, they reach e
Jazer: the spoiler
summer fruits and
And joy and gladn
the plentiful field,
of Moab; and I ha
fail from the winep

i that burneth incense
Therefore mine heart
Moab like pipes, and
ll sound like pipes for
r-heres: because the
ath gotten are perish-
head *shall be* bald,
rd clipped: upon all
l be cuttings, and up-
ckcloth. *There shall*
generally upon all
of Moab, and in the
: for I have broken
vessel wherein *is* no
the Lord. They shall
low is it broken down!
turned the back with
l Moab be a derision
ng to all them about
saith the Lord; Be-
fly as an eagle, and
is wings over Moab.
ten, and the strong
rised, and the mighty
n Moab at that day
heart of a woman in
her pangs. And Moab shall be destroyed from *being* a people, because he hath magnified *himself* against the Lord. Fear, and the pit, and the snare, *shall be* upon thee, O inhabitant of Moab, saith the Lord. He that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare: for I will bring upon it, *even* upon Moab, the year of their visitation, saith the Lord. They that fled stood under the shadow of Heshbon because of the force: but a fire shall come forth out of Heshbon, and a flame from the midst of Sihon, and shall devour the corner of Moab, and the crown of the head of the tumultuous ones. Woe be unto thee, O Moab! the people of Chemosh perisheth: for thy sons are taken captives, and thy daughters captives.

Yet will I bring again the captivity of Moab in the latter days, saith the Lord. Thus far *is* the judgment of Moab.

Evening, Jeremiah XLIX. August 10.

NG the Ammonites,
the Lord; Hath Is-
ath he no heir? why
r king inherit Gad,
dwell in his cities?
old, the days come,
that I will cause an
be heard in Rabbah
ites; and it shall be
, and her daughters
with fire: then shall
unto them that were
the Lord. Howl, O
i is spoiled: cry, ye
abbah, gird you with
ent, and run to and
ges; for their king
tivity, *and* his priests
together. Wherefore
the valleys, thy flow-
ucksliding daughter?
her treasures, *saying*,
e unto me? Behold,
fear upon thee, saith
of hosts, from all
about *thee; and ye*
shall be driven out every man right forth; and none shall gather up him that wandereth. And afterward I will bring again the captivity of the children of Ammon, saith the Lord.

Concerning Edom, thus saith the Lord of hosts; *Is* wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished? Flee ye, turn back, dwell deep, O inhabitants of Dedan; for I will bring the calamity of Esau upon him, the time *that* I will visit him. If grapegatherers come to thee, would they not leave *some* gleaning grapes? if thieves by night, they will destroy till they have enough. But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself: his seed is spoiled, and his brethren, and his neighbours, and he *is* not. Leave thy fatherless children, I will preserve *them* alive; and let thy widows trust in Me. For thus saith *the* Lord; Behold, they whose

judgment *was* not to drink of the cup have assuredly drunken; and *art* thou he *that* shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink *of it*. For I have sworn by Myself, saith the LORD, that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes. I have heard a rumour from the LORD, and an ambassador is sent unto the heathen, *saying*, Gather ye together, and come against her, and rise up to the battle. For, lo, I will make thee small among the heathen, *and* despised among men. Thy terribleness hath deceived thee, *and* the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the LORD.

Also Edom shall be a desolation: every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof. As in the overthrow of Sodom and Gomorrah and the neighbour *cities* thereof, saith the LORD, no man shall abide there, neither shall a son of man dwell in it. Behold, he shall come up like a lion from the swelling of Jordan against the habitation of the strong: but I will suddenly make him run away from her: and who *is* a chosen *man*, *that* I may appoint over her? for who *is* like Me? and who will appoint Me the time? and who *is* that shepherd that will stand before Me? Therefore hear the counsel of the LORD, that He hath taken against Edom; and His purposes, that He hath purposed against the inhabitants of Teman: Surely the least of the flock shall draw them out: surely He shall make their habitations desolate with them. The earth is moved at the noise of their fall, at the cry the noise thereof was heard in the Red sea. Behold, He *shall* come up and fly as the eagle, *and* spread His wings over Bozrah: and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs.

Concerning Damascus. Hamath is confounded, and Arpad: for they have heard evil tidings: they are faint-hearted; *there is* sorrow on the sea; it cannot be quiet. Damascus is waxed feeble, *and* turneth herself to flee, and fear hath seized on her: anguish and sorrows have taken her, as a woman in travail. How is the city of praise not left, the city of My joy! Therefore her young men shall fall in her streets, and all the men of war shall be cut off in that day, saith the LORD of hosts. And I will kindle a fire in the wall of Damascus, and it shall consume the palaces of Ben-hadad.

Concerning Kedar, and concerning the kingdoms of Hazor, which Nebuchadrezzar king of Babylon shall smite, thus saith the LORD; Arise ye, go up to Kedar, and spoil the men of the east. Their tents and their flocks shall they take away: they shall take to themselves their curtains, and all their vessels, and their camels; and they shall cry unto them, Fear *is* on every side. Flee, get you far off, dwell deeply, O ye inhabitants of Hazor, saith the LORD; for Nebuchadrezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you. Arise, get you up unto the wealthy nation, that dwelleth without care, saith the LORD, which have neither gates nor bars, which dwell alone. And their camels shall be a booty, and the multitude of their cattle a spoil: and I will scatter into all winds them *that are* in the utmost corners; and I will bring their calamity from all sides thereof, saith the LORD. And Hazor shall be a dwelling for dragons, *and* a desolation for ever: there shall no man abide there, nor *any son of* man dwell in it.

The word of the LORD that came to Jeremiah the prophet against Elam in the beginning of the reign of Zedekiah king of Judah, saying,

at the LORD spake
lon *and* against the
leans by Jeremiah
clare ye among the
lish, and set up a
a, *and* conceal not:
taken, Bel is con-
ach is broken in
s are confounded,
broken in pieces.
orth there cometh
st her, which shall
lesolate, and none
in: they shall re-
depart, both man

and in that time,
e children of Israel
and the children of
oing and weeping:
d seek the LORD
shall ask the way
faces thitherward,
d let us join our-
AD in a perpetual
ll not be forgotten.
been lost sheep:
have caused them
have turned them

For, lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country: and they shall set themselves in array against her; from thence she shall be taken: their arrows *shall be* as of a mighty expert man; none shall return in vain. And Chaldea shall be a spoil: all that spoil her shall be satisfied, saith the LORD. Because ye were glad, because ye rejoiced, O ye destroyers of Mine heritage, because ye are grown fat as the heifer at grass, and bellow as bulls; your mother shall be sore confounded; she that bare you shall be ashamed: behold, the hindermost of the nations *shall be* a wilderness, a dry land, and a desert. Because of the wrath of the LORD it shall not be inhabited, but it shall be wholly desolate: every one that goeth by Babylon shall be astonished, and hiss at all her plagues. Put yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows: for she hath sinned against the LORD. Shout against her round about: she

Gilead. In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and *there shall be* none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.

Go up against the land of Merathaim, *even* against it, and against the inhabitants of Pekod: waste and utterly destroy after them, saith the LORD, and do according to all that I have commanded thee. A sound of battle *is* in the land, and of great destruction. How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations! I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against the LORD. The LORD hath opened His armoury, and hath brought forth the weapons of His indignation: for this *is* the work of the Lord GOD of hosts in the land of the Chaldeans. Come against her from the utmost border, open her storehouses: cast her up as heaps, and destroy her utterly: let nothing of her be left. Slay all her bullocks; let them go down to the slaughter:

shall raise him up
dle a fire in his e
devour all round a

Thus saith the
The children of I
dren of Judah *we*
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tives held them f
to let them go. T
strong; the LOR
name: He shall
their cause, that
to the land, and
habitants of Bab
upon the Chaldea
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lon, and upon her
her wise *men*. A
liars; and they sh
is upon her migh
shall be dismay
upon their horse
chariots, and upo
people that *are* in
and they shall b
a sword *is* upon
they shall be robb
upon her waters;
dried up: for it *is*
images, and they
idols. Therefore
the desert with

ople shall come from
d a great nation, and
all be raised up from
the earth. They shall
and the lance: they
will not shew mercy:
all roar like the sea,
ll ride upon horses,
in array, like a man
against thee, O daugh-
. The king of Babylon
e report of them, and
xed feeble: anguish
him, *and* pangs as
n travail. Behold, he
like a lion from the
rdan unto the habitation of the strong: but I will make them suddenly run away from her: and who *is* a chosen *man*, *that* I may appoint over her? for who *is* like Me? and who will appoint Me the time? and who *is* that shepherd that will stand before Me? Therefore hear ye the counsel of the Lord, that he hath taken against Babylon; and his purposes, that he hath purposed against the land of the Chaldeans: Surely the least of the flock shall draw them out: surely He shall make *their* habitation desolate with them. At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.

Evening, Jeremiah LI. August 11.

h the Lord; Behold,
e up against Babylon,
hem that dwell in the
that rise up against
ying wind; and will
ylon fanners, that shall
shall empty her land:
of trouble they shall
round about. Against
deth let the archer
and against *him that*
up in his brigandine:
not her young men;
erly all her host. Thus
fall in the land of the
d *they that are* thrust
r streets. For Israel
forsaken, nor Judah
f the Lord of hosts;
land was filled with
e Holy One of Israel.
he midst of Babylon,
very man his soul: be
her iniquity; for this
the Lord's vengeance;
er unto her a recom-
on *hath been* a golden
ord's hand, that made
drunken: the nations
of her wine; there-
ns are mad. Babylon
allen and destroyed:
; take balm for her
she may be healed.
e healed Babylon, but
she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up *even* to the skies.

The Lord hath brought forth our righteousness: come, and let us declare in Zion the work of the Lord our God. Make bright the arrows; gather the shields: the Lord hath raised up the spirit of the kings of the Medes: for His device *is* against Babylon, to destroy it; because it *is* the vengeance of the Lord, the vengeance of His temple. Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the ambushes: for the Lord hath both devised and done that which He spake against the inhabitants of Babylon. O thou that dwellest upon many waters, abundant in treasures, thine end is come, *and* the measure of thy covetousness. The Lord of hosts hath sworn by Himself, *saying*, Surely I will fill thee with men, as with caterpillers; and they shall lift up a shout against thee. He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heaven by His understanding. When He uttereth *His* voice, *there is* a multitude of waters in the heavens;

and He causeth the vapours to ascend from the ends of the earth: He maketh lightnings with rain, and bringeth forth the wind out of His treasures. Every man is brutish by *his* knowledge; every founder is confounded by the graven image: for his molten image *is* falsehood, and *there is* no breath in them. They *are* vanity, the work of errors: in the time of their visitation they shall perish. The portion of Jacob *is* not like them; for He *is* the former of all things: and *Israel is* the rod of His inheritance: the LORD of hosts *is* His name.

Thou *art* My battle axe *and* weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms; and with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider; with thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid; I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers. And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the LORD. Behold, I *am* against thee, O destroying mountain, saith the LORD, which destroyest all the earth: and I will stretch out Mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain. And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate for ever, saith the LORD.

Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause *the horses* to come up as the rough caterpillers. Prepare the nations with the Medes, the captains t the rulers thereof, an of his dominion. And tremble and sorrow: pose of the LORD shal against Babylon, to of Babylon a desolati inhabitant. The migh bylon have forborn have remained in *the* might hath failed; t women: they have bur ingplaces; her bars a post shall run to mee one messenger to me shew the king of Ba city is taken at *one* the passages are sto reeds they have bur and the men of war a

For thus saith the the God of Israel; T Babylon *is* like a th *is* time to thresh he while, and the time shall come. Nebuchad of Babylon hath de hath crushed me, he an empty vessel, he h me up like a dragon, his belly with my del cast me out. The vi me and to my flesh *b* lon, shall the inhab say; and my blood bitants of Chaldea, s say. Therefore thus s Behold, I will plead take vengeance for th dry up her sea, and m dry. And Babylon heaps, a dwellingplac an astonishment, an without an inhabitan roar together like lio yell as lions' whelps. I will make their fea make them drunken, rejoice, and sleep a p and not wake, saith will bring them do to the slaughter, like goats. How is Shesh

is the praise of the whole earth
rised! how is Babylon become
stonishment among the nations!
sea is come up upon Babylon:
e covered with the multitude of
waves thereof. Her cities are a
ation, a dry land, and a wilder-
a land wherein no man dwell-
neither doth *any* son of man
thereby. And I will punish
a Babylon, and I will bring
out of his mouth that which
th swallowed up: and the
s shall not flow together any
unto him: yea, the wall of
on shall fall.

people, go ye out of the midst
, and deliver ye every man
l from the fierce anger of the
And lest your heart faint,
fear for the rumour that
heard in the land; a rumour
th come *one* year, and after
another year *shall come* a
, and violence in the land,
gainst ruler. Therefore, be-
e days come, that I will do
nt upon the graven images
ylon: and her whole land
e confounded, and all her
all fall in the midst of her.
e heaven and the earth, and
is therein, shall sing for
n: for the spoilers shall come
r from the north, saith the
As Babylon *hath caused* the
Israel to fall, so at Babylon
ll the slain of all the earth.
t have escaped the sword,
y, stand not still: remember
D afar off, and let Jerusa-
e into your mind. We are
ded, because we have heard
n: shame hath covered our
or strangers are come into
tuaries of the LORD's house.
efore, behold, the days come,
LORD, that I will do judg-
on her graven images: and
all her land the wounded
an. Though Babylon should
p to heaven, and though
ld fortify the height of her
, *yet* from Me shall spoilers

come unto her, saith the LORD. A sound of a cry *cometh* from Babylon, and great destruction from the land of the Chaldeans: because the LORD hath spoiled Babylon, and destroyed out of her the great voice; when her waves do roar like great waters, a noise of their voice is uttered: because the spoiler is come upon her, *even* upon Babylon, and her mighty men are taken, every one of their bows is broken: for the LORD God of recompences shall surely requite. And I will make drunk her princes, and her wise *men*, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the King, Whose name *is* the LORD of hosts. Thus saith the LORD of hosts; The broad walls of Babylon shall be utterly broken, and her high gates shall be burned with fire; and the people shall labour in vain, and the folk in the fire, and they shall be weary.

The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Maaseiah, when he went with Zedekiah the king of Judah into Babylon in the fourth year of his reign. And *this* Seraiah *was* a quiet prince. So Jeremiah wrote in a book all the evil that should come upon Babylon, *even* all these words that are written against Babylon. And Jeremiah said to Seraiah, When thou comest to Babylon, and shalt see, and shalt read all these words; then shalt thou say, O LORD, Thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate for ever. And it shall be, when thou hast made an end of reading this book, *that* thou shalt bind a stone to it, and cast it into the midst of Euphrates: and thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be weary. Thus far *are* the words of Jeremiah.

pass in Jerusalem and Judah, till He had cast them out from His presence, that Zedekiah rebelled against the king of Babylon.

And it came to pass in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, and pitched against it, and built forts against it round about. So the city was besieged unto the eleventh year of king Zedekiah. And in the fourth month, in the ninth *day* of the month, the famine was sore in the city, so that there was no bread for the people of the land. Then the city was broken up, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which *was* by the king's garden; (now the Chaldeans *were* by the city round about:) and they went by the way of the plain.

But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him. Then they took the king, and carried him up unto the king of Babylon to Riblah in the land of Hamath; where he gave judgment

all the army of
were with the c
brake down all
salem round ab
adan the captai
ried away cap
poor of the peo
of the people t
city, and those
fell to the king
rest of the mult
adan the capta
certain of the
vinedressers an
Also the pillars
in the house of
bases, and the
in the house of
deans brake, a
brass of them to
drons also, and
snuffers, and t
spoons, and all
wherewith the
they away. A
the firepans, an
caldrons, and t
the spoons, and
was of gold *in*
was of silver
captain of the g
pillars, one sea
bulls that *were*

was five cubits, with net-
d pomegranates upon the
round about, all *of* brass.
nd pillar also and the pome-
were like unto these. And
re ninety and six pome-
on a side; *and* all the
nates upon the network
hundred round about.
he captain of the guard
aiah the chief priest, and
h the second priest, and
keepers of the door: he
out of the city an eunuch,
d the charge of the men of
d seven men of them that
r the king's person, which
nd in the city; and the
scribe of the host, who
the people of the land;
score men of the people
nd, that were found in the
he city. So Nebuzar-adan
in of the guard took them,
ght them to the king of
to Riblah. And the king
on smote them, and put
eath in Riblah in the land
h. Thus Judah was car-
r captive out of his own
s *is* the people whom Ne-
zar carried away captive:
in the seventh year three thousand Jews and three and twenty: in the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two persons: in the three and twentieth year of Nebuchadrezzar Nebuzar-adan the captain of the guard carried away captive of the Jews seven hundred forty and five persons: all the persons *were* four thousand and six hundred.

And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth *day* of the month, *that* Evil-merodach king of Babylon in the *first* year of his reign lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison, and spake kindly unto him, and set his throne above the throne of the kings that *were* with him in Babylon, and changed his prison garments: and he did continually eat bread before him all the days of his life. And *for* his diet, there was a continual diet given him of the king of Babylon, every day a portion until the day of his death, all the days of his life.

12. Evening, LAMENTATIONS I. AUGUST 12.

doth the city sit solitary,
was full of people! *how*
ome as a widow! she *that*
among the nations, *and*
among the provinces, *how*
ome tributary! She weep-
n the night, and her tears
r cheeks: among all her
hath none to comfort *her:*
ends have dealt treacher-
h her, they are become
ies. Judah is gone into
because of affliction, and
f great servitude: she
among the heathen, she
rest: all her persecutors
her between the straits.
of Zion do mourn, because
to the solemn feasts: all
are desolate: *her priests*
sigh, her virgins are afflicted, and she *is* in bitterness. Her adversaries are the chief, her enemies prosper; for the LORD hath afflicted her for the multitude of her transgressions: her children are gone into captivity before the enemy. And from the daughter of Zion all her beauty is departed: her princes are become like harts *that* find no pasture, and they are gone without strength before the pursuer. Jerusalem remembered in the days of her affliction and of her miseries all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, *and* did mock at her sabbaths. Jerusalem hath grievously sinned;

refore she is removed: all that
noured her despise her, because
ey have seen her nakedness: yea,
e sigheth, and turneth backward.
Her filthiness is in her skirts; she
remembereth not her last end; there-
fore she came down wonderfully:
she had no comforter. O LORD, be-
hold my affliction: for the enemy
hath magnified *himself*. The adver-
sary hath spread out his hand upon
all her pleasant things: for she hath
seen *that* the heathen entered into
her sanctuary, whom Thou didst
command *that* they should not en-
ter into Thy congregation. All her
people sigh, they seek bread; they
have given their pleasant things for
meat to relieve the soul: see, O
LORD, and consider; for I am be-
come vile.

Is it nothing to you, all ye that
pass by? behold, and see if there
be any sorrow like unto my sorrow,
which is done unto me, wherewith
the LORD hath afflicted *me* in the
day of His fierce anger. From above
hath He sent fire into my bones, and
it prevaileth against them: He hath
spread a net for my feet, He hath
turned me back: He hath made me
desolate *and* faint all the day. The
yoke of my transgressions is bound
by His hand: they are wreathed,
and come up upon my neck: He
hath made my strength to fall, the
Lord hath delivered me into *their*
hands, *from whom* I am not able to
rise up. The Lord hath trodden un-
der foot all my mighty *men* in the
midst of me: He hath called an
assembly against me to crush my
young men: the Lord hath trodden
the virgin, the daughter of Judah,
as in a winepress. For these things
I weep; mine eye, mine eye runneth
down with water, because the Com-
forter That should relieve my soul
far from me: my children are de-
late, because the enemy prev
Zion spreadeth forth her hands
there is none to comfort her:
LORD hath commanded con
Jacob, *that* his adversaries
round about him: Jerusa
a menstruous woman amo
The LORD is righte
have rebelled against Hi
ment: hear, I pray you
and behold my sorrow
and my young men
captivity. I called f
but they deceived m
and mine elders gav
in the city, while th
meat to relieve the
O LORD; for I am
bowels are troubl
turned within me
ously rebelled:
bereaveth, at hom
They have hear
is none to co
enemies have
they are glad
it: Thou wil
Thou hast ca
like unto me
ness come be
them, as Th
all my tran
are many,

AUGUST 13. Morning, LAMENTATIO

HOW hath the Lord covered the
daughter of Zion with a cloud
in His anger, *and* cast down from
heaven unto the earth the beauty
of Israel, and remembered not His
footstool in the day of His anger!
The Lord hath swallowed up all
the habitations of Jacob, and hath
not pitied: He hath thrown down
in His wrath the strong holds of
daughter of Judah; He hath
brought
He hat
the pri
in *His*
Israel
right
and
flam
abo
an
ha

ant to the eye in the
he daughter of Zion:
t His fury like fire.
as an enemy: He
d up Israel, He hath
all her palaces: He
his strong holds, and
in the daughter of
ng and lamentation.
violently taken away
, as *if it were of* a
hath destroyed His
assembly: the Lord
e solemn feasts and
forgotten in Zion, and
in the indignation of
king and the priest.
cast off His altar,
rred His sanctuary,
up into the hand of
walls of her palaces;
a noise in the house
s in the day of a so-

ath purposed to de-
of the daughter of
stretched out a line,
withdrawn His hand
: therefore He made
d the wall to lament;
together. Her gates
he ground; He hath
broken her bars: her
rinces *are* among the
law *is* no *more;* her
nd no vision from the
rs of the daughter of
e ground, *and* keep
have cast up dust
ls; they have girded
sackcloth: the vir-
em hang down their
ound. Mine eyes do
my bowels are trou-
is poured upon the
destruction of the
people; because the
e sucklings swoon in
he city. They say to
Where *is* corn and
hey swooned as the
streets of the city,
was poured out into
osom.
shall I *take to wit-*

ness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach *is* great like the sea: who can heal thee? Thy prophets have seen vain and foolish things for thee: and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens and causes of banishment. All that pass by clap *their* hands at thee; they hiss and wag their head at the daughter of Jerusalem, *saying, Is* this the city that *men* call The perfection of beauty, The joy of the whole earth? All thine enemies have opened their mouth against thee: they hiss and gnash the teeth: they say, We have swallowed *her* up: certainly this *is* the day that we looked for; we have found, we have seen *it*. The Lord hath done *that* which He had devised; He hath fulfilled His word that He had commanded in the days of old: He hath thrown down, and hath not pitied: and He hath caused *thine* enemy to rejoice over thee, He hath set up the horn of thine adversaries. Their heart cried unto the Lord, O wall of the daughter of Zion, let tears run down like a river day and night: give thyself no rest; let not the apple of thine eye cease. Arise, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the Lord: lift up thy hands toward Him for the life of thy young children, that faint for hunger in the top of every street.

Behold, O Lord, and consider to whom Thou hast done this. Shall the women eat their fruit, *and* children of a span long? shall the priest and the prophet be slain in the sanctuary of the Lord? The young and the old lie on the ground in the streets: my virgins and my young men are fallen by the sword; Thou hast slain *them* in the day of Thine anger; Thou hast killed, and not *pitied*. Thou hast called as in a

My flesh and my skin hath He made
old; He hath broken my bones. He
hath builded against me, and com-
passed *me* with gall and travel. He
hath set me in dark places, as *they*
that be dead of old. He hath hedged
me about, that I cannot get out: He
hath made my chain heavy. Also
when I cry and shout, He shutteth
out my prayer. He hath inclosed
my ways with hewn stone, He hath
made my paths crooked. He *was*
unto me *as* a bear lying in wait, *and*
as a lion in secret places. He hath
turned aside my ways, and pulled
me in pieces: He hath made me
desolate. He hath bent His bow,
and set me as a mark for the arrow.
He hath caused the arrows of His
quiver to enter into my reins. I was
a derision to all my people; *and*
their song all the day. He hath
filled me with bitterness, He hath
made me drunken with wormwood.
He hath also broken my teeth with
gravel stones, He hath covered me
with ashes. And Thou hast removed
my soul far off from peace: I forgat
prosperity. And I said, My strength
and my hope is perished from the
LORD: remembering mine affliction
and my misery, the wormwood and
the gall. My soul hath *them* still

Stone and keep
he hath borne i
teth his mouth
there may be l
cheek to him t
is filled full wit
Lord will not c
though He can
have compassi
multitude of H
doth not afflict
the children of
His feet all t
earth, to turn
man before th
High, to subver
the Lord appro

Who *is* he
cometh to pass,
mandeth *it* not
of the most H
evil and good
living man com
punishment of
search and try
again to the L
our heart with
in the heavens.
ed and have
not pardoned.
with anger,
Thou hast sla
pitied. Thou

leth down, and ceaseth not, out any intermission, till the look down, and behold from en. Mine eye affecteth mine because of all the daughters y city. Mine enemies chased ore, like a bird, without cause. have cut off my life in the son, and cast a stone upon me. ers flowed over mine head; *then* d, I am cut off.

alled upon Thy name, O LORD, f the low dungeon. Thou hast my voice: hide not Thine ear breathing, at my cry. Thou est near in the day *that* I call- on Thee: Thou saidst, Fear O Lord, Thou hast pleaded the causes of my soul; Thou hast redeemed my life. O LORD, Thou hast seen my wrong: judge Thou my cause. Thou hast seen all their vengeance *and* all their imaginations against me. Thou hast heard their reproach, O LORD, *and* all their imaginations against me; the lips of those that rose up against me, and their device against me all the day. Behold their sitting down, and their rising up; I *am* their musick.

Render unto them a recompence, O LORD, according to the work of their hands. Give them sorrow of heart, Thy curse unto them. Persecute and destroy them in anger from under the heavens of the LORD.

OW is the gold become dim! *how* is the most fine gold ed! the stones of the sanc- are poured out in the top of street. The precious sons of comparable to fine gold, how ey esteemed as earthen pitch- he work of the hands of the r! Even the sea monsters draw he breast, they give suck to young ones: the daughter of eople *is become* cruel, like the hes in the wilderness. The e of the sucking child cleaveth roof of his mouth for thirst: oung children ask bread, *and* n breaketh *it* unto them. They lid feed delicately are desolate streets: they that were brought scarlet embrace dunghills. For unishment of the iniquity of ughter of my people is greater the punishment of the sin of t, that was overthrown as in ent, and no hands stayed on ler Nazarites were purer than they were whiter than milk, ere more ruddy in body than , their polishing *was* of sap- their visage is blacker than ; they are not known in the : their skin cleaveth to their it is withered, it is become tick. *They that be slain with* the sword are better than *they that be* slain with hunger: for these pine away, stricken through for *want of* the fruits of the field. The hands of the pitiful women have sodden their own children: they were their meat in the destruction of the daughter of my people. The LORD hath accomplished His fury; He hath poured out His fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof. The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem.

For the sins of her prophets, and the iniquities of her priests, that have shed the blood of the just in the midst of her, they have wandered as blind men in the streets, they have polluted themselves with blood, so that men could not touch their garments. They cried unto them, Depart ye; it is unclean; depart, depart, touch not: when they fled away and wandered, they said among the heathen, They shall no more sojourn there. The anger of the LORD hath divided them; He will no more regard them: they respected not the persons of the priests, they favoured not the elders. As for

shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous *man*, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.

And the hand of the LORD was there upon me; and He said unto me, Arise, go forth into the plain, and I will there talk with thee. Then I arose, and went forth into the plain: and, behold, the glory of the LORD stood there, as the glory which I saw by the river of Chebar: and I fell on my face. Then the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house. But thou, O son of man, behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them: and I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover: for they *are* a rebellious house. But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord GOD; He that heareth, let him hear; and he that forbeareth, let him forbear: for they *are* a rebellious house.

AUGUST 16. Morning, EZEKIEL VI. AUGUST 16.

AND the word of the LORD came unto me, saying, Son of man, set thy face toward the mountains of Israel, and prophesy against them, and say, Ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD to the mountains, and to the hills, to the rivers, and to the valleys; Behold, I, *even* I, will bring a sword upon you, and I will destroy your high places. And your altars shall be desolate, and your images shall be broken: and I will cast down your slain *men* before your idols. And I will lay the dead carcases of the children of Israel before their idols; and I will scatter your bones round about your altars. In all your dwellingplaces the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and your works may be abolished. And the slain shall fall in the midst of you, and ye shall know that I *am* the LORD.

Yet will I leave a remnant, that ye may have *some* that shall escape the sword among the nations, when ye shall be scattered through the countries. And they that escape of *you shall* remember Me among the *nations* whither they shall be carried captives, because I am broken with their whorish heart, which hath departed from Me, and with their eyes, which go a whoring after their idols: and they shall lothe themselves for the evils which they have committed in all their abominations. And they shall know that I *am* the LORD, *and that* I have not said in vain that I would do this evil unto them.

Thus saith the Lord GOD; Smite with thine hand, and stamp with thy foot, and say, Alas for all the evil abominations of the house of Israel! for they shall fall by the sword, by the famine, and by the pestilence. He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine: thus will I accomplish My fury upon them. Then shall ye know that I *am* the LORD, when their slain *men* shall be among their idols round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savour to all their idols. So will I stretch out My hand upon them, and make the land desolate, yea, more desolate than the wilderness towards Diblath, in all their habitations: and they shall know that I *am* the LORD.

ns: be not afraid of
r be dismayed at their
they *be* a rebellious
hou shalt speak My
m, whether they will
er they will forbear:
most rebellious. But
an, hear what I say
e not thou rebellious
like that rebellious house: open thy
mouth, and eat that I give thee.

And when I looked, behold, an
hand *was* sent unto me; and, lo, a
roll of a book *was* therein; and He
spread it before me; and it *was*
written within and without: and
there was written therein lamenta-
tions, and mourning, and woe.

Evening, EZEKIEL III. AUGUST 15.

ER He said unto me,
an, eat that thou find-
ll, and go speak unto
rael. So I opened my
caused me to eat that
said unto me, Son of
r belly to eat, and fill
h this roll that I give
I eat *it;* and it was
as honey for sweet-

unto me, Son of man,
nto the house of Is-
with My words unto
u *art* not sent to a
range speech and of
ge, *but* to the house
to many people of a
and of an hard lan-
rords thou canst not
rely, had I sent thee
ould have hearkened
the house of Israel
unto thee; for they
n unto Me: for all
el *are* impudent and
Behold, I have made
against their faces,
I strong against their
an adamant harder
made thy forehead:
neither be dismayed
hough they *be* a re-
Moreover He said
man, all My words
k unto thee receive
and hear with thine
get thee to them of
nto the children of
speak unto them,
Thus saith the Lord
they will hear, or
ll forbear. Then *the*
spirit took me up, and I heard be-
hind me a voice of a great rushing,
saying, Blessed *be* the glory of the
LORD from His place. *I heard* also
the noise of the wings of the living
creatures that touched one another,
and the noise of the wheels over
against them, and a noise of a great
rushing. So the spirit lifted me up,
and took me away, and I went in
bitterness, in the heat of my spirit;
but the hand of the LORD was strong
upon me.

Then I came to them of the cap-
tivity at Tel-abib, that dwelt by the
river of Chebar, and I sat where
they sat, and remained there asto-
nished among them seven days. And
it came to pass at the end of seven
days, that the word of the LORD
came unto me, saying, Son of man,
I have made thee a watchman unto
the house of Israel: therefore hear
the word at My mouth, and give
them warning from Me. When I say
unto the wicked, Thou shalt surely
die; and thou givest him not warn-
ing, nor speakest to warn the wicked
from his wicked way, to save his
life; the same wicked *man* shall die
in his iniquity; but his blood will
I require at thine hand. Yet if thou
warn the wicked, and he turn not
from his wickedness, nor from his
wicked way, he shall die in his iniq-
uity; but thou hast delivered thy
soul. Again, When a righteous man
doth turn from his righteousness, and
commit iniquity, and I lay a stum-
blingblock before him, he shall die:
because thou hast not given him
warning, he shall die in his sin, and
his righteousness which he hath done

shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous *man*, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.

And the hand of the LORD was there upon me; and He said unto me, Arise, go forth into the plain, and I will there talk with thee. Then I arose, and went forth into the plain: and, behold, the glory of the LORD stood there, as the glory which I saw by the river of Chebar: and I fell on my face. Then the spirit entered into me, and set me upon my feet, and spake wi
unto me, Go, shut
thine house. But
man, behold, they
upon thee, and shal
them, and thou sl
among them: and
tongue cleave to
mouth, that thou
and shalt not be to
for they *are* a rebell
when I speak with
thy mouth, and tho
them, Thus saith th
that heareth, let hi
that forbeareth, let
they *are* a rebellion

AUGUST 16. Morning, EZEKIEL VI.

AND the word of the LORD came unto me, saying, Son of man, set thy face toward the mountains of Israel, and prophesy against them, and say, Ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD to the mountains, and to the hills, to the rivers, and to the valleys; Behold, I, *even* I, will bring a sword upon you, and I will destroy your high places. And your altars shall be desolate, and your images shall be broken: and I will cast down your slain *men* before your idols. And I will lay the dead carcases of the children of Israel before their idols; and I will scatter your bones round about your altars. In all your dwellingplaces the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and your works may be abolished. And the slain shall fall in the midst of you, and ye shall know that I *am* the LORD.

Yet will I leave a remnant, that ye may have *some* that shall escape the sword among the nations, when ye shall be scattered through the countries. And they that escape of you shall remember Me among the nations whither they shall be carried captives, beca
with their whorish h
departed from Me,
eyes, which go a wh
idols: and they shall
for the evils which th
ted in all their abo
they shall know that
and that I have not
I would do this evil

Thus saith the L
with thine hand, and
foot, and say, Alas
abominations of the
for they shall fall b
the famine, and by
He that is far off
pestilence; and he t
fall by the sword;
maineth and is besie
the famine: thus w
My fury upon them
know that I *am* th
their slain *men* shal
idols round about t
every high hill, in al
mountains, and un
tree, and under ever
place where they
savour to all their
stretch out My hand
make the land des
desolate than the w
Diblath, in all their
they shall know tha

Evening, Ezekiel VII. August 16.

word of the
to me, saying,
thus saith the
nd of Israel;
ome upon the
and. Now *is*
ee, and I will
thee, and will
to thy ways,
upon thee all
And mine eye
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r the vision *is*
ltitude there-
turn; neither
himself in the

iniquity of his life. They have blown the trumpet, even to make all ready; but none goeth to the battle: for My wrath *is* upon all the multitude thereof. The sword *is* without, and the pestilence and the famine within: he that *is* in the field shall die with the sword; and he that *is* in the city, famine and pestilence shall devour him.

But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity. All hands shall be feeble, and all knees shall be weak *as* water. They shall also gird *themselves* with sackcloth, and horror shall cover them; and shame *shall be* upon all faces, and baldness upon all their heads. They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord: they shall not satisfy their souls, neither fill their bowels: because it is the stumblingblock of their iniquity.

As for the beauty of His ornament, He set it in majesty: but they made the images of their abominations *and* of their detestable things therein: therefore have I set it far from them. And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it. My face will I turn also from them, and they shall pollute My secret *place:* for the robbers shall enter into it, and defile it. Make a chain: for the land is full of bloody crimes, and the city is full of violence. Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease; and their holy places shall be defiled. Destruction cometh; and they shall seek peace, and *there shall be* none. Mischief shall come upon mischief, and rumour *shall be upon rumour; then shall they seek a vision of the prophet;*

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Lord God.

August 18. Morning, Ezekiel XVI

THE word of the Lord came unto me again, saying, What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? *As* I live, saith the Lord God, ye shall not have *occasion* any more to use this proverb in Israel. Behold, all souls are Mine; as the soul of the father, so also the soul of the son is Mine: the soul that sinneth, it shall die.

But if a man be just, and do that which is lawful and right, *and* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman, and hath not oppressed any, *but* hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment, he *that* hath not given forth upon usury, neither hath

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l he die. Yet

ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not My way equal? are not your ways unequal? When a righteous *man* turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die. Again, when the wicked *man* turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not My ways equal? are not your ways unequal? Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. Repent, and turn *yourselves* from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn *yourselves*, and live ye.

Evening, EZEKIEL XXXIII. AUGUST 18.

d of the LORD
saying, Son of
children of thy
them, When I
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eard the sound
took not warn-
be upon him.
warning shall

deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take *any* person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.

So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at My mouth, and warn them from Me. When I say unto the wicked, O wicked *man*, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked *man* shall die in his *iniquity*; but his blood will I require

the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his *righteousness* in the day that he sinneth. When I shall say to the righteous, *that* he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it. Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; *if* the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right:

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most desolate, a
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tains of Israel sh
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they know that
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solate because o

ore thee *as* My people, ar thy words, but they them: for with their shew much love, *but* goeth after their covet- nd, lo, thou *art* unto very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not. And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them.

19. Morning, EZEKIEL XXXIV. AUGUST 19.

word of the LORD came ne, saying, Son of man, ainst the shepherds of hesy, and say unto them, the Lord GOD unto the Woe *be* to the shepherds at do feed themselves! the shepherds feed the eat the fat, and ye clothe wool, ye kill them that t ye feed not the flock. d have ye not strength- r have ye healed that sick, neither have ye *hat which was* broken, ye brought again that riven away, neither have at which was lost; but nd with cruelty have ye And they were scatter- *there is* no shepherd: ecame meat to all the e field, when they were My sheep wandered the mountains, and up- gh hill: yea, My flock ed upon all the face of nd none did search or *em.*

, ye shepherds, hear the LORD; *As* I live, saith OD, surely because My a prey, and My flock t to every beast of the *there was* no shepherd, ly shepherds search for ut the shepherds fed and fed not My flock; ye shepherds, hear the LORD; Thus saith the Behold, I *am* against ls; and I will require their hand, and cause from feeding the flock; l the shepherds *feed* themselves any more; for I will deliver My flock from their mouth, that they may not be meat for them. For thus saith the Lord GOD; Behold, I, *even* I, will both search My sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep *that are* scattered; so will I seek out My sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and *in* a fat pasture shall they feed upon the mountains of Israel. I will feed My flock, and I will cause them to lie down, saith the Lord GOD. I will seek that which was lost, and bring again that which was driven away, and will bind up *that which was* broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment. And *as for* you, O My flock, thus saith the Lord GOD; Behold, I judge between cattle and cattle, between the rams and the he goats. *Seemeth it* a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your *feet?* And *as for* My flock, they

no more be a prey; and I will judge between cattle and cattle. And I will set up one shepherd over them, and he shall feed them, *even* My servant David; he shall feed them, and he shall be their shepherd. And I the LORD will be their God, and My servant David a prince among them; I the LORD have spoken *it*. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the

the heathen, neit
of the land devo
shall dwell safel
make *them* afraid
up for them a pla
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the LORD their G
and *that* they, *eve*
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GOD. And ye M
of My pasture, *a*
your God, saith t

AUGUST 19. Evening, DANIEL I.

IN the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god. And the king spake unto Ashpenaz the master of his eunuchs, that he should bring *certain* of the children of Israel,

daily provision o
and of the wine w
nourishing them
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before the king.
were of the child
niel, Hananiah,
riah: unto whom
eunuchs gave na
unto Daniel *the*
zar; and to Hana
and to Mishael, o
Azariah, of Abed

But Daniel pu

pointed your meat and your
for why should he see your
rse liking than the children
re of your sort? then shall
me endanger my head to
. Then said Daniel to Mel-
n the prince of the eunuchs
over Daniel, Hananiah, Mi-
d Azariah, Prove thy ser-
beseech thee, ten days; and
give us pulse to eat, and
drink. Then let our coun-
be looked upon before thee,
countenance of the children
of the portion of the king's
d as thou seest, deal with
ants. So he consented to
his matter, and proved them
. And at the end of ten
ir countenances appeared
d fatter in flesh than all the
which did eat the portion
ing's meat. Thus Melzar
took away the portion of their meat, and the wine that they should drink; and gave them pulse. As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. And in all matters of wisdom *and* understanding, that the king enquired of them, he found them ten times better than all the magicians *and* astrologers that *were* in all his realm. And Daniel continued *even* unto the first year of king Cyrus.

in the second year of the
n of Nebuchadnezzar Nebu-
ar dreamed dreams, where-
spirit was troubled, and
brake from him. Then the
manded to call the magi-
d the astrologers, and the
, and the Chaldeans, for to
king his dreams. So they
d stood before the king.
king said unto them, I have
a dream, and my spirit was
to know the dream. Then
Chaldeans to the king in
O king, live for ever: tell
nts the dream, and we will
interpretation. The king
and said to the Chaldeans,
is gone from me: if ye
make known unto me the
th the interpretation there-
all be cut in pieces, and
ses shall be made a dung-
if ye shew the dream, and
pretation thereof, ye shall
me gifts and rewards and
nour: therefore shew me
n, and the interpretation
They answered *again and* said, Let the king tell his servants the dream, and we will shew the interpretation of it. The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me. But if ye will not make known unto me the dream, *there is but* one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof. The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore *there is* no king, lord, nor ruler, *that* asked such things at any magician, or astrologer, or Chaldean. And *it is* a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh. For this cause the king was angry and very furious, and commanded to destroy all the wise *men* of Babylon. And the decree went forth that the wise men

should be slain; and they sought Daniel and his fellows to be slain.

Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise *men* of Babylon: he answered and said to Arioch the king's captain, Why *is* the decree *so* hasty from the king? Then Arioch made the thing known to Daniel. Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation. Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: that they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise *men* of Babylon. Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven. Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are His: and He changeth the times and the seasons: He removeth kings, and setteth up kings: He giveth wisdom unto the wise, and knowledge to them that know understanding: He revealeth the deep and secret things: He knoweth what *is* in the darkness, and the light dwelleth with Him. I thank Thee, and praise Thee, O Thou God of my fathers, Who hast given me wisdom and might, and hast made known unto me now what we desired of Thee: for Thou hast *now* made known unto us the king's matter.

Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise *men* of Babylon: he went and said thus unto him; Destroy not the wise *men* of Babylon: bring me in before the king, and I will shew unto the king the interpretation. Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation. The ki
and said to Daniel, wh
Belteshazzar, Art thou
known unto me the
I have seen, and the
thereof? Daniel ans
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secret which the king
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gers, the magicians, th
shew unto the king;
God in heaven that
crets, and maketh k
king Nebuchadnezzar
in the latter days. Th
the visions of thy he
bed, are these; As for
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eth secrets maketh k
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me, this secret is not
for *any* wisdom that
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that shall make kno
pretation to the king,
mightest know the th
heart.

Thou, O king, sawe
a great image. This
whose brightness *was* e
before thee; and the
was terrible. This ima
of fine gold, his breast
of silver, his belly and
brass, his legs of iron,
iron and part of clay.
till that a stone was c
hands, which smote th
his feet *that were* of
and brake them to pie
the iron, the clay, the
ver, and the gold, br
together, and became
of the summer thresh
the wind carried the
no place was found
the stone that smote
came a great mounta
the whole earth.

This *is* the dream;
tell the interpretation
the king. Thou, O ki
of kings: for the G

a kingdom, power,
l glory. And where-
ren of men dwell,
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i hath made thee
all. Thou *art* this
nd after thee shall
ingdom inferior to
r third kingdom of
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uise. And whereas
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of these kings shall
en set up a king-
dom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream *is* certain, and the interpretation thereof sure.

Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him. The king answered unto Daniel, and said, Of a truth *it is*, that your God *is* a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret. Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise *men* of Babylon. Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel *sat* in the gate of the king.

Evening, DANIEL III. AUGUST 20.

NEZZAR the king
nage of gold, whose
ecscore cubits, *and*
reof six cubits: he
dain of Dura, in the
ylon. Then Nebu-
king sent to gather
nces, the governors,
s, the judges, the
ounsellors, the she-
rulers of the pro-
to the dedication of
ch Nebuchadnezzar
up. Then the prin-
s, and captains, the
surers, the counsel-
, and all the rulers
s, were *gathered*
together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up. Then an herald cried aloud, To you it is commanded, O people, nations, and languages, *that* at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: and whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace. Therefore at that time, when all the people *heard* the sound of the cornet, flute,

made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image: and whoso falleth not down and worshippeth, *that* he should be cast into the midst of a burning fiery furnace. There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up. Then Nebuchadnezzar in *his* rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king. Nebuchadnezzar spake and said unto them, *Is it* true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; *well:* but if ye worship not, ye shall be

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mighty men that
bind Shadrach, M
nego, *and* to c
burning fiery fu
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mandment was
nace exceeding h
fire slew those
Shadrach, Mesha
And these thre
Meshach, and A
bound into the m
fiery furnace. Th
the king was ast
in haste, *and* sp
his counsellors, D
men bound into
fire? They answ
the king, True,
swered and said,
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of God.

Then Nebucha
to the mouth of
furnace, *and* sp

ssed on them. *Then* Nebuchad-
nezzar spake, and said, Blessed *be*
the God of Shadrach, Meshach, and
Abed-nego, Who hath sent His an-
gel, and delivered His servants that
trusted in Him, and have changed
the king's word, and yielded their
bodies, that they might not serve
nor worship any god, except their
own God. Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort. Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

NEBUCHADNEZZAR the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. It hath pleased me to shew the signs and wonders that the high God hath wrought toward me. How great *are* His signs! and how mighty *are* His wonders! His kingdom *is* an everlasting kingdom, and His dominion *is* from generation to generation.

I, Nebuchadnezzar was at rest in my house, and flourishing in my palace: I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me. Therefore made I a decree to bring in all the wise *men* of Babylon before me, that they might make known unto me the interpretation of the dream. Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

But at the last Daniel came in before me, whose name *was* Belteshazzar, according to the name of my god, and in whom *is* the spirit of the holy gods: and before him I told the dream, *saying*, O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods *is* in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof. Thus *were* the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, *and* the height thereof *was* great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth: the leaves thereof *were* fair, and the fruit thereof much, and in it *was* meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven; he cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches: nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts in the grass of the earth: let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him. This matter *is* by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men. This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise *men* of my kingdom are not *able to* make known unto me the

interpretation: but thou *art* able; for the spirit of the holy gods *is* in thee.

Then Daniel, whose name *was* Belteshazzar, was astonied for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream *be* to them that hate thee, and the interpretation thereof to thine enemies. The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; whose leaves *were* fair, and the fruit thereof much, and in it *was* meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: it *is* thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts of the field, till seven times pass over him; this *is* the interpretation, O king, and this *is* the decree of the Most High, which is come upon my lord the king: That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will. And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known *that* the heavens do rule. Wherefore, O king, let my counsel b ceptable unto thee, and bre thy sins by righteousness, and iniquities by shewing mercy t poor; if it may be a lengthen thy tranquillity.

All this came upon the kin buchadnezzar. At the end of t months he walked in the pal the kingdom of Babylon. Th spake, and said, Is not this Babylon, that I have built fo house of the kingdom by the r of my power, and for the hono my majesty? While the word in the king's mouth, there fe voice from heaven, *saying*, O Nebuchadnezzar, to thee it is spo The kingdom is departed from t And they shall drive thee from and thy dwelling *shall be* with beasts of the field: they shall m thee to eat grass as oxen, and s times shall pass over thee, until know that the Most High rule the kingdom of men, and give to whomsoever He will. The hour was the thing fulfilled Nebuchadnezzar: and he was d from men, and did eat gra oxen, and his body was wet the dew of heaven, till his were grown like eagles' *fea* and his nails like birds' *claws*. at the end of the days I Nebu nezzar lifted up mine eyes heaven, and mine understandi turned unto me, and I blesse Most High, and I praised an noured Him That liveth for Whose dominion *is* an everl dominion, and His kingdom is generation to generation: a the inhabitants of the earth reputed as nothing: and He according to His will in the a heaven, and *among* the inhab of the earth: and none ca His hand, or say unto Him, doest Thou? At the same ti reason returned unto me; a the glory of my kingdom, mi nour and brightness returne me; and my counsellors a lords sought unto me; and

lished in my kingdom, and ent majesty was added unto Now I Nebuchadnezzar praise xtol and honour the King of heaven, all Whose works *are* truth, and His ways judgment: and those that walk in pride He is able to abase.

LSHAZZAR the king made great feast to a thousand of rds, and drank wine before the and. Belshazzar, whiles he tast- wine, commanded to bring the and silver vessels which his Nebuchadnezzar had taken out temple which *was* in Jerusa- that the king, and his princes, ves, and his concubines, might therein. Then they brought olden vessels that were taken the temple of the house of which *was* at Jerusalem; and ng, and his princes, his wives, concubines, drank in them. drank wine, and praised the gold, and of silver, of brass, of wood, and of stone.

the same hour came forth of a man's hand, and wrote gainst the candlestick upon ister of the wall of the king's : and the king saw the part hand that wrote. Then the countenance was changed, and ughts troubled him, so that nts of his loins were loosed, knees smote one against an- The king cried aloud to bring strologers, the Chaldeans, and thsayers. *And* the king spake, d to the wise *men* of Babylon, ever shall read this writing, ew me the interpretation , shall be clothed with scarlet, ve a chain of gold about his nd shall be the third ruler in gdom. Then came in all the wise *men*: but they could not e writing, nor make known to g the interpretation thereof. as king Belshazzar greatly d, and his countenance was l in him, and his lords were l.

the queen by reason of the f the king and his lords came into the banquet house: *and* the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed: there is a man in thy kingdom, in whom *is* the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, *I say*, thy father, made master of the magicians, astrologers, Chaldeans, *and* soothsayers; forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Beltéshazzar: now let Daniel be called, and he will shew the interpretation. Then was Daniel brought in before the king. *And* the king spake and said unto Daniel, *Art* thou that Daniel, which *art* of the children of the captivity of Judah, whom the king my father brought out of Jewry? I have even heard of thee, that the spirit of the gods *is* in thee, and *that* light and understanding and excellent wisdom is found in thee. And now the wise *men*, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing: and I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and *have* a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

Then Daniel answered and said *before the* king, Let thy gifts be to

he would he reprieve; and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: and he was driven from the sons of men; and his heart was made like the beasts, and his dwelling *was* with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and *that* He appointeth over it whomsoever He will. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of

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AUGUST 22. **Morning, DANIEL VI.**

IT pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; and over these three presidents; of whom Daniel *was* first: that the princes might give accounts unto them, and the king should have no damage. Then this

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and passed the night fasting: neither were instruments of musick brought before him: and his sleep went from him. Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came to the den, he cried with a lamentable voice unto Daniel: *and* the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, Whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto the king, O king, live for ever. My God hath sent His angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before Him innocency was found in me; and also before thee, O king, have I done no hurt. Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

And the king commanded, and they brought those men which had accused Daniel, and they cast *them* into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den. Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for He *is* the living God, and stedfast for ever, and His kingdom *that* which shall not be destroyed, and His dominion *shall be even* unto the end. He delivereth and rescueth, and He worketh signs and wonders in heaven and in earth, Who hath delivered Daniel from the power of the lions. So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. And behold another beast, a second, like to a bear, and it raised up itself on one side, and *it had* three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh. After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it. After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things.

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shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, Whose kingdom *is* an everlasting kingdom, and all dominions shall serve and obey Him. Hitherto *is* the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

Morning, Daniel VIII. August 23.

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ns: and there was
no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven. And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land*. And it waxed great, *even* to the host of heaven; and it cast down *some* of the host and of the stars to the ground, and stamped upon them. Yea, he magnified *himself* even to the Prince of the host, and by him the daily *sacrifice* was taken away, and the place of His sanctuary was cast down. And an host was given *him* against the daily *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden *under foot?* And he said unto me,

afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end *shall be* the vision. Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end *shall be*. The ram which thou sawest having *two* horns *are* the kings of Media and Persia. And the rough goat *is* the king of Grecia: and the great horn that *is* between his eyes

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August 23. Evening, Daniel IX.

IN the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; in the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

And I set my face unto the Lord God, to seek by prayer and suppli-

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sake, O my God: for Thy city and Thy people are called by Thy name.

And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God; yea, whiles I *was* speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed *me*, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew *thee;* for thou *art* greatly beloved: therefore understand the matter, and consider the vision. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for Himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined. And He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations He shall make *it* desolate, even until the consummation, and that determined shall be poured *upon the* desolate.

anoint myself at all, till three whole weeks were fulfilled. And in the four and twentieth day of the first month, as I was by the side of the great river, which *is* Hiddekel; then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins *were* girded with fine gold of Uphaz: his body also *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude. And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

And, behold, an hand touched me, which set me upon my knees and *upon* the palms of my hands. And

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Evening, Daniel XI. August 25.

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shall he return, and be stirred up, *even* to his fortress. And the king of the south shall be moved with choler, and shall come forth and fight with him, *even* with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand. *And* when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down *many* ten thousands: but he shall not be strengthened *by it*. For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall. So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither *shall there be any* strength to withstand. But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed. He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand *on his side*, neither be for him. After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause *it* to turn upon him. Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.

Then shall stand up in his estate a raiser of taxes *in* the glory of the

kingdom: but within few days he shall be destroyed, neither in anger, nor in battle. And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries. And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant. And after the league *made* with him he shall work deceitfully: for he shall come up, and shall become strong with a small people. He shall enter peaceably even upon the fattest places of the province; and he shall do *that* which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: *yea*, and he shall forecast his devices against the strong holds, even for a time. And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him. Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain. And both these kings' hearts *shall be* to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end *shall be* at the time appointed. Then shall he return into his land with great riches; and his heart *shall be* against the holy covenant; and he shall do *exploits*, and return to his own land. At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them *that* forsake the holy covenant. And

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o upon the countries: and
of Egypt shall not escape.
shall have power over the
s of gold and of silver, and
he precious things of Egypt:
Libyans and the Ethiopians
shall be at his steps. But tidings
out of the east and out of the north
shall trouble him: therefore he shall
go forth with great fury to destroy,
and utterly to make away many.
And he shall plant the tabernacles
of his palace between the seas in
the glorious holy mountain; yet he
shall come to his end, and none shall
help him.

r 26. Morning, Daniel XII. August 26.

at that time shall Michael
nd up, the great prince
andeth for the children of
le: and there shall be a
trouble, such as never was
re was a nation *even* to
e time: and at that time
le shall be delivered, every
shall be found written in
. And many of them that
the dust of the earth shall
ome to everlasting life, and
hame *and* everlasting con-
nd they that be wise shall
he brightness of the firma-
d they that turn many to
ness as the stars for ever
But thou, O Daniel, shut
words, and seal the book,
e time of the end: many
to and fro, and knowledge
ncreased.
Daniel looked, and, behold,
d other two, the one on
of the bank of the river,
other on that side of the
he river. And *one* said to
lothed in linen, which *was*
waters of the river, How
it be to the end of these
And I heard the man
clothed in linen, which *was* upon
the waters of the river, when he
held up his right hand and his left
hand unto heaven, and sware by
Him that liveth for ever that *it shall
be* for a time, times, and an half;
and when he shall have accomplish-
ed to scatter the power of the holy
people, all these *things* shall be
finished. And I heard, but I un-
derstood not: then said I, O my
lord, what *shall be* the end of these
things? And he said, Go thy way,
Daniel: for the words *are* closed up
and sealed till the time of the end.
Many shall be purified, and made
white, and tried; but the wicked
shall do wickedly: and none of the
wicked shall understand; but the
wise shall understand. And from
the time *that* the daily *sacrifice* shall
be taken away, and the abomination
that maketh desolate set up, *there
shall be* a thousand two hundred
and ninety days. Blessed *is* he that
waiteth, and cometh to the thou-
sand three hundred and five and
thirty days. But go thou thy way
till the end *be:* for thou shalt rest,
and stand in thy lot at the end of
the days.

26. Evening, Hosea I. August 26.

word of the Lord that
unto Hosea, the son of
the days of Uzziah, Jo-
z, *and* Hezekiah, kings of
d in the days of Jeroboam
f Joash, king of Israel.
ning of the word of the
Hosea. And the Lord
said to Hosea, Go, take unto thee a
wife of whoredoms and children of
whoredoms: for the land hath com-
mitted great whoredom, *departing*
from the Lord. So he went and
took Gomer the daughter of Dib-
laim; which conceived, and bare
him a son. And the Lord said unto

have gone a whoring from under their God. They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof *is* good: therefore your daughters shall commit whoredom, and your spouses shall commit adultery. I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery: for themselves are separated with whores, and they sacrifice with harlots: therefore the people *that* doth not understand shall fall. Though thou, Israel, play the harlot, *yet* let not Judah offend, and come not ye unto Gilgal, neither go ye up to Beth-aven, nor swear, The LORD liveth. For Israel shiftedback as a backsliding heifer: now the LORD will feed them as a lamb in a large place. Ephraim *is* joined to idols: let him alone. Their drink is sour: they have committed whoredom continually: her rulers with shame do love, Give ye. The wind hath bound her up in her wings, and they shall be ashamed because of their sacrifices.

AUGUST 28. Morning, HOSEA V, VI. AUGUST 2

HEAR ye this, O priests; and hearken, ye house of Israel; and give ye ear, O house of the king; for judgment *is* toward you, because ye have been a snare on Mizpah, and a net spread upon Tabor. And the revolters are profound to make slaughter, though I *have been* a rebuker of them all. I know Ephraim, and Israel is not hid from Me: for now, O Ephraim, thou committest whoredom, *and* Israel is defiled. They will not frame their doings to turn unto their God: for the spirit of whoredoms *is* in the midst of them, and they have not known the LORD. And the pride of Israel doth testify to his face: therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them. They shall go with their flocks and with their herds to seek the LORD; but they shall not find *Him;* He hath withdrawn Himself from them. They have dealt treacherously against the LORD: for they have begotten strange children: now shall a month devour them with their portions. Blow ye the cornet in Gibeah, *and* the trumpet in Ramah: cry aloud *at* Beth-aven, after thee, O Benjamin. Ephraim shall be desolate in the day of rebuke: among the tribes of Israel have I made known that which shall surely be. The princes of Judah were like them that remove *the bound: therefore* I will pour out My wrath upon them like wa Ephraim *is* oppressed *and* bro in judgment, because he willin walked after the commandm Therefore *will* I *be* unto Ephrai a moth, and to the house of Ju as rottenness. When Ephraim his sickness, and Judah saw wound, then went Ephraim to Assyrian, and sent to king Ja yet could he not heal you, nor you of your wound. For I wi unto Ephraim as a lion, and young lion to the house of Ju I, *even* I, will tear and go away will take away, and none shall re *him.* I will go *and* return to place, till they acknowledge offence, and seek My face: in affliction they will seek Me earn

COME, and let us return unto LORD: for He hath torn, and will heal us; He hath smitten, He will bind us up. After two will He revive us: in the third He will raise us up, and we shall in His sight. Then shall we k *if* we follow on to know the L His going forth is prepared as morning; and He shall come unt as the rain, as the latter *and* la rain unto the earth.

O Ephraim, what shall I do thee? O Judah, what shall I do thee? for your goodness *is* as a m ing cloud, and as the early d goeth away. Therefore have I h

by the prophets; I have slain by the words of My mouth: and udgments *are as* the light *that* forth. For I desired mercy, ot sacrifice; and the knowledge d more than burnt offerings. hey like men have transgressed venant: there have they dealt erously against Me. Gilead *is* of them that work iniquity, *and is* polluted with blood. And as troops of robbers wait for a man, *so* the company of priests murder in the way by consent: for they commit lewdness. I have seen an horrible thing in the house of Israel: there *is* the whoredom of Ephraim, Israel is defiled. Also, O Judah, he hath set an harvest for thee, when I returned the captivity of My people.

ust 28. Evening, Hosea VII. August 28.

HEN I would have healed Israel, then the iniquity of im was discovered, and the iness of Samaria: for they t falsehood; and the thief in, *and* the troop of robbers h without. And they consider their hearts *that* I remember ir wickedness: now their own have beset them about; they ore My face. They make the ad with their wickedness, and nces with their lies. They *are* lterers, as an oven heated by ter, *who* ceaseth from raising ie hath kneaded the dough, be leavened. In the day of g the princes have made *him* th bottles of wine; he stretch- his hand with scorners. For ave made ready their heart oven, whiles they lie in wait: aker sleepeth all the night; in rning it burneth as a flaming hey are all hot as an oven, ve devoured their judges; all ings are fallen: *there is* none them that calleth unto Me. m, he hath mixed himself a- he people; Ephraim is a cake ned. Strangers have devoured his strength, and he knoweth *it* not: yea, gray hairs are here and there upon him, yet he knoweth not. And the pride of Israel testifieth to his face: and they do not return to the Lord their God, nor seek Him for all this.

Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria. When they shall go, I will spread My net upon them; I will bring them down as the fowls of the heaven; I will chastise them, as their congregation hath heard. Woe unto them! for they have fled from Me: destruction unto them! because they have transgressed against Me: though I have redeemed them, yet they have spoken lies against Me. And they have not cried unto Me with their heart, when they howled upon their beds: they assemble themselves for corn and wine, *and* they rebel against Me. Though I have bound *and* strengthened their arms, yet do they imagine mischief against Me. They return, *but* not to the Most High: they are like a deceitful bow: their princes shall fall by the sword for the rage of their tongue: this *shall be* their derision in the land of Egypt.

st 29. Morning, Hosea VIII. August 29.

the trumpet to thy mouth. *He ll come* as an eagle against se of the Lord, because they ansgressed My covenant, and ed against My law. Israel y unto Me, My God, we know Israel hath cast off *the thing that is* good: the enemy shall pursue him. They have set up kings, but not by Me: they have made princes, and I knew *it* not: of their silver and their gold have they made them idols, that they may be cut off. Thy calf, O Samaria, hath cast thee off:

the Gentiles as a vessel wherein *is* no pleasure. For they are gone up to Assyria, a wild ass alone by himself: Ephraim hath hired lovers. Yea, though they have hired among the nations, now will I gather them,

Egypt. For I
his Maker, an
and Judah ha
cities: but I
his cities, and
palaces thereof

August 29. Evening, Hosea IX.

REJOICE not, O Israel, for joy, as *other* people: for thou hast gone a whoring from thy God, thou hast loved a reward upon every cornfloor. The floor and the winepress shall not feed them, and the new wine shall fail in her. They shall not dwell in the Lord's land; but Ephraim shall return to Egypt, and they shall eat unclean *things* in Assyria. They shall not offer wine *offerings* to the Lord, neither shall they be pleasing unto Him: their sacrifices *shall be* unto them as the bread of mourners; all that eat thereof shall be polluted: for their bread for their soul shall not come into the house of the Lord. What will ye do in the solemn day, and in the day of the feast of the Lord? For, lo, they are gone because of destruction: Egypt shall gather them up,

snare of a fow
and hatred in t
They have dee
selves, as in t
therefore He
iniquity, He w
found Israel lil
derness; I saw
firstripe in the
time: *but* they
and separated
shame; and *the*
according as
Ephraim, their
like a bird, fro
the womb, and
Though they br
yet will I bere
shall not *be* a
also to them
them! Ephrain
planted in a

ough they bring
y *even* the belov-
mb. My God will
cast them away, because they did not hearken unto Him: and they shall be wanderers among the nations.

Morning, Hosea X. August 30.

n empty vine, he
fruit unto himself:
multitude of his
eased the altars;
odness of his land
odly images. Their
now shall they be
shall break down
all spoil their im-
hey shall say, We
use we feared not
hen should a king
ave spoken words,
n making a cove-
nt springeth up as
rrows of the field.
Samaria shall fear
ves of Beth-aven:
ereof shall mourn
riests thereof *that*
the glory thereof,
arted from it. It
d unto Assyria *for*
Jareb: Ephraim
e, and Israel shall
own counsel. *As*
king is cut off as
water.
also of Aven, the
ll be destroyed:
thistle shall come
s; and they shall
ins, Cover us; and
to the hills, Fall on us. O Israel, thou hast sinned from the days of Gibeah: there they stood: the battle in Gibeah against the children of iniquity did not overtake them. *It is* in My desire that I should chastise them; and the people shall be gathered against them, when they shall bind themselves in their two furrows. And Ephraim *is as* an heifer *that is* taught, *and* loveth to tread out *the corn;* but I passed over upon her fair neck: I will make Ephraim to ride; Judah shall plow, *and* Jacob shall break his clods. Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for *it is* time to seek the Lord, till He come and rain righteousness upon you. Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men. Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled, as Shalman spoiled Beth-arbel in the day of battle: the mother was dashed in pieces upon *her* children. So shall Beth-el do unto you because of your great wickedness: in a morning shall the king of Israel utterly be cut off.

Evening, Hosea XI. August 30.

was a child, then
n, and called My
. *As* they called
t from them: they
alim, and burned
images. I taught
o, taking them by
ey knew not that
drew them with
ith bands of love:
as they that take
ir jaws, and I laid
He shall not return into the land of Egypt, but the Assyrian shall be his king, because they refused to return. And the sword shall abide on his cities, and shall consume his branches, and devour *them*, because of their own counsels. And My people are bent to backsliding from Me: though they called them to the Most High, none at all would exalt *Him*. How shall I give thee up, Ephraim? *how* shall I deliver thee, *Israel?* how shall I make thee as

EPHRAIM feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation; and they do make a covenant with the Assyrians, and oil is carried into Egypt. The LORD hath also a controversy with Judah, and will punish Jacob according to his ways; according to his doings will He recompense him. He took his brother by the heel in the womb, and by his strength he had power with God: yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him *in* Beth-el, and there He spake with us; even the LORD God of hosts; the LORD *is* his memorial. Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God continually.

He is a merchant, the balances of deceit *are* in his hand: he loveth to oppress. And Ephraim said, Yet I am become rich, I have found me out substance: they shall find n that *were* sin. A LORD thy God fr gypt will yet ma tabernacles, as i solemn feast. I by the prophets, plied visions, an by the ministry o *there* iniquity i they are vanity: locks in Gilgal; *are* as heaps i the fields. And country of Syria, for a wife, and *sheep*. And by a brought Israel o by a prophet Ephraim provok most bitterly: leave his blood reproach shall hi him.

AUGUST 31. **Evening, HOSEA XIII.**

WHEN Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died. And now they sin *that* is driven w out of the floor, out of the chimn LORD thy God

to them as a lion: as a
the way will I observe
ll meet them as a bear
ved *of her whelps*, and
he caul of their heart,
till I devour them like a
ld beast shall tear them.
ou hast destroyed thy-
Me *is* thine help. I will
: where *is any other*
ve thee in all thy cities?
es of whom thou saidst,
ing and princes? I gave
in Mine anger, and took
n My wrath. The ini-
hraim *is* bound up; his
he sorrows of a travail-
hall come upon him: he
son; for he should not
stay long in *the place of* the breaking forth of children. I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from Mine eyes. Though he be fruitful among *his* brethren, an east wind shall come, the wind of the LORD shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all pleasant vessels. Samaria shall become desolate; for she hath rebelled against her God: they shall fall by the sword: their infants shall be dashed in pieces, and their women with child shall be ripped up.

ER 1. **Morning, HOSEA XIV.** SEPTEMBER 1.

EL, return unto the
hy God; for thou hast
ne iniquity. Take with
and turn to the LORD:
im, Take away all ini-
eceive *us* graciously: so
der the calves of our
r shall not save us; we
e upon horses: neither
any more to the work
ds, *Ye are* our gods:
the fatherless findeth
vill heal their backslid-
love them freely: for
is turned away from
be as the dew unto Is-
ll grow as the lily, and
his roots as Lebanon.
His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive *as* the corn, and grow as the vine: the scent thereof *shall be* as the wine of Lebanon. Ephraim *shall say*, What have I to do any more with idols? I have heard *him*, and observed him: I *am* like a green fir tree. From Me is thy fruit found. Who *is* wise, and he shall understand these *things*? prudent, and he shall know them? for the ways of the LORD *are* right, and the just shall walk in them: but the transgressors shall fall therein.

ER 1. **Evening, JOEL I.** SEPTEMBER 1.

rd of the LORD that
Joel the son of Pethuel.
e old men, and give ear,
tants of the land. Hath
your days, or even in
your fathers? Tell ye
n of it, and *let* your
their children, and their
ther generation. That
palmerworm hath left
cust eaten; and *that* which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpiller eaten. Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth. For a nation is come up upon My land, strong, and without number, whose teeth *are* the teeth of a lion, and he hath the cheek

the corn is wasted: the new wine is dried up, the oil languisheth. Be ye ashamed, O ye husbandmen; howl, O ye vinedressers, for the wheat and for the barley; because the harvest of the field is perished. The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, *even* all the trees of the field, are withered: because joy is withered away from the sons of men. Gird yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat offer-

our God? The seed is
their clods, the garners
solate, the barns are br
for the corn is wither
the beasts groan! the
tle are perplexed, becau
no pasture; yea, the flo
are made desolate. O L
will I cry: for the fi
voured the pastures o
ness, and the flame ha
the trees of the field.
the field cry also unto
rivers of waters are d
the fire hath devoured
of the wilderness.

SEPTEMBER 2. **Morning,** JOEL II. SEP

BLOW ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for *it is* nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, *even* to the years of many generations. A fire devour-

voureth the stubble,
people set in battle a
their face the people
pained: all faces shall
ness. They shall run
men; they shall climb
men of war; and they
every one on his wa
shall not break their r
shall one thrust anoth
walk every one in h
when they fall upon t
shall not be wounded

His word: for the
is great and very
o can abide it?
o now, saith the
ven to Me with all
with fasting, and
nd with mourning:
heart, and not your
rn unto the LORD
He *is* gracious and
anger, and of great
penteth Him of the
th *if* He will return
leave a blessing be-
a meat offering and
into the LORD your
trumpet in Zion,
all a solemn assem-
people, sanctify the
semble the elders,
ren, and those that
let the bridegroom
chamber, and the
r closet. Let the
sters of the LORD,
the porch and the
em say, Spare Thy
and give not Thine
oach, that the hea-
over them: where-
y say among the
their God? Then
be jealous for His
His people. Yea,
swer and say unto
old, I will send you
, and oil, and ye
l therewith: and I
ke you a reproach
hen: but I will re-
n you the northern
drive him into a
desolate, with his
east sea, and his
rd the utmost sea,
ll come up, and his
ome up, because he
things.
and; be glad and
LORD will do great
519

things. Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the LORD your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain in the first *month*. And the floors shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the canker-worm, and the caterpiller, and the palmerworm, My great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, That hath dealt wondrously with you: and My people shall never be ashamed. And ye shall know that I *am* in the midst of Israel, and *that* I *am* the LORD your God, and none else: and My people shall never be ashamed. And it shall come to pass afterward, *that* I will pour out My spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out My spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. And it shall come to pass, *that* whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

SEPTEMBER 2. **Evening, JOEL III.** SEPTEMBER 2.

FOR, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for My people and *for* My heritage Israel, whom they have scattered among the nations, and parted My land. And they have cast lots for My people; and have given a boy for an harlot, and sold a girl for wine, that they might drink. Yea, and what have ye to do with Me, O Tyre, and Zidon, and all the coasts of Palestine? will ye render Me a recompence? and if ye recompense Me, swiftly *and* speedily will I return your recompence upon your own head; because ye have taken My silver and My gold, and have carried into your temples My goodly pleasant things: the children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border. Behold, I will raise them out of the place whither ye have sold them, and will return your recompence upon your own head: and I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off: for the LORD hath spoken *it*.

Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I *am* strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause Thy mighty ones to come down, O LORD. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the LORD *is* near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The LORD also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake: but the LORD *will be* the hope of His people, and the strength of the children of Israel. So shall ye know that I *am* the LORD your God dwelling in Zion, My holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more. And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim. Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence *against* the children of Judah, because they have shed innocent blood in their land. But Judah shall dwell for ever, and Jerusalem from generation to generation. For I will cleanse their blood *that* I have not cleansed: for the LORD dwelleth in Zion.

SEPTEMBER 3. **Morning, AMOS I.** SEPTEMBER 3.

THE words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in *the* days of Uzziah king of Judah, *and* in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake. And he said, The LORD will roar from Zion, and utter His voice from Jerusalem; and the habitations of the

ds shall mourn, and the top
el shall wither. Thus saith
D; For three transgressions
ascus, and for four, I will not
ay *the punishment* thereof;
they have threshed Gilead
reshing instruments of iron:
ill send a fire into the house
ael, which shall devour the
of Ben-hadad. I will break
e bar of Damascus, and cut
inhabitant from the plain of
and him that holdeth the
from the house of Eden:
e people of Syria shall go
aptivity unto Kir, saith the
Thus saith the LORD; For
transgressions of Gaza, and
ar, I will not turn away *the*
ment thereof; because they
d away captive the whole cap-
to deliver *them* up to Edom:
will send a fire on the wall
za, which shall devour the
s thereof: and I will cut off
bitant from Ashdod, and
at holdeth the sceptre from
lon, and I will turn Mine
gainst Ekron: and the rem-
f the Philistines shall perish,
he Lord GOD.
saith the LORD; For three
transgressions of Tyrus, and for four, I will not turn away *the punishment* thereof; because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant: but I will send a fire on the wall of Tyrus, which shall devour the palaces thereof. Thus saith the LORD; For three transgressions of Edom, and for four, I will not turn away *the punishment* thereof; because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever: but I will send a fire upon Teman, which shall devour the palaces of Bozrah. Thus saith the LORD; For three transgressions of the children of Ammon, and for four, I will not turn away *the punishment* thereof; because they have ripped up the women with child of Gilead, that they might enlarge their border: but I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind: and their king shall go into captivity, he and his princes together, saith the LORD.

US saith the LORD; For
ree transgressions of Moab,
four, I will not turn away
nishment thereof; because
ned the bones of the king of
into lime: but I will send a
n Moab, and it shall devour
aces of Kirioth: and Moab
e with tumult, with shouting,
th the sound of the trumpet:
will cut off the judge from
lst thereof, and will slay all
nces thereof with him, saith
RD. Thus saith the LORD;
ree transgressions of Judah,
r four, I will not turn away
nishment thereof; because
ave despised the law of the
and have not kept His com-
ents, and their lies *caused*
them to err, after the which their fathers have walked: but I will send a fire upon Judah, and it shall devour the palaces of Jerusalem. Thus saith the LORD; For three transgressions of Israel, and for four, I will not turn away *the punishment* thereof; because they sold the righteous for silver, and the poor for a pair of shoes; that pant after the dust of the earth on the head of the poor, and turn aside the way of the meek: and a man and his father will go in unto the *same* maid, to profane My holy name: and they lay *themselves* down upon clothes laid to pledge by every altar, and they drink the wine of the condemned *in* the house of their *god*.

Yet destroyed I the Amorite before them, whose height *was* like the height of the cedars, and he *was* strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath. Also I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite. And I raised up of your sons for prophets, and of your young men for Nazarites. *Is it* not even thus, O ye children of Israel? saith the LORD. But ye gave the Nazarites wine to drink; and commanded the prophets, saying, Prophesy hold, I am pressed under a cart is pressed *that* i sheaves. Therefore the fli perish from the swift, and shall not strengthen his f ther shall the mighty del self: neither shall he s handleth the bow; and swift of foot shall not de *self:* neither shall he t the horse deliver himself *that is* courageous among shall flee away naked in saith the LORD.

SEPTEMBER 4. Morning, AMOS III. SEPT

HEAR this word that the LORD hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, You only have I known of all the families of the earth: therefore I will punish you for all your iniquities. Can two walk together, except they be agreed? Will a lion roar in the forest, when he hath no prey? will a young lion cry out of his den, if he have taken nothing? Can a bird fall in a snare upon the earth, where no gin *is* for him? shall *one* take up a snare from the earth, and have taken nothing at all? Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the LORD hath not done *it*? Surely the Lord GOD will do nothing, but He revealeth His secret unto His servants the prophets. The lion hath roared, who will not fear? the Lord GOD hath spoken, who can but prophesy?

Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Sa behold the great tumu midst thereof, and the o the midst thereof. For not to do right, saith the store up violence and their palaces. Therefor the Lord GOD; An adv *shall be* even round abo and he shall bring down from thee, and thy pala spoiled. Thus saith the the shepherd taketh out of the lion two legs, or ear; so shall the childr be taken out that dwell in the corner of a bed, mascus *in* a couch. H testify in the house of the Lord GOD, the G That in the day that I s transgressions of Israel will also visit the altars and the horns of the a cut off, and fall to the g I will smite the winter the summer house; an of ivory shall perish, a houses shall have an e LORD.

SEPTEMBER 4. Evening, AMOS IV. SEP

HEAR this word, ye kine of Bashan, that *are* in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring drink. The Lord GOD by His holiness, that, shall come upon you,

'ou away with hooks, and your
ity with fishhooks. And ye
go out at the breaches, every
t *that which is* before her; and
all cast *them* into the palace,
the LORD. Come to Beth-el,
transgress; at Gilgal multiply
gression; and bring your sacri-
every morning, *and* your tithes
three years: and offer a sacri-
of thanksgiving with leaven, and
laim *and* publish the free offer-
for this liketh you, O ye chil-
of Israel, saith the Lord GOD.
nd I also have given you clean-
of teeth in all your cities, and
of bread in all your places:
have ye not returned unto Me,
the LORD. And also I have
holden the rain from you, when
were yet three months to the
est: and I caused it to rain
one city, and caused it not to
upon another city: one piece
rained upon, and the piece
upon it rained not withered.
o *or* three cities wandered un-
e city, to drink water; but they
not satisfied: yet have ye not
ned unto Me, saith the LORD.
I have smitten you with blasting and mildew: when your gardens and your vineyards and your fig trees and your olive trees increased, the palmerworm devoured *them:* yet have ye not returned unto Me, saith the LORD. I have sent among you the pestilence after the manner of Egypt: your young men have I slain with the sword, and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto Me, saith the LORD. I have overthrown *some* of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto Me, saith the LORD. Therefore thus will I do unto thee, O Israel: *and* because I will do this unto thee, prepare to meet thy God, O Israel. For, lo, He That formeth the mountains, and createth the wind, and declareth unto man what *is* His thought, That maketh the morning darkness, and treadeth upon the high places of the earth, The LORD, The God of hosts, *is* His name.

TEMBER 5. **Morning,** AMOS V. SEPTEMBER 5.

EAR ye this word which I take
up against you, *even* a lamenta-
O house of Israel. The virgin
el is fallen; she shall no more
she is forsaken upon her land;
is none to raise her up. For
saith the Lord GOD; The city
went out *by* a thousand shall
an hundred, and that which
forth *by* an hundred shall leave
o the house of Israel. For thus
the LORD unto the house of Is-
Seek ye Me, and ye shall live:
eek not Beth-el, nor enter into
l, and pass not to Beer-sheba:
ilgal shall surely go into cap-
, and Beth-el shall come to
ht. Seek the LORD, and ye
live; lest He break out like
n the house of Joseph, and de-
it, and *there be* none to quench
Beth-el. Ye who *turn judg-*
ment to wormwood, and leave off righteousness in the earth, *seek Him* That maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: That calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD *is* His name: That strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress. They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly. Forasmuch therefore as your treading *is* upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them. For I know your

may be that the LORD God of hosts will be gracious unto the remnant of Joseph.

Therefore the LORD, the God of hosts, the Lord, saith thus; Wailing *shall be* in all streets; and they shall say in all the highways, Alas! alas! and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing. And in all vineyards *shall be* wailing: for I will pass through thee, saith the LORD. Woe unto you that desire the day of the LORD! to what end *is* it for you? the day of the LORD *is* darkness, and not

I regard the pe
fat beasts. Ta
Me the noise
will not hear
viols. But let
as waters, and
mighty stream.
to Me sacrifice
wilderness forty
rael? But ye
nacle of your M
images, the sta
ye made to yo
will I cause you
beyond Damas
Whose name is

SEPTEMBER 5. Evening, AMOS VI.

WOE to them *that are* at ease in Zion, and trust in the mountain of Samaria, *which are* named chief of the nations, to whom the house of Israel came! Pass ye unto Calneh, and see; and from thence go ye to Hamath the great: then go down to Gath of the Philistines: *be they* better than these kingdoms? or their border greater than your border? Ye that put far away the evil day, and cause the seat of violence to come near; that lie upon beds of ivory, and stretch

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Lord GOD hath
saith the LORD
abhor the exce
hate his palac
deliver up the
therein. And i
if there rema
house, that th
a man's uncle
and he that h

orses run upon the rock? plow *there* with oxen? for turned judgment into gall, fruit of righteousness into k: ye which rejoice in a of nought, which say, Have taken to us horns by our own strength? But, behold, I will raise up against you a nation, O house of Israel, saith the LORD the God of hosts; and they shall afflict you from the entering in of Hemath unto the river of the wilderness.

EMBER 6. **Morning,** AMOS VII. SEPTEMBER 6.

US hath the Lord GOD shewd unto me; and, behold, He d grasshoppers in the beginf the shooting up of the latter h; and, lo, *it was* the latter h after the king's mowings. t came to pass, *that* when had made an end of eating ass of the land, then I said, d GOD, forgive, I beseech by whom shall Jacob arise? is small. The LORD repented s: It shall not be, saith the Thus hath the Lord GOD unto me: and, behold, the OD called to contend by fire, devoured the great deep, and up a part. Then said I, GOD, cease, I beseech Thee: m shall Jacob arise? for he l. The LORD repented for his also shall not be, saith d GOD. Thus He shewed me: hold, the Lord stood upon *made* by a plumbline, with bline in His hand. And the said unto me, Amos, what ou? And I said, A plumbhen said the Lord, Behold, I a plumbline in the midst of ple Israel: I will not again them any more: and the aces of Isaac shall be desond the sanctuaries of Israel laid waste; and I will rise the house of Jeroboam with rd.

Then Amaziah the priest of Bethel sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words. For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land. Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there: but prophesy not again any more at Beth-el: for it *is* the king's chapel, and it *is* the king's court. Then answered Amos, and said to Amaziah, I *was* no prophet, neither *was* I a prophet's son; but I *was* an herdman, and a gatherer of sycomore fruit: and the LORD took me as I followed the flock, and the LORD said unto me, Go, prophesy unto My people Israel. Now therefore hear thou the word of the LORD: Thou sayest, Prophesy not against Israel, and drop not *thy word* against the house of Isaac. Therefore thus saith the LORD; Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land.

EMBER 6. **Evening,** AMOS VIII. SEPTEMBER 6.

US hath the Lord GOD shewed nto me: and behold a basket mer fruit. And He said, Amos, eest thou? And I said, A of summer fruit. Then said the LORD unto me, The end is come upon My people of Israel; I will not again pass by them any more. And the songs of the temple shall be howlings in that day, saith the

poor for silver, and the needy for a pair of shoes; *yea*, and sell the refuse of the wheat? The LORD hath sworn by the excellency of Jacob, Surely I will never forget any of their works. Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, as *by* the flood of Egypt. And it shall come to pass in that day, saith the Lord GOD, that I will cause the sun to go down at noon,

bread, nor a t
of hearing the
and they shall
sea, and from
the east, they
to seek the
and shall not
shall the fair
men faint for
swear by the
say, Thy god,
The manner o
even they shal
up again.

SEPTEMBER 7. Morning, AMOS IX.

I SAW the Lord standing upon the altar: and He said, Smite the lintel of the door, that the posts may shake: and cut them in the head, all of them; and I will slay the last of them with the sword: he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered. Though they dig into hell, thence shall Mine hand take them; though they climb up to heaven, thence will I bring them down: and though they hide themselves in the top of Carmel,

That toucheth
melt, and all th
mourn: and it
like a flood; a
as *by* the flood
That buildeth
ven, and hath
the earth; He
waters of the s
out upon the fa
LORD *is* His
as children of
Me, O children
LORD. Have

yet shall not the least grain
n the earth. All the sinners
eople shall die by the sword,
ay, The evil shall not over-
r prevent us.
at day will I raise up the ta-
le of David that is fallen, and
p the breaches thereof; and
raise up his ruins, and I will
t as in the days of old: that
ay possess the remnant of
, and of all the heathen, which
lled by My name, saith the
That doeth this. Behold, the
ome, saith the LORD, that the
plowman shall overtake the reaper,
and the treader of grapes him that
soweth seed; and the mountains shall
drop sweet wine, and all the hills
shall melt. And I will bring again
the captivity of My people of Israel,
and they shall build the waste cities,
and inhabit *them;* and they shall
plant vineyards, and drink the wine
thereof; they shall also make gar-
dens, and eat the fruit of them. And
I will plant them upon their land,
and they shall no more be pulled up
out of their land which I have given
them, saith the LORD thy God.

E vision of Obadiah. Thus
ith the Lord GOD concerning
We have heard a rumour
e LORD, and an ambassador
among the heathen, Arise ye,
us rise up against her in
Behold, I have made thee
mong the heathen: thou art
despised. The pride of thine
ath deceived thee, thou that
t in the clefts of the rock,
abitation *is* high; that saith
heart, Who shall bring me
the ground? Though thou
yself as the eagle, and though
t thy nest among the stars,
will I bring thee down, saith
D. If thieves came to thee,
rs by night, (how art thou
) would they not have stolen
had enough? if the grape-
rs came to thee, would they
ve *some* grapes? How are
gs of Esau searched out!
e his hidden things sought
l the men of thy confederacy
rought thee *even* to the bor-
he men that were at peace
ee have deceived thee, *and*
d against thee; *they that*
bread have laid a wound
thee: *there is* none under-
g in him. Shall I not in that
ith the LORD, even destroy
e *men* out of Edom, and
tanding out of the mount of
Esau? And thy mighty *men*, O Te-
man, shall be dismayed, to the end
that every one of the mount of Esau
may be cut off by slaughter.

For *thy* violence against thy bro-
ther Jacob shame shall cover thee,
and thou shalt be cut off for ever.
In the day that thou stoodest on
the other side, in the day that the
strangers carried away captive his
forces, and foreigners entered into
his gates, and cast lots upon Jeru-
salem, even thou *wast* as one of
them. But thou shouldest not have
looked on the day of thy brother in
the day that he became a stranger;
neither shouldest thou have rejoiced
over the children of Judah in the
day of their destruction; neither
shouldest thou have spoken proudly
in the day of distress. Thou should-
est not have entered into the gate of
My people in the day of their cala-
mity; yea, thou shouldest not have
looked on their affliction in the day
of their calamity, nor have laid
hands on their substance in the day
of their calamity; neither shouldest
thou have stood in the crossway,
to cut off those of his that did es-
cape; neither shouldest thou have
delivered up those of his that did
remain in the day of distress. For
the day of the LORD *is* near upon
all the heathen: as thou hast done,
it shall be done unto thee: thy

house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be *any* remaining of the house of Esau;

salem, which possess the ci saviours shal Zion to judge and the kin LORD'S.

SEPTEMBER 8. Morning, JONAH I.

NOW the word of the LORD came unto Jonah the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me. But Jonah rose up to flee unto Tarshish from the presence of the LORD, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD.

But the LORD sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that *were* in the ship into the sea, to lighten *it* of them. But Jonah was gone down into the sides of the ship; and he

him, Tell us, cause this evi thine occupat est thou? wh of what peop said unto the and I fear t heaven, Whic and the dry men exceedi unto him, Wh For the men the presence he had told t

Then said shall we do may be calm wrought, and he said unto and cast me shall the sea I know that tempest *is* u

: and the sea ceased from her ing. Then the men feared the RD exceedingly, and offered a rifice unto the LORD, and made vows. Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

PTEMBER 8. Evening, JONAH II, III. SEPTEMBER 8.

HEN Jonah prayed unto the LORD his God out of the fish's y, and said, I cried by reason of e affliction unto the LORD, and heard me; out of the belly of cried I, *and* Thou heardest my e. For Thou hadst cast me into deep, in the midst of the seas; the floods compassed me about: Thy billows and Thy waves passver me. Then I said, I am cast of Thy sight; yet I will look n toward Thy holy temple. The rs compassed me about, *even* to soul: the depth closed me round it, the weeds were wrapped a- my head. I went down to the ms of the mountains; the earth her bars *was* about me for : yet hast Thou brought up my from corruption, O LORD my When my soul fainted within remembered the LORD: and prayer came in unto Thee, into e holy temple. They that ob- lying vanities forsake their mercy. But I will sacrifice unhee with the voice of thanksg; I will pay *that* that I have d. Salvation *is* of the LORD.

d the LORD spake unto the fish, it vomited out Jonah upon the *and*.

ND the word of the LORD came Jonah the second time, saying, , go unto Nineveh, that great and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an exceeding great city of three days' journey. And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered *him* with sackcloth, and sat in ashes. And he caused *it* to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that *is* in their hands. Who can tell *if* God will turn and repent, and turn away from His fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil, that He had said that He would do unto them; and He did *it* not.

TEMBER 9. Morning, JONAH IV. SEPTEMBER 9.

UT it displeased Jonah exceedingly, and he was very angry. he prayed unto the LORD, and , I pray Thee, O LORD, *was* not my saying, when I was yet in country? Therefore I fled before Tarshish: for I knew that Thou a gracious God, and *merciful*, slow to anger, and of great kindness, and repentest Thee of the evil. Therefore now, O LORD, take, I beseech Thee, my life from me; for *it is* better for me to die than to live.

Then said the LORD, Doest thou *well* to be angry? So Jonah went

that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd. But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered. And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah,

Thou hast had p
for the which the
ed, neither made
came up in a n
in a night: and
Nineveh, that g
are more than
persons that cann
their right hand a
and *also* much ca

September 9. Evening, Micah I.

THE word of the Lord that came to Micah the Morasthite in the days of Jotham, Ahaz, *and* Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem. Hear, all ye people; hearken, O earth, and all that therein is: and let the Lord God be witness against you, the Lord from His holy temple. For, behold, the Lord cometh forth out of His place, and will come down, and tread upon the high places of the earth. And the mountains shall be molten under Him, and the valleys shall be cleft, as wax before the fire, *and* as the waters *that are* poured down a steep place. For the transgression of Jacob *is* all this, and for the sins of the house

the hire of an h
will wail and ho
ped and naked:
ing like the drag
as the owls. Fo
curable; for it is
he is come unto
people, *even* to J

Declare ye *it*
ye not at all: in
rah roll thyself
ye away, thou in
having thy shame
bitant of Zaanan
the mourning of
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inhabitant of M
fully for good: b
from the Lord u

:R 10. **Morning,** MICAH II. SEPTEMBER 10.

them that devise ini-
and work evil upon
when the morning is
practise it, because it
er of their hand. And
elds, and take *them* by
houses, and take *them*
ey oppress a man and
n a man and his herit-
re thus saith the LORD;
nst this family do I de-
from which ye shall not
necks; neither shall ye
: for this time *is* evil.
shall *one* take up a pa-
you, and lament with
entation, *and* say, We
oiled: He hath changed
f my people: how hath
it from me! turning
ath divided our fields.
ou shalt have none that
cord by lot in the con-
the LORD. Prophesy
they to them that pro-
shall not prophesy to
they shall not take

t art named the house
the spirit of the LORD
are these His doings?
do not My words do good to him
that walketh uprightly? Even of
late My people is risen up as an
enemy: ye pull off the robe with
the garment from them that pass by
securely as men averse from war.
The women of My people have ye
cast out from their pleasant houses;
from their children have ye taken
away My glory for ever. Arise ye,
and depart; for this *is* not *your* rest:
because it is polluted, it shall de-
stroy *you*, even with a sore destruc-
tion. If a man walking in the spirit
and falsehood do lie, *saying*, I will
prophesy unto thee of wine and of
strong drink; he shall even be the
prophet of this people.

I will surely assemble, O Jacob,
all of thee; I will surely gather the
remnant of Israel; I will put them
together as the sheep of Bozrah, as
the flock in the midst of their fold:
they shall make great noise by rea-
son of *the multitude of* men. The
breaker is come up before them:
they have broken up, and have pass-
ed through the gate, and are gone
out by it: and their king shall pass
before them, and the LORD on the
head of them.

:R 10. **Evening,** MICAH III. SEPTEMBER 10.

d, Hear, I pray you, O
Jacob, and ye princes
of Israel; *Is it* not for
judgment? who hate
d love the evil; who
ir skin from off them,
h from off their bones;
the flesh of my people,
r skin from off them;
eak their bones, and
pieces, as for the pot,
within the caldron.
ey cry unto the LORD,
not hear them: He
e His face from them
as they have behaved
in their doings.
the LORD concerning
that make My people
err, that bite with their teeth, and
cry, Peace; and he that putteth
not into their mouths, they even
prepare war against him. There-
fore night *shall be* unto you, that
ye shall not have a vision; and it
shall be dark unto you, that ye
shall not divine; and the sun shall
go down over the prophets, and the
day shall be dark over them. Then
shall the seers be ashamed, and the
diviners confounded: yea, they shall
all cover their lips; for *there is* no
answer of God. But truly I am full
of power by the spirit of the LORD,
and of judgment, and of might, to
declare unto Jacob his transgression,
and to Israel his sin. Hear this,
I pray you, ye heads of the house

BUT in the last days it shall come to pass, *that* the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem. And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make *them* afraid: for the mouth of the LORD of hosts hath spoken *it*. For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever.

strong nation: and
reign over them in
henceforth, even fo

And thou, O tow
the strong hold of
Zion, unto thee sh
the first dominion
shall come to the d
salem. Now why
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thy counsellor peri
have taken thee
travail. Be in pai
bring forth, O daug
a woman in travail
thou go forth out
thou shalt dwell i
thou shalt go *even* t
shalt thou be deli
LORD shall redee
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and let our eye lool
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LORD, neither und
counsel: for He s
as the sheaves into
and thresh, O daug
I will make thine

om of old, from everlasting.
ore will He give them up,
e time *that* she which tra-
hath brought forth: then the
t of His brethren shall return
e children of Israel. And He
and and feed in the strength
LORD, in the majesty of the
of the LORD His God; and
all abide: for now shall He
at unto the ends of the earth.
his *Man* shall be the peace,
the Assyrian shall come into
nd: and when he shall tread
palaces, then shall we raise
t him seven shepherds, and
principal men. And they shall
the land of Assyria with the
, and the land of Nimrod in
ntrances thereof: thus shall
eliver *us* from the Assyrian,
he cometh into our land, and
he treadeth within our bor-
And the remnant of Jacob
be in the midst of many peo-
s a dew from the LORD, as the
ers upon the grass, that tar-
not for man, nor waiteth for
ons of men.

And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off. And it shall come to pass in that day, saith the LORD, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots: and I will cut off the cities of thy land, and throw down all thy strong holds: and I will cut off witchcrafts out of thine hand; and thou shalt have no *more* soothsayers: thy graven images also will I cut off, and thy standing images out of the midst of thee; and thou shalt no more worship the work of thine hands. And I will pluck up thy groves out of the midst of thee: so will I destroy thy cities. And I will execute vengeance in anger and fury upon the heathen, such as they have not heard.

TEMBER 12. **Morning,** MICAH VI. SEPTEMBER 12.

EAR ye now what the LORD
saith; Arise, contend thou be-
the mountains, and let the hills
thy voice. Hear ye, O moun-
the LORD's controversy, and
trong foundations of the earth:
the LORD hath a controversy
His people, and He will plead
Israel. O My people, what have
e unto thee? and wherein have
aried thee? testify against Me.
I brought thee up out of the
of Egypt, and redeemed thee
f the house of servants; and I
before thee Moses, Aaron, and
m. O My people, remember
what Balak king of Moab con-
, and what Balaam the son
or answered him from Shittim
Gilgal; that ye may know the
ousness of the LORD. Where-
shall I come before the LORD,
bow myself before the high

God? shall I come before Him with burnt offerings, with calves of a year old? Will the LORD be pleased with thousands of rams, *or* with ten thousands of rivers of oil? shall I give my firstborn *for* my transgression, the fruit of my body *for* the sin of my soul? He hath shewed thee, O man, what *is* good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? The LORD's voice crieth unto the city, and *the man of* wisdom shall see Thy name: hear ye the rod, and Who hath appointed it.

Are there yet the treasures of wickedness in the house of the wicked, and the scant measure *that is* abominable? Shall I count *them* pure with the wicked balances, and with the bag of deceitful weights? For the rich men thereof are full of

WOE is me! for I am as when they have gathered the summer fruits, as the grapegleanings of the vintage: *there is* no cluster to eat: my soul desired the firstripe fruit. The good *man* is perished out of the earth: and *there is* none upright among men: they all lie in wait for blood; they hunt every man his brother with a net. That they may do evil with both hands earnestly, the prince asketh, and the judge *asketh* for a reward; and the great *man*, he uttereth his mischievous desire: so they wrap it up. The best of them *is* as a brier: the most upright *is sharper* than a thorn hedge: the day of thy watchmen *and* thy visitation cometh; now shall be their perplexity. Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom. For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies *are* the men of his own house. Therefore I will look

behold His righteou
that is mine enemy
shame shall cover
unto me, Where is
God? mine eyes sl
now shall she be t
the mire of the stre
that thy walls are
that day shall the
moved. *In* that d
come even to thee f
from the fortified
the fortress even t
from sea to sea, an
to mountain. Not
land shall be desc
them that dwell
fruit of their doing

Feed Thy peopl
the flock of Thine
dwell solitarily *in*
midst of Carmel:
Bashan and Gilead
of old. According
thy coming out of t
will I shew unto
things. The natio
be confounded at
they shall lay *their*

assion upon us; He will iniquities; and Thou wilt eir sins into the depths Thou wilt perform the truth to Jacob, *and* the mercy to Abraham, which Thou hast sworn unto our fathers from the days of old.

BER 13. Morning, NAHUM I. SEPTEMBER 13.

urden of Nineveh. The of the vision of Nahum ite. God *is* jealous, and revengeth; the LORD re- nd *is* furious; the LORD vengeance on His adver- l He reserveth *wrath* for es. The LORD *is* slow to great in power, and will acquit *the wicked*: the His way in the whirlwind storm, and the clouds *are* f His feet. He rebuketh nd maketh it dry, and all the rivers: Bashan n, and Carmel, and the ebanon languisheth. The quake at Him, and the and the earth is burned sence, yea, the world, and well therein. Who can re His indignation? and bide in the fierceness of ? His fury is poured out nd the rocks are thrown lim. The LORD *is* good, a d in the day of trouble; nowveth them that trust But with an overrunning ill make an utter end of hereof, and darkness shall pursue His enemies. What do ye imagine against the LORD? He will make an utter end: affliction shall not rise up the second time. For while *they be* folden together *as* thorns, and while they are drunken *as* drunkards, they shall be devoured as stubble fully dry. There is *one* come out of thee, that imagineth evil against the LORD, a wicked counsellor. Thus saith the LORD; Though *they be* quiet, and likewise many, yet thus shall they be cut down, when He shall pass through. Though I have afflicted thee, I will afflict thee no more. For now will I break his yoke from off thee, and will burst thy bonds in sunder. And the LORD hath given a commandment concerning thee, *that* no more of thy name be sown: out of the house of thy gods will I cut off the graven image and the molten image: I will make thy grave; for thou art vile. Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off.

BER 13. Evening, NAHUM II. SEPTEMBER 13.

at dasheth in pieces is up before thy face: keep on, watch the way, make strong, fortify *thy* power For the LORD hath turned excellency of Jacob, as ency of Israel: for the have emptied them out, ed their vine branches. l of his mighty men is the valiant men *are* in e chariots *shall be* with rches in the day of his n, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall justle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings. He shall recount his worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the defence shall be prepared. The gates of the rivers shall be opened, and the palace shall be dissolved. And Huzzab shall be led away captive, she shall be brought up, and her maids shall lead

Lord GOD: *there shall be* many dead bodies in every place; they shall cast *them* forth with silence. Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? that we may buy the poor for silver, and the needy for a pair of shoes; *yea*, and sell the refuse of the wheat? The LORD hath sworn by the excellency of Jacob, Surely I will never forget any of their works. Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, as *by* the flood of Egypt. And it shall come to pass in that day, saith the Lord GOD, that I will cause the sun to go down at noon, and I will darken the earth in clear day: and I will turn y feasts into mourning, and all y songs into lamentation; and I bring up sackcloth upon all lo and baldness upon every head; I will make it as the mourning an only *son*, and the end thereof a bitter day.

Behold, the days come, saith Lord GOD, that I will send a mine in the land, not a famine bread, nor a thirst for water, of hearing the words of the Lo and they shall wander from sea sea, and from the north even the east, they shall run to and to seek the word of the Lo and shall not find *it*. In that d shall the fair virgins and you men faint for thirst. They t swear by the sin of Samaria, a say, Thy god, O Dan, liveth; a The manner of Beer-sheba live even they shall fall, and never r up again.

SEPTEMBER 7. Morning, AMOS IX. SEPTEMBER

I SAW the Lord standing upon the altar: and He said, Smite the lintel of the door, that the posts may shake: and cut them in the head, all of them; and I will slay the last of them with the sword: he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered. Though they dig into hell, thence shall Mine hand take them; though they climb up to heaven, thence will I bring them down: and though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from My sight in the bottom of the sea, thence will I command the serpent, and he shall bite them: and though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and I will set Mine eyes upon them for evil, and not for good. And the Lord GOD of hosts is He That toucheth the land, and it sha melt, and all that dwell therein sha mourn: and it shall rise up whol like a flood; and shall be drown as *by* the flood of Egypt. *It is* That buildeth His stories in the he ven, and hath founded His troop the earth; He That calleth for waters of the sea, and poureth th out upon the face of the earth: LORD *is* His name. *Are* ye as children of the Ethiopians Me, O children of Israel? saith LORD. Have not I brought u rael out of the land of Egypt the Philistines from Caphto the Syrians from Kir? Beho eyes of the Lord GOD *are* up sinful kingdom, and I will it from off the face of the saving that I will not utt stroy the house of Jacob, LORD. For, lo, I will comm I will sift the house of Isra all nations, like as *corn* is

shall not the least grain
e earth. All the sinners
e shall die by the sword,
The evil shall not over-
vent us.
y will I raise up the ta-
David that is fallen, and
breaches thereof; and
up his ruins, and I will
n the days of old: that
ossess the remnant of
of all the heathen, which
by My name, saith the
doeth this. Behold, the
saith the LORD, that the
plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of My people of Israel, and they shall build the waste cities, and inhabit *them;* and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.

ion of Obadiah. Thus
e Lord GOD concerning
have heard a rumour
RD, and an ambassador
g the heathen, Arise ye,
rise up against her in
old, I have made thee
the heathen: thou art
ised. The pride of thine
deceived thee, thou that
the clefts of the rock,
ation *is* high; that saith
t, Who shall bring me
ground? Though thou
as the eagle, and though
y nest among the stars,
I bring thee down, saith
If thieves came to thee,
y night, (how art thou
ould they not have stolen
l enough? if the grape-
ame to thee, would they
ome grapes? How are
of Esau searched out!
s hidden things sought
men of thy confederacy
ht thee *even* to the bor-
en that were at peace
ave deceived thee, *and*
gainst thee; *they that*
ad have laid a wound
there is none under-
him. Shall I not in that
he LORD, even destroy
en out of Edom, and
ng out of the mount of
Esau? And thy mighty *men*, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter.

For *thy* violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever. In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou *wast* as one of them. But thou shouldest not have looked on the day of thy brother in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress. Thou shouldest not have entered into the gate of My people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid *hands* on their substance in the day of their calamity; neither shouldest thou have stood in the crossway, to cut off those of his that did escape; neither shouldest thou have delivered up those of his that did remain in the day of distress. For the day of the LORD *is* near upon all the heathen: as thou hast done, it shall be done unto thee: thy

the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be *any* remaining of the house of Esau;

saviours shall com
Zion to judge the
and the kingdom
LORD'S.

SEPTEMBER 8. **Morning,** JONAH I. S

NOW the word of the LORD came unto Jonah the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me. But Jonah rose up to flee unto Tarshish from the presence of the LORD, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD.

But the LORD sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that *were* in the ship into the sea, to lighten *it* of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep. So the

him, Tell us, we pra
cause this evil *is* u
thine occupation?
est thou? what *is* t
of what people *ar*
said unto them, I
and I fear the L
heaven, Which ha
and the dry *land*.
men exceedingly
unto him, Why has
For the men knew
the presence of the
he had told them.

Then said they
shall we do unto t
may be calm unto
wrought, and was t
he said unto then
and cast me forth
shall the sea be ca
I know that for m
tempest *is* upon y
the men rowed ha

ie sea ceased from her
n the men feared the
edingly, and offered a
the LORD, and made
vows. Now the LORD had prepared
a great fish to swallow up Jonah.
And Jonah was in the belly of the
fish three days and three nights.

ER 8. Evening, JONAH II, III. SEPTEMBER 8.

Jonah prayed unto the
is God out of the fish's
aid, I cried by reason of
on unto the LORD, and
ie; out of the belly of
and Thou heardest my
Thou hadst cast me into
the midst of the seas;
ls compassed me about:
ws and Thy waves pass-
Then I said, I am cast
sight; yet I will look
Thy holy temple. The
assed me about, *even* to
depth closed me round
reeds were wrapped a-
d. I went down to the
ie mountains; the earth
ars *was* about me for
st Thou brought up my
rruption, O LORD my
my soul fainted within
bered the LORD: and
ame in unto Thee, into
temple. They that ob-
vanities forsake their
But I will sacrifice un-
h the voice of thanks-
ll pay *that* that I have
ation *is* of the LORD.
ORD spake unto the fish,
ed out Jonah upon the

word of the LORD came
he second time, saying,
to Nineveh, that great
ach unto it the preach-
ing that I bid thee. So Jonah arose,
and went unto Nineveh, according
to the word of the LORD. Now Ni-
neveh was an exceeding great city
of three days' journey. And Jonah
began to enter into the city a day's
journey, and he cried, and said, Yet
forty days, and Nineveh shall be
overthrown.

So the people of Nineveh believed
God, and proclaimed a fast, and put
on sackcloth, from the greatest of
them even to the least of them. For
word came unto the king of Nine-
veh, and he arose from his throne,
and he laid his robe from him, and
covered *him* with sackcloth, and sat
in ashes. And he caused *it* to be
proclaimed and published through
Nineveh by the decree of the king
and his nobles, saying, Let neither
man nor beast, herd nor flock, taste
any thing: let them not feed, nor
drink water: but let man and beast
be covered with sackcloth, and cry
mightily unto God: yea, let them
turn every one from his evil way,
and from the violence that *is* in
their hands. Who can tell *if* God
will turn and repent, and turn a-
way from His fierce anger, that we
perish not? And God saw their
works, that they turned from their
evil way; and God repented of the
evil, that He had said that He
would do unto them; and He did
it not.

:R 9. Morning, JONAH IV. SEPTEMBER 9.

pleased Jonah exceed-
nd he was very angry.
ed unto the LORD, and
Thee, O LORD, *was* not
ng, when I was yet in
Therefore I fled before
: for I knew that Thou
us God, and *merciful,*
slow to anger, and of great kind-
ness, and repentest Thee of the
evil. Therefore now, O LORD, take,
I beseech Thee, my life from me;
for *it is* better for me to die than to
live.

Then said the LORD, Doest thou
well to be angry? So Jonah went

distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poure as dust, and their flesh as the Neither their silver nor their shall be able to deliver them i day of the LORD's wrath; bu whole land shall be devoured b fire of His jealousy: for He make even a speedy riddance them that dwell in the land.

SEPT. 16. Evening, ZEPHANIAH II. SEPT

GATHER yourselves together, yea, gather together, O nation not desired; before the decree bring forth, *before* the day pass as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORD's anger come upon you. Seek ye the LORD, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD's anger.

For Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod at the noon day, and Ekron shall be rooted up. Woe unto the inhabitants of the sea coast, the nation of the Cherethites! the word of the LORD *is* against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant. And the sea coast shall be dwellings *and* cottages for shepherds, and folds for flocks. And the coast shall be for the remnant of the house of Judah; they shall feed thereupon: in the houses of Ashkelon shall they lie down in the evening: for the LORD their God shall visit them, and turn away their captivity.

I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached My people, and magnified *themselves* against their border. Therefore *as* I live, saith the LORD of hosts, the God of Israel, S Moab shall be as Sodom, an children of Ammon as Gomo *even* the breeding of nettles, saltpits, and a perpetual desola the residue of My people shall them, and the remnant of My ple shall possess them. This they have for their pride, bec they have reproached and magn *themselves* against the people o LORD of hosts. The LORD wi terrible unto them: for He famish all the gods of the ea and *men* shall worship Him, e one from his place, *even* all the of the heathen.

Ye Ethiopians also, ye *shal* slain by My sword. And He stretch out His hand against north, and destroy Assyria; and make Nineveh a desolation, *and* like a wilderness. And flocks lie down in the midst of her, al beasts of the nations: both the morant and the bittern shall l in the upper lintels of it; *their* shall sing in the windows; lation *shall be* in the thresh for He shall uncover the cedar This *is* the rejoicing city that carelessly, that said in her h I *am*, and *there is* none beside how is she become a desolati place for beasts to lie down every one that passeth by her hiss, *and* wag his hand.

SEPT. 17. Morning, ZEPHANIAH III. SEPT

WOE to her that is filthy and polluted, to the oppressing *city*! She obeyed not the voice; she received not correction; she tr not in the LORD; she drew no to her God. Her princes withi

lions; her judges *are* ves; they gnaw not the morrow. Her prophets d treacherous persons: have polluted the sanc- ave done violence to the st LORD *is* in the midst will not do iniquity: ng doth He bring His light, He faileth not; ust knoweth no shame. off the nations: their desolate; I made their , that none passeth by: are destroyed, so that man, that there is none I said, Surely thou wilt u wilt receive instruc- ir dwelling should not howsoever I punished hey rose early, *and* cor- eir doings.

wait ye upon Me, saith until the day that I rise ey: for My determina- ather the nations, that nble the kingdoms, to hem Mine indignation, fierce anger: for all ll be devoured with the ealousy. For then will he people a pure lan- they may all call upon the LORD, to serve Him sent. From beyond the thiopia My suppliants, ghter of My dispersed, Mine offering. In that ou not be ashamed for gs, wherein thou hast against Me: for then way out of the midst of at rejoice in thy pride, and thou shalt no more be haughty because of My holy mountain. I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD. The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make *them* afraid.

Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The LORD hath taken away thy judgments, He hath cast out thine enemy: the king of Israel, *even* the LORD, *is* in the midst of thee: thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not: *and to* Zion, Let not thine hands be slack. The LORD thy God in the midst of thee *is* mighty; He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing. I will gather *them that are* sorrowful for the solemn assembly, *who* are of thee, *to whom* the reproach of it *was* a burden. Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you *again*, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.

Evening, HAGGAI I. SEPT. 17.

ond year of Darius the the sixth month, in the e month, came the word by Haggai the prophet abel the son of Sheal- r of Judah, and to Jo- of Josedech, the high .

keth the LORD of hosts, saying, This people say, The time is not come, the time that the LORD's house should be built. Then came the word of the LORD by Haggai the prophet, saying, *Is it* time for you, O ye, to dwell in your cieled houses, and this house *lie* waste? Now therefore thus saith the LORD *of hosts*; Consider your ways. Ye

pleasure in it, and I will be glorified, saith the LORD. Ye looked for much, and, lo, *it came* to little; and when ye brought *it* home, I did blow upon it. Why? saith the LORD of hosts. Because of Mine house that *is* waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed *from* her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and

Then spake Haggai the messenger in the Lord unto the people, saying, I am with you, saith the LORD. And the LORD stirred up the spirit of Zerubbabel, the son of Shealtiel, governor of Judah, and the spirit of Joshua, the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the LORD their God, in the four and twentieth day of the sixth month, in the second year of Darius the king.

SEPT. 18. Morning, HAGGAI II.

IN the seventh *month*, in the one and twentieth *day* of the month, came the word of the LORD by the prophet Haggai, saying, Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying, Who *is* left among you that saw this house in her first glory? and how do ye see it now? *is it* not in your eyes in comparison of it as nothing? Yet now be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech,

land; and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts. The silver *is* Mine, and the gold *is* Mine, saith the LORD of hosts. The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place I give peace, saith the LORD of hosts.

In the four and twentieth day of the ninth *month*, in the second year of Darius, came the word of the LORD by Haggai the prophet, saying, Thus saith the LORD of hosts;

Haggai, and said, So *is*
, and so *is* this nation
saith the LORD; and so
rk of their hands; and
they offer there *is* un-
l now, I pray you, consi-
is day and upward, from
ne was laid upon a stone
ple of the LORD: since
were, when *one* came to
twenty *measures*, there
n: when *one* came to the
to draw out fifty *vessels*
press, there were *but*
smote you with blasting
mildew and with hail in
urs of your hands; yet ye
to Me, saith the LORD.
ow from this day and
m the four and twentieth
ninth *month*, *even* from
at the foundation of the
ple was laid, consider *it*.
yet in the barn? yea, as
yet the vine, and the fig tree, and
the pomegranate, and the olive tree,
hath not brought forth: from this
day will I bless *you*.

And again the word of the LORD
came unto Haggai in the four and
twentieth *day* of the month, saying,
Speak to Zerubbabel, governor of
Judah, saying, I will shake the hea-
vens and the earth; and I will over-
throw the throne of kingdoms, and
I will destroy the strength of the
kingdoms of the heathen; and I will
overthrow the chariots, and those
that ride in them; and the horses
and their riders shall come down,
every one by the sword of his bro-
ther. In that day, saith the LORD
of hosts, will I take thee, O Ze-
rubbabel, My servant, the son of
Shealtiel, saith the LORD, and will
make thee as a signet: for I have
chosen thee, saith the LORD of
hosts.

Evening, ZECHARIAH I. SEPT. 18.

hth month, in the second
Darius, came the word of
unto Zechariah, the son
h, the son of Iddo the pro-
g, The LORD hath been
ased with your fathers.
ay thou unto them, Thus
ORD of hosts; Turn ye
aith the LORD of hosts,
turn unto you, saith the
sts. Be ye not as your
o whom the former pro-
cried, saying, Thus saith
of hosts; Turn ye now
vil ways, and *from* your
: but they did not hear,
unto Me, saith the LORD.
rs, where *are* they? and
s, do they live for ever?
ords and My statutes,
mmanded My servants
s, did they not take hold
ers? and they returned
ike as the LORD of hosts
do unto us, according to
and according to our
ath He dealt with us.
four and twentieth day
of the eleventh month, which *is* the
month Sebat, in the second year of
Darius, came the word of the LORD
unto Zechariah, the son of Bere-
chiah, the son of Iddo the prophet,
saying, I saw by night, and behold
a man riding upon a red horse, and
he stood among the myrtle trees
that *were* in the bottom; and behind
him *were there* red horses, speckled,
and white. Then said I, O my lord,
what *are* these? And the angel that
talked with me said unto me, I will
shew thee what these *be*. And the
man that stood among the myrtle
trees answered and said, These *are*
they whom the LORD hath sent to
walk to and fro through the earth.
And they answered the angel of the
LORD that stood among the myrtle
trees, and said, We have walked to
and fro through the earth, and, be-
hold, all the earth sitteth still, and
is at rest.

Then the angel of the LORD an-
swered and said, O LORD of hosts,
how long wilt Thou not have mercy
on Jerusalem and on the cities of

are at ease: for I was but a little displeased, and they helped forward the affliction. Therefore thus saith the LORD; I am returned to Jerusalem with mercies: My house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem. Cry yet, saying, Thus saith the LORD of hosts;

me four carpen
What come the
spake, saying, T
which have scatt
no man did lift
these are come t
out the horns of
lifted up *their* h
Judah to scatter

SEPT. 19. Morning, ZECHARIAH II, II

I LIFTED up mine eyes again, and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what *is* the breadth thereof, and what *is* the length thereof. And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited *as* towns without walls for the multitude of men and cattle therein: for I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her.

Ho, ho, *come forth*, and flee from the land of the north, saith the LORD: for I have spread you abroad as the

that the LORD
Me.
Sing and rejo
Zion: for, lo,
dwell in the mid
LORD. And ma
joined to the Lo
shall be My peop
in the midst of
know that the
sent Me unto th
shall inherit Ju
the holy land, a
rusalem again.
before the LORD
up out of His ho
AND he shew
high priest stan
gel of the LORD
ing at his right
And the LORD s

thee, and I will clothe thee change of raiment. And I said, them set a fair mitre upon his So they set a fair mitre upon head, and clothed him with garts. And the angel of the LORD d by.

nd the angel of the LORD proed unto Joshua, saying, Thus h the LORD of hosts; If thou walk in My ways, and if thou keep My charge, then thou shalt judge My house, and shalt also My courts, and I will give thee es to walk among these that stand by. Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they *are* men wondered at: for, behold, I will bring forth My servant the BRANCH. For behold the stone that I have laid before Joshua; upon one stone *shall be* seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day. In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree.

PT. 19. **Evening, ZECHARIAH IV, V.** SEPT. 19.

ND the angel that talked with me came again, and waked me, a man that is wakened out of his p, and said unto me, What seest u? And I said, I have looked, behold a candlestick all *of* gold, h a bowl upon the top of it, and seven lamps thereon, and seven es to the seven lamps, which *are* n the top thereof: and two olive s by it, one upon the right *side* the bowl, and the other upon the *side* thereof. So I answered and ke to the angel that talked with saying, What *are* these, my lord? n the angel that talked with me wered and said unto me, Know- thou not what these be? And I d, No, my lord. Then he answerand spake unto me, saying, This he word of the LORD unto Zebabel, saying, Not by might, nor power, but by My spirit, saith LORD of hosts. Who *art* thou, O at mountain? before Zerubbabel *shalt become* a plain: and he ll bring forth the headstone *therewith* shoutings, *crying*, Grace, e unto it. Moreover the word of LORD came unto me, saying, The ds of Zerubbabel have laid the ndation of this house; his hands ll also finish it; and thou shalt w that the LORD of hosts hath me unto you. For who hath de- d the day of small things? for shall rejoice, and shall see *the* plummet in the hand of Zerubbabel *with* those seven; they *are* the eyes of the LORD, which run to and fro through the whole earth.

Then answered I, and said unto him, What *are* these two olive trees upon the right *side* of the candlestick and upon the left *side* thereof? And I answered again, and said unto him, What *be these* two olive branches which through the two golden pipes empty the golden *oil* out of themselves? And he answered me and said, Knowest thou not what these *be*? And I said, No, my lord. Then said he, These *are* the two anointed ones, that stand by the Lord of the whole earth.

THEN I turned, and lifted up mine eyes, and looked, and behold a flying roll. And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof *is* twenty cubits, and the breadth thereof ten cubits. Then said he unto me, This *is* the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off *as* on this side according to it; and every one that sweareth shall be cut off *as* on that side according to it. I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by My name: and *it shall* remain in the midst of his

there was lifted up a talent of lead: and this *is* a woman that sitteth in the midst of the ephah. And he said, This *is* wickedness. And he cast it

And he said unto
house in the land
shall be establish
upon her own ba

Sept. 20. Morning, Zechariah VI.

AND I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains *were* mountains of brass. In the first chariot *were* red horses; and in the second chariot black horses; and in the third chariot white horses; and in the fourth chariot grisled and bay horses. Then I answered and said unto the angel that talked with me, What *are* these, my lord? And the angel answered and said unto me, These *are* the four spirits of the heavens, which go forth from standing before the Lord of all the earth. The black horses which *are* therein go forth into the north country; and the white go forth after them; and the grisled go forth toward the south country. And the bay went forth, and sought to go that they might walk to and fro through the earth: and he said, Get you hence, walk to

unto me, saying,
the captivity, *ev*
Tobijah, and of J
come from Babyl
the same day, an
of Josiah the so
then take silver a
crowns, and set *th*
of Joshua the so
high priest; and
saying, Thus sp
of hosts, saying,
Whose name *is* Th
He shall grow up
and He shall bu
the Lord: even
temple of the Lo
bear the glory, an
upon His throne
a priest upon Hi
counsel of peace
them both. And
be to Helem, an
to Jedaiah, and
Zephaniah, for a

'T. 20. **Evening, Zechariah VII.** SEPT. 20.

ND it came to pass in the fourth year of king Darius, *that* the d of the LORD came unto Zecha- in the fourth *day* of the ninth th, *even* in Chisleu; when they sent unto the house of God rezer and Regem-melech, and r men, to pray before the LORD, to speak unto the priests which e in the house of the LORD of s, and to the prophets, saying, uld I weep in the fifth month, arating myself, as I have done e so many years?

hen came the word of the LORD osts unto me, saying, Speak un- all the people of the land, and to priests, saying, When ye fasted l mourned in the fifth and seventh *nth*, even those seventy years, did at all fast unto Me, *even* to Me? d when ye did eat, and when ye drink, did not ye eat *for your- ves*, and drink *for yourselves? ould ye* not *hear* the words which LORD hath cried by the former phets, when Jerusalem was inha- ed and in prosperity, and the cities reof round about her, when *men* abited the south and the plain?

And the word of the LORD came unto Zechariah, saying, Thus speaketh the LORD of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother: and oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart. But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts *as* an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in His spirit by the former prophets: therefore came a great wrath from the LORD of hosts. Therefore it is come to pass, *that* as He cried, and they would not hear; so they cried, and I would not hear, saith the LORD of hosts: but I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate.

EPT. 22. **Morning, Zechariah VIII.** SEPT. 22.

GAIN the word of the LORD of hosts came *to me*, saying, us saith the LORD of hosts; I s jealous for Zion with great jea- sy, and I was jealous for her th great fury. Thus saith the RD; I am returned unto Zion, d will dwell in the midst of Je- alem: and Jerusalem shall be led a city of truth; and the ntain of the LORD of hosts the y mountain. Thus saith the LORD osts; There shall yet old men old women dwell in the streets Jerusalem, and every man with staff in his hand for very age. d the streets of the city shall full of boys and girls playing he streets thereof. Thus saith LORD of hosts; If it be *marvel-* lous in the eyes of the remnant of this people in these days, should it also be marvellous in Mine eyes? saith the LORD of hosts. Thus saith the LORD of hosts; Behold, I will save My people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be My people, and I will be their God, in truth and in righteousness.

Thus saith the LORD of hosts; Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which *were* in the day *that* the foundation of the house of the LORD of hosts was laid, that the temple might be *built*. For before these days there

was no hire for man, nor any hire for beast; neither *was there any* peace to him that went out or came in because of the affliction: for I set all men every one against his neighbour. But now I *will* not *be* unto the residue of this people as in the former days, saith the LORD of hosts. For the seed *shall be* prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these *things*. And it shall come to pass, *that* as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, *but* let your hands be strong. For thus saith the LORD of hosts; As I thought to punish you, when your fathers provoked Me to wrath, saith the LORD of hosts, and I repented not: so again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not.

These *are* the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates: and let none of you imagine evil in your hearts aga neighbour; and love no fals for all these *are things* that saith the LORD.

And the word of the L hosts came unto me, sayin saith the LORD of hosts; T of the fourth *month*, and the the fifth, and the fast of the and the fast of the tenth, to the house of Judah joy an ness, and cheerful feasts; t love the truth and peace. Th the LORD of hosts; *It shall* y *to pass*, that there shall co ple, and the inhabitants o cities: and the inhabitants *city* shall go to another, say us go speedily to pray be LORD, and to seek the L hosts: I will go also. Ye people and strong nations sh to seek the LORD of hosts i salem, and to pray before th Thus saith the LORD of ho those days *it shall come to p* ten men shall take hold ou languages of the nations, ev take hold of the skirt of h is a Jew, saying, We will you: for we have heard *th is* with you.

SEPT. 22. Evening, ZECHARIAH IX. SE

THE burden of the word of the LORD in the land of Hadrach, and Damascus *shall be* the rest thereof: when the eyes of man, as of all the tribes of Israel, *shall be* toward the LORD. And Hamath also shall border thereby; Tyrus, and Zidon, though it be very wise. And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets. Behold, the Lord will cast her out, and He will smite her power in the sea; and she shall be devoured with fire. Ashkelon shall see *it*, and fear; Gaza also *shall see it*, and be very sorrowful, and Ekron; for her expectation shall *be ashamed*; and the king shall perish from Gaza, and Ashkel not be inhabited. And a shall dwell in Ashdod, and cut off the pride of the Phi And I will take away his bl of his mouth, and his abomi from between his teeth: but remaineth, even he, *shall be* God, and he shall be as a g in Judah, and Ekron as a J And I will encamp about Mi because of the army, because that passeth by, and because that returneth: and no o shall pass through them an for now have I seen with Mi

Rejoice greatly, O daug Zion; shout, O daughter of lem: behold, thy King come

: He *is* just, and having salva-
lowly, and riding upon an ass,
upon a colt the foal of an ass.
I will cut off the chariot from
aim, and the horse from Jeru-
a, and the battle bow shall be
off: and He shall speak peace
the heathen: and His domi-
shall be from sea *even* to sea,
from the river *even* to the ends
e earth. As for thee also, by
blood of thy covenant I have
forth thy prisoners out of the
herein *is* no water. Turn you
e strong hold, ye prisoners of
: even to day do I declare *that*
ill render double unto thee;
I have bent Judah for Me,
the bow with Ephraim, and
d up thy sons, O Zion, against
ons, O Greece, and made thee
as the sword of a mighty man. And
the LORD shall be seen over them,
and His arrow shall go forth as the
lightning: and the Lord GOD shall
blow the trumpet, and shall go with
whirlwinds of the south. The LORD
of hosts shall defend them; and
they shall devour, and subdue with
sling stones; and they shall drink,
and make a noise as through wine;
and they shall be filled like bowls,
and as the corners of the altar.
And the LORD their God shall save
them in that day as the flock of
His people: for *they shall be as* the
stones of a crown, lifted up as an
ensign upon His land. For how
great *is* His goodness, and how great
is His beauty! corn shall make the
young men cheerful, and new wine
the maids.

SK ye of the LORD rain in the
time of the latter rain; *so* the
D shall make bright clouds, and
them showers of rain, to every
grass in the field. For the idols
spoken vanity, and the diviners
seen a lie, and have told false
ms; they comfort in vain: there-
they went their way as a flock,
were troubled, because *there*
no shepherd. Mine anger was
lled against the shepherds, and
nished the goats: for the LORD
osts hath visited His flock the
se of Judah, and hath made
n as His goodly horse in the
le. Out of him came forth the
ner, out of him the nail, out of
the battle bow, out of him
ry oppressor together.
nd they shall be as mighty *men*,
ich tread down *their enemies* in
mire of the streets in the battle:
d they shall fight, because the
AD *is* with them, and the riders
horses shall be confounded. And
will strengthen the house of Ju-
, and I will save the house of
eph, and I will bring them again
place them; for I have mercy
them: and they *shall be as*
though I had not cast them off: for
I *am* the LORD their God, and will
hear them. And *they of* Ephraim
shall be like a mighty *man*, and
their heart shall rejoice as through
wine: yea, their children shall see
it, and be glad; their heart shall
rejoice in the LORD. I will hiss for
them, and gather them; for I have
redeemed them: and they shall in-
crease as they have increased. And
I will sow them among the people:
and they shall remember Me in far
countries; and they shall live with
their children, and turn again. I
will bring them again also out of
the land of Egypt, and gather
them out of Assyria; and I will
bring them into the land of Gilead
and Lebanon; and *place* shall not
be found for them. And He shall
pass through the sea with affliction,
and shall smite the waves in the
sea, and all the deeps of the river
shall dry up: and the pride of As-
syria shall be brought down, and
the sceptre of Egypt shall depart
away. And I will strengthen them
in the LORD; and they shall walk
up and down in His name, saith the
LORD.

Sept. 23. Evening, Zechariah XI.

OPEN thy doors, O Lebanon, that the fire may devour thy cedars. Howl, fir tree; for the cedar is fallen; because the mighty are spoiled: howl, O ye oaks of Bashan; for the forest of the vintage is come down.

There is a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of young lions; for the pride of Jordan is spoiled. Thus saith the Lord my God; Feed the flock of the slaughter; whose possessors slay them, and hold themselves not guilty: and they that sell them say, Blessed *be* the Lord; for I am rich: and their own shepherds pity them not. For I will no more pity the inhabitants of the land, saith the Lord: but, lo, I will deliver the men every one into his neighbour's hand, and into the hand of his king: and they shall smite the land, and out of their hand I will not deliver *them*. And I will feed the flock of slaughter, *even* you, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock. Three shepherds also I cut off in one month; and My soul lothed them, and their soul also abhorred Me. Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another.

And I took my staff, c
and cut it asunder, t
break my covenant w
made with all the peo
was broken in that day
poor of the flock that
me knew that it *was*
the Lord. And I said
If ye think good, g
price; and if not, forbe
weighed for my price
of silver. And the Lo
to me, Cast it unto th
goodly price that I w
of them. And I tool
pieces of silver, and c
the potter in the house
Then I cut asunder min
even Bands, that I
the brotherhood betwee
Israel.

And the Lord said u
unto thee yet the instr
foolish shepherd. For, l
up a shepherd in the
shall not visit those th
neither shall seek the
nor heal that that is
feed that that standet
he shall eat the flesh o
tear their claws in pie
the idol shepherd that
flock! the sword *shall*
arm, and upon his rig
arm shall be clean d
his right eye shall be
ened.

Sept. 24. Morning, Zechariah XII.

THE burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him. Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah *and* against Jerusalem.

And in that day will I make Jerusalem a burdensome
people: all that burde
with it shall be cut in p
all the people of the
thered together agains
day, saith the Lord,
every horse with aston
his rider with madness
open Mine eyes upon
Judah, and will smite
of the people with bli
the governors of Judal

heart, The inhabitants of Je-
m *shall be* my strength in the
of hosts their God.
hat day will I make the go-
s of Judah like an hearth of
mong the wood, and like a
of fire in a sheaf; and they
devour all the people round
on the right hand and on the
and Jerusalem shall be inha-
again in her own place, *even*
usalem. The LORD also shall
he tents of Judah first, that
ory of the house of David and
ory of the inhabitants of Je-
m do not magnify *themselves*
t Judah. In that day shall
ORD defend the inhabitants
usalem; and he that is feeble
them at that day shall be
vid; and the house of David
e as God, as the angel of the
before them.
I it shall come to pass in that
hat I will seek to destroy all
the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me Whom they have pierced, and they shall mourn for Him, as one mourneth for *his* only *son*, and shall be in bitterness for Him, as one that is in bitterness for *his* firstborn. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadad-rimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; all the families that remain, every family apart, and their wives apart.

hat day there shall be a foun-
in opened to the house of Da-
d to the inhabitants of Jeru-
for sin and for uncleanness.
it shall come to pass in that
saith the LORD of hosts, *that*
cut off the names of the idols
f the land, and they shall no
be remembered: and also I
ause the prophets and the un-
spirit to pass out of the land.
it shall come to pass, *that* when
hall yet prophesy, then his fa-
and his mother that begat him
say unto him, Thou shalt not
for thou speakest lies in the
of the LORD: and his father
is mother that begat him shall
him through when he pro-
ith. And it shall come to pass
t day, *that* the prophets shall
ashamed every one of his vision,
he hath prophesied; neither
hey wear a rough garment to
e: but he shall say, I *am* no
prophet, I *am* an husbandman; for man taught me to keep cattle from my youth. And *one* shall say unto him, What *are* these wounds in thine hands? Then he shall answer, *Those* with which I was wounded *in* the house of my friends.

Awake, O sword, against My shepherd, and against the man *that is* My fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn Mine hand upon the little ones. And it shall come to pass, *that* in all the land, saith the LORD, two parts therein shall be cut off *and* die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on My name, and I will hear them: I will say, It *is* My people: and they shall say, The LORD *is* my God.

shall not be cut off from the city. Then shall the LORD go forth, and fight against those nations, as when He fought in the day of battle.

And His feet shall stand in that day upon the mount of Olives, which *is* before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, *and there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee *to* the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, *and* all the saints with Thee. And it shall come to pass in that day, *that* the light shall not be clear, *nor* dark: but it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, *that* at evening time it shall be light. And it shall be in that day, *that* living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be

feet, and their ey
away in their holes
shall consume awa
And it shall com
day, *that* a great
LORD shall be a
they shall lay ho
the hand of his n
hand shall rise up
of his neighbour.
shall fight at Jer
wealth of all the
bout shall be gathe
and silver, and
abundance. And
plague of the hors
the camel, and o
all the beasts that
tents, as this plagu

And it shall co
every one that is
tions which came
shall even go up
to worship the K
hosts, and to kee
bernacles. And
whoso will not co
families of the ear
to worship the K
hosts, even upon
rain. And if the
go not up, and co
no rain; there sh

bowls before the altar. Yea, pot in Jerusalem and in Ju- hall be holiness unto the LORD sts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.

T. 25. **Evening, MALACHI I.** SEPT. 25.

HE burden of the word of the LORD to Israel by Malachi. I loved you, saith the LORD. Yet y, Wherein hast Thou loved us? not Esau Jacob's brother? saith ORD: yet I loved Jacob, and ed Esau, and laid his moun- and his heritage waste for the ns of the wilderness. Whereas saith, We are impoverished, we will return and build the ate places; thus saith the LORD sts, They shall build, but I will down; and they shall call The border of wickedness, and, people against whom the LORD indignation for ever. And your shall see, and ye shall say, The D will be magnified from the er of Israel.

son honoureth *his* father, and rvant his master: if then I *be* ther, where *is* Mine honour? and *be* a master, where *is* My fear? h the LORD of hosts unto you, O sts, that despise My name. And say, Wherein have we despised name? Ye offer polluted bread n Mine altar; and ye say, Where- have we polluted Thee? In that ay, The table of the LORD *is* temptible. And if ye offer the d for sacrifice, *is it* not evil? and e offer the lame and sick, *is it* evil? offer it now unto thy go- nor; will he be pleased with thee, or accept thy person? saith the LORD of hosts. And now, I pray you, beseech God that He will be gracious unto us: this hath been by your means: will He regard your persons? saith the LORD of hosts. Who *is there* even among you that would shut the doors *for nought?* neither do ye kindle *fire* on Mine altar for nought. I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand. For from the rising of the sun even unto the going down of the same My name *shall be* great among the Gentiles; and in every place incense *shall be* offered unto My name, and a pure offering: for My name *shall be* great among the heathen, saith the LORD of hosts. But ye have profaned it, in that ye say, The table of the LORD *is* polluted; and the fruit thereof, *even* his meat, *is* contemptible. Ye said also, Behold, what a weariness *is it!* and ye have snuffed at it, saith the LORD of hosts; and ye brought *that which was* torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the LORD. But cursed *be* the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I *am* a great King, saith the LORD of hosts, and My name *is* dreadful among the heathen.

PT. 26. **Morning, MALACHI II.** SEPT. 26.

ND now, O ye priests, this com- mandment *is* for you. If ye not hear, and if ye will not lay heart, to give glory unto My saith the LORD of hosts, I will send a curse upon you, and I urse your blessings: yea, I have d them already, because ye do ay *it* to heart. Behold, I *will* corrupt your seed, and spread dung upon your faces, *even* the dung of your solemn feasts; and *one* shall take you away with it. And ye shall know that I have sent this commandment unto you, that My covenant might be with Levi, saith the LORD of hosts. My covenant was with him *of life* and peace; and I gave them

have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the LORD of hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept My ways, but have been partial in the law. Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the LORD which he loved, and hath married the daughter of a strange god. The LORD will cut off the man that doeth this, the master and the scho-

hast dealt treac
thy companion,
covenant. And d
Yet had He the
And wherefore
seek a godly se
heed to your spi
treacherously ag
youth. For the
Israel, saith tha
away: for *one* co
his garment, sait
therefore take
that ye deal no
have wearied t
words. Yet ye s
wearied *Him?*
one that doeth
sight of the LOR
in them; or, W
judgment?

SEPT. 26. Evening, MALACHI III.

BEHOLD, I will send My messenger, and he shall prepare the way before Me: and the Lord, Whom ye seek, shall suddenly come to His temple, even the Messenger of the covenant, Whom ye delight in: behold, He shall come, saith the LORD of hosts. But who may

the LORD, as in
as in former yea
near to you to ju
be a swift witn
cerers, and aga
and against fal
gainst those th
ling in *his* wag

e said, Wherein shall we re- Will a man rob God? Yet ve robbed Me. But ye say, rein have we robbed Thee? In and offerings. Ye *are* cursed a curse: for ye have robbed even this whole nation. Bring l the tithes into the storehouse, there may be meat in Mine e, and prove Me now herewith, the LORD of hosts, if I will open you the windows of hea- and pour you out a blessing, *there shall* not *be room* enough *eceive it.* And I will rebuke devourer for your sakes, and he not destroy the fruits of your nd; neither shall your vine cast fruit before the time in the field, the LORD of hosts. And all ons shall call you blessed: for hall be a delightsome land, saith LORD of hosts.

our words have been stout a- st Me, saith the LORD. Yet ye say, What have we spoken *so much* against Thee? Ye have said, It *is* vain to serve God: and what profit *is it* that we have kept His ordinance, and that we have walked mournfully before the LORD of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, *they that* tempt God are even delivered. Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard *it*, and a book of remembrance was written before Him for them that feared the LORD, and that thought upon His name. And they shall be Mine, saith the LORD of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not.

ET. 27. Morning, MALACHI IV. SEPT. 27.

OR, behold, the day cometh, that shall burn as an oven; and he proud, yea, and all that do edly, shall be stubble: and the that cometh shall burn them aith the LORD of hosts, that it leave them neither root nor ch. But unto you that fear My e shall the Sun of righteousness with healing in His wings; ye shall go forth, and grow up alves of the stall. And ye shall l down the wicked; for they be ashes under the soles of your feet in the day that I shall do *this*, saith the LORD of hosts. Remember ye the law of Moses My servant, which I commanded unto him in Horeb for all Israel, *with* the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

ET. 27. Evening, TOBIT I. SEPT. 27.

HE book of the words of Tobit, son of Tobiel, the son of Ana- the son of Aduel, the son of el, of the seed of Asael, of the of Nephthali; who in the time nemessar king of the Assyrians led captive out of Thisbe, which the right hand of that city, h is called properly Nephthali alilee above Aser.

I Tobit have walked all the days of my life in the way of truth and justice, and I did many almsdeeds to my brethren, and my nation, who came with me to Nineve, into the land of the Assyrians. And when I was in mine own country, in the land of Israel, being but young, all the tribe of Nephthali my father fell *from* the house of Jerusalem, which

with that which was first shown;
and them gave I at the altar to the
priests the children of Aaron. The
first tenth part of all increase I gave
to the sons of Aaron, who minister-
ed at Jerusalem: another tenth part
I sold away, and went, and spent it
every year at Jerusalem: and the
third I gave unto them to whom it
was meet, as Debora my father's
mother had commanded me, because
I was left an orphan by my father.
Furthermore, when I was come to
the age of a man, I married Anna
of mine own kindred, and of her I
begat Tobias. And when we were
carried away captives to Nineve, all
my brethren and those that were of
my kindred did eat of the bread of
the Gentiles. But I kept myself from
eating; because I remembered God
with all my heart.

And the Most High gave me grace
and favour before Enemessar, so that
I was his purveyor. And I went into
Media, and left in trust with Ga-
bael, the brother of Gabrias, at Rages
a city of Media ten talents of silver.

vity; for in his wra
but the bodies we
they were sought
And when one of
and complained
that I buried then
understanding tha
to be put to deat
self for fear. T
were forcibly tak
was there any th
my wife Anna a
And there passed
days, before two
him, and they fl
tains of Ararath;
his son reigned
appointed over hi
and over all his a
my brother Anael
acharus intreating
to Nineve. Now
cupbearer, and ke
and steward, and
counts: and Sarc
him next unto hi
brother's son.

Sept. 28. Morning, Tobit II.

NOW when I was come home
again, and my wife Anna was

the Lord; and, l
But he came ag

mentation. Therefore I
after the going down of
ent and made a grave,
im. But my neighbours
and said, This man is
d to be put to death for
who fled away; and
rieth the dead again.
night also I returned
rial, and slept by the
urtyard, being polluted,
was uncovered: and I
at there were sparrows
and mine eyes being
rrows muted warm dung
s, and a whiteness came
s; and I went to the
ut they helped me not:
chiacharus did nourish
my wife Anna did take women's
works to do. And when she had
sent them home to the owners, they
paid her wages, and gave her also
besides a kid. And when it was in
my house, and began to cry, I said
unto her, From whence is this kid?
is it not stolen? render it to the
owners; for it is not lawful to eat
any thing that is stolen. But she
replied upon me, It was given for
a gift more than the wages. How-
beit I did not believe her, but bade
her render it to the owners: and
I was abashed at her. But she re-
plied upon me, Where are thine
alms and thy righteous deeds? be-
hold, thou and all thy works are
known.

Ebening, Tobit III. Sept. 28.

being grieved did weep,
my sorrow prayed, say-
Thou art just, and all
and all Thy ways are
ruth, and Thou judgest
stly for ever. Remem-
look on me, punish me
ins and ignorances, and
my fathers, who have
e Thee: for they obeyed
mandments: wherefore
elivered us for a spoil,
ptivity, and unto death,
proverb of reproach to
ns among whom we are
And now Thy judgments
nd true: deal with me
my sins and my fa-
use we have not kept
ndments, neither have
ruth before Thee. Now
al with me as seemeth
hee, and command my
taken from me, that I
lved, and become earth:
ofitable for me to die
to live, because I have
reproaches, and have
r: command therefore
now be delivered out of
, and go into the *ever-*
lasting place: turn not Thy face
away from me.

It came to pass the same day, that
in Ecbatane a city of Media Sara
the daughter of Raguel was also
reproached by her father's maids;
because that she had been married
to seven husbands, whom Asmodeus
the evil spirit had killed, before
they had lain with her. Dost thou
not know, said they, that thou hast
strangled thine husbands? thou hast
had already seven husbands, neither
wast thou named after any of them.
Wherefore dost thou beat us for
them? if they be dead, go thy ways
after them, let us never see of thee
either son or daughter. When she
heard these things, she was very
sorrowful, so that she thought to
have strangled herself; and she said,
I am the only daughter of my fa-
ther, and if I do this, it shall be a
reproach unto him, and I shall bring
his old age with sorrow unto the
grave. Then she prayed toward the
window, and said, Blessed art Thou,
O Lord my God, and Thine holy
and glorious name is blessed and
honourable for ever: let all Thy
works praise Thee for ever. And

seven husbands are already dead; and why should I live? but if it please not Thee that I should die, command some regard to be had of

entered into his h
daughter of Ragu
her upper chamb

Sept. 30. Morning, Tobit IV.

IN that day Tobit remembered the money which he had committed to Gabael in Rages of Media, and said with himself, I have wished for death; wherefore do I not call for my son Tobias, that I may signify to him *of the money* before I die? And when he had called him, he said, My son, when I am dead, bury me; and despise not thy mother, but honour her all the days of thy life, and do that which shall please her, and grieve her not. Remember, my son, that she saw many dangers for thee, *when thou wast* in her womb; and when she is dead, bury her by me in one grave. My son, be mindful of the Lord our God all thy days, and let not thy will be set to sin, or to transgress His commandments: do uprightly all thy life long, and follow not the ways of unrighteousness. For if thou deal truly, thy doings shall prosperously succeed to thee, and to all them that

thyself against th
Because that al
death, and suffere
darkness. For a
unto all that giv
the Most High.

Beware of all
and chiefly take
of thy fathers, and
woman to wife,
father's tribe: fo
dren of the proph
Isaac, and Jaco
son, that our fa
ginning, even th
wives of their ow
blessed in their
seed shall inher
therefore, my son
and despise not
brethren, the son
thy people, in *n*
them: for in p
and much troubl
is decay and gre

runkenness go with thee
ey. Give of thy bread to
and of the garments to
e naked; and according
undance give alms; and
e eye be envious, when
alms. Pour out thy
burial of the just, but
to the wicked. Ask
ll that are wise, and
any counsel that is pro-
ess the Lord thy God
desire of Him that thy
e directed, and that all
d counsels may prosper:
for every nation hath not counsel; but the Lord Himself giveth all good things, and He humbleth whom He will, as He will; now therefore, my son, remember my commandments, neither let them be put out of thy mind. And now I signify this to thee, that I committed ten talents to Gabael the *son* of Gabrias at Rages in Media. And fear not, my son, that we are made poor: for thou hast much wealth, if thou fear God, and depart from all sin, and do that which is pleasing in His sight.

Evening, TOBIT VI. SEPT. 30.

hey went on their jour-
ey came in the evening
Tigris, and they lodged
when the young man
to wash himself, a fish
of the river, and would
d him. Then the angel
m, Take the fish. And
an laid hold of the fish,
to land. To whom the
Open the fish, and take
d the liver and the gall,
m up safely. So the
did as the angel com-
; and when they had
fish, they did eat it:
th went on their way,
ew near to Ecbatane.
oung man said to the
er Azarias, to what use
and the liver and the
ish? And he said unto
ng the heart and the
devil or an evil spirit
we must make a smoke
re the man or the wo-
party shall be no more
r the gall, *it is good* to
that hath whiteness in
he shall be healed.
they were come near to
ngel said to the young
r, to day we shall lodge
who is thy cousin; he
only daughter, named
speak for her, that she
thee for a wife. For
to thee doth the right of her appertain, seeing thou only art of her kindred. And the maid is fair and wise: now therefore hear me, and I will speak to her father; and when we return from Rages we will celebrate the marriage: for I know that Raguel cannot marry her to another according to the law of Moses, but he shall be guilty of death, because the right of inheritance doth rather appertain to thee than to any other. Then the young man answered the angel, I have heard, brother Azarias, that this maid hath been given to seven men, who all died in the marriage chamber. And now I am the only son of my father, and I am afraid, lest, if I go in unto her, I die, as the other before: for a wicked spirit loveth her, which hurteth no body, but those which come unto her: wherefore I also fear lest I die, and bring my father's and my mother's life because of me to the grave with sorrow: for they have no other son to bury them.

Then the angel said unto him, Dost thou not remember the precepts which thy father gave thee, that thou shouldest marry a wife of thine own kindred? wherefore hear me, O my brother; for she shall be given thee to wife; and make thou no reckoning of the evil spirit; for this same night shall she be given *thee in* marriage. And when thou

AND when they were come to Ecbatane, they came to the house of Raguel, and Sara met them: and after they had saluted one another, she brought them into the house. Then said Raguel to Edna his wife, How like is this young man to Tobit my cousin! And Raguel asked them, From whence are ye, brethren? To whom they said, We are of the sons of Nephthalim, which are captives in Nineve. Then he said to them, Do ye know Tobit our kinsman? And they said, We know him. Then said he, Is he in good health? And they said, He is both alive, and in good health: and Tobias said, He is my father. Then Raguel leaped up, and kissed him, and wept, and blessed him, and said unto him, Thou art the son of an honest and good man. But when he had heard that Tobit was blind, he was sorrowful, and wept. And likewise Edna his wife and Sara his daughter wept. Moreover they entertained them cheerfully; and after that they had killed a ram of the flock, they set store of meat on the

merry: for it
shouldest marry
vertheless I wil
the truth. I ha
ter in marriage
died that night
her: neverthele
be merry. But
eat nothing here
swear one to an
Then take her f
cording to the n
her cousin, and s
merciful God gi
in all things.
daughter Sara, s
father, and he to
and gave her to
saying, Behold,
law of Moses, a
thy father. An
and called Edna
paper, and did
of covenants, a
they began to
called his wife E
her, Sister, pre
ber, and bring h
when she had de

d made a smoke *there-*
hich smell when the
l smelled, he fled into
rts of Egypt, and the
him. And after that
oth shut in together,
t of the bed, and said,
and let us pray that
ve pity on us. Then be-
say, Blessed art Thou,
fathers, and blessed *is*
glorious name for ever;
s bless Thee, and all
. Thou madest Adam,
im Eve his wife for
l stay: of them came
ou hast said, It is not
n should be alone; let
o him an aid like unto
l now, O Lord, I take
sister for lust, but up-
fore mercifully ordain
become aged together.
with him, Amen.
t both that night. And
, and went and made a
, *I fear* lest he also be
hen Raguel was come
, he said unto his wife
one of the maids, and
hether he be alive: if
at we may bury him,
and no man know it. So the maid opened the door, and went in, and found them both asleep, and came forth, and told them that he was alive. Then Raguel praised God, and said, O God, Thou art worthy to be praised with all pure and holy praise; therefore let Thy saints praise Thee with all Thy creatures; and let all Thine angels and Thine elect praise Thee for ever. Thou art to be praised, for Thou hast made me joyful; and that is not come to me which I suspected; but Thou hast dealt with us according to Thy great mercy. Thou art to be praised, because Thou hast had mercy of two that were the only begotten children of their fathers: grant them mercy, O Lord, and finish their life in health with joy and mercy. Then Raguel bade his servants to fill the grave. And he kept the wedding feast fourteen days. For before the days of the marriage were finished, Raguel had said unto him by an oath, that he should not depart till the fourteen days of the marriage were expired; and then he should take the half of his goods, and go in safety to his father; and should have the rest when I and my wife be dead.

2. Morning, Tobit IX. October 2.

obias called Raphael,
d unto him, Brother
with thee a servant,
ls, and go to Rages of
ael, and bring me the
bring him to the wed-
aguel hath sworn that
part. But my father
days; and if I tarry
long, he will be very sorry. So Raphael went out, and lodged with Gabael, and gave him the handwriting: who brought forth bags which were sealed up, and gave them to him. And early in the morning they went forth both together, and came to the wedding: and Tobias blessed his wife.

2. Evening, Tobit X. October 2.

bit his father counted
y: and when the days
ey were expired, and
t, then Tobit said, Are
l? or is Gabael dead,
o *man to give him the*
fore he was very sorry.
said unto him, My
tel
son is dead, seeing he stayeth long; and she began to bewail him, and said, *Now I care for nothing*, my son, *since I have let thee go*, the light of mine eyes. To whom Tobit said, Hold thy peace, take no care, for he is safe. But she said, Hold thy peace, and deceive me not; my

son is dead. And she went out every day into the way which they went, and did eat no meat on the day-time, and ceased not whole nights to bewail her son Tobias, until the fourteen days of the wedding were expired, which Raguel had sworn that he should spend there. Then Tobias said to Raguel, Let me go, for my father and my mother look no more to see me. But his father in law said unto him, Tarry with me, and I will send to thy father, and they shall declare unto him how things go with thee. But Tobias said, No; but let me go to my father.

Then Raguel arose, and gave him Sara his wife, and half his goods, servants, and cattle, an and he blessed them, and away, saying, The God give you a prosperous jo children. And he said to ter, Honour thy father mother in law, which ar parents, that I may hea port of thee. And he Edna also said to Tobias of heaven restore thee, brother, and grant that thy children of my dau before I die, that I may fore the Lord: behold, my daughter unto thee trust; wherefore do not evil.

OCTOBER 3. Morning, TOBIT XI. Oc

AFTER these things Tobias went his way, praising God that He had given him a prosperous journey, and blessed Raguel and Edna his wife, and went on his way till they drew near unto Nineve. Then Raphael said to Tobias, Thou knowest, brother, how thou didst leave thy father: let us haste before thy wife, and prepare the house. And take in thine hand the gall of the fish. So they went their way, and the dog went after them. Now Anna sat looking about toward the way for her son. And when she espied him coming, she said to his father, Behold, thy son cometh, and the man that went with him. Then said Raphael, I know, Tobias, that thy father will open his eyes. Therefore anoint thou his eyes with the gall, and being pricked therewith, he shall rub, and the whiteness shall fall away, and he shall see thee.

Then Anna ran forth, and fell upon the neck of her son, and said unto him, Seeing I have seen thee, my son, from henceforth I am content to die. And they wept both. Tobit also went forth toward the door, and stumbled: but his son ran unto him, and took hold of his *father*: and he strake of the gall on his father's eyes, sa good hope, my father. his eyes began to smart, them; and the whiteness from the corners of his when he saw his son, h his neck. And he wept Blessed art Thou, O God ed is Thy name for ever; are all Thine holy angel hast scourged, and hast *on me:* for, behold, I Tobias. And his son w joicing, and told his fath things that had happe in Media. Then Tobit meet his daughter in law of Nineve, rejoicing, a God: and they which marvelled, because he h his sight. But Tobit before them, because Goc on him. And when he c Sara his daughter in la ed her, saying, Thou a daughter: God be bles hath brought thee unto u *ed be* thy father and thy there was joy among all which were at Nineve. acharus, and Nasbas h son, came: and Tobias' kept seven days with gr

Evening, Tobit XII. October 3.

, called his son To-
id unto him, My son,
an have his wages,
ith thee, and thou
more. And Tobias
O father, it is no
) give him half of
ich I have brought:
ought me again to
and made whole my
ght me the money,
aled thee. Then the
It is due unto him.
e angel, and he said
half of all that ye
id go away in safety.
hem both apart, and
, Bless God, praise
ify Him, and praise
ings which He hath
in the sight of all
good to praise God,
name, and honour-
forth the works of
be not slack to praise
d to keep close the
g, but it is honour-
the works of God.
is good, and no evil
Prayer is good with
s and righteousness.
ghteousness is better
unrighteousness. It
e alms than to lay
ms doth deliver from
l purge away all sin.
cise alms and right-
be filled with life:
sin are enemies to
their own life. Surely I will keep close nothing from you. For I said, It was good to keep close the secret of a king, but that it was honourable to reveal the works of God.

Now therefore, when thou didst pray, and Sara thy daughter in law, I did bring the remembrance of your prayers before the Holy One: and when thou didst bury the dead, I was with thee likewise. And when thou didst not delay to rise up, and leave thy dinner, to go and cover the dead, thy good deed was not hid from me: but I was with thee. And now God hath sent me to heal thee and Sara thy daughter in law. I am Raphael, one of the seven holy angels, which present the prayers of the saints, and which go in and out before the glory of the Holy One. Then they were both troubled, and fell upon their faces: for they feared. But he said unto them, Fear not, for it shall go well with you; praise God therefore. For not of any favour of mine, but by the will of our God I came; wherefore praise Him for ever. All these days I did appear unto you; but I did neither eat nor drink, but ye did see a vision. Now therefore give God thanks: for I go up to Him That sent me; but write all things which are done in a book. And when they arose, they saw him no more. Then they confessed the great and wonderful works of God, and how the angel of the Lord had appeared unto them.

Morning, Tobit XIII. October 4.

t wrote a prayer of
and said, Blessed be
for ever, and bless-
gdom. For He doth
ith mercy: He lead-
ell, and bringeth up
is there any that can
. Confess Him before
e children of Israel:
scattered us among
eclare His greatness,
and extol Him before all the living: for He is our Lord, and He is the God our Father for ever. And He will scourge us for our iniquities, and will have mercy again, and will gather us out of all nations, among whom He hath scattered us. If ye turn to Him with your whole heart, and with your whole mind, and deal uprightly before Him, then will He turn unto you, and will not hide

shall praise the King of heaven, and shall rejoice in His greatness. Let all men speak, and let all praise Him for *His* righteousness. O Jerusalem, the holy city, He will scourge thee for thy children's works, and will have mercy again on the sons of the righteous.

Give praise to the Lord, *for He is* good: and praise the everlasting King, that His tabernacle may be builded in thee again with joy, and let Him make joyful there in thee those that are captives, and love in thee for ever those that are miserable. Many nations shall come from

blessed *are* they
sorrowful for all
they shall rejoice f
have seen all thy
be glad for ever.
God the great Kin
shall be built up w
emeralds, and pr
walls and towers
with pure gold. A
Jerusalem shall be
and carbuncle an
And all her stree
luia; and they s
saying, Blessed be
extolled it for eve

October 4. Evening, Tobit XIV.

SO Tobit made an end of praising God. And he was eight and fifty years old when he lost his sight, which was restored to him after eight years: and he gave alms, and he increased in the fear of the Lord God, and praised Him. And when he was very aged, he called his son, and the six sons of his son, and said to him, My son, take thy children; for, behold, I am aged, and am ready to depart out of this life. Go into Media, my son, for I

bring them again i
they shall build
like to the first,
that age be fulfille
they shall return
their captivity, a
salem gloriously,
God shall be bui
with a glorious bu
phets have spoke
nations shall turn,
God truly, and sha
So shall all nation

nay go well with thee. And bury decently, and thy mother with ; but tarry no longer at Nineve. member, my son, how Aman han- d Achiacharus that brought him how out of light he brought him darkness, and how he reward- him again: yet Achiacharus was ed, but the other had his reward: he went down into darkness. nasses gave alms, and escaped snares of death which they had for him: but Aman fell into the are, and perished. Wherefore now, son, consider what alms doeth, d how righteousness doth deliver. hen he had said these things, he ve up the ghost in the bed, being an hundred and eight and fifty years old; and he buried him honourably. And when Anna his mother was dead, he buried her with his father. But Tobias departed with his wife and children to Ecbatane to Raguel his father in law, where he became old with honour, and he buried his father and mother in law honourably, and he inherited their substance, and his father Tobit's. And he died at Ecbatane in Media, being an hundred and seven and twenty years old. But before he died he heard of the destruction of Nineve, which was taken by Nabuchodonosor and Assuerus: and before his death he rejoiced over Nineve.

CTOBER 5. **Morning,** JUDITH I. OCTOBER 5.

N the twelfth year of the reign of Nabuchodonosor, who reign- d in Nineve, the great city; in the ays of Arphaxad, which reigned er the Medes in Ecbatane, and uilt in Ecbatane walls round about d stones hewn three cubits broad nd six cubits long, and made the eight of the wall seventy cubits, nd the breadth thereof fifty cubits: nd set the towers thereof upon the ates of it, an hundred cubits *high*, nd the breadth thereof in the foun- ation threescore cubits: and he ade the gates thereof, even gates hat were raised to the height of eventy cubits, and the breadth of them was forty cubits, for the going forth of his mighty armies, and for the setting in array of his footmen: en in those days king Nabucho- onosor made war with king Ar- haxad in the great plain, which is the plain in the borders of Ragau. nd there came unto him all they at dwelt in the hill country, and all that dwelt by Euphrates, and Tigris, and Hydaspes, and the plain Arioch the king of the Elymeans, nd very many nations of the sons Chelod, assembled themselves to battle. Then Nabuchodonosor ng of the Assyrians sent unto all at dwelt in Persia, and to all *that* dwelt westward, and to those that dwelt in Cilicia, and Damascus, and Libanus, and Antilibanus, and to all that dwelt upon the sea coast, and to those among the nations that were of Carmel, and Galaad, and the higher Galilee, and the great plain of Esdrelom, and to all that were in Samaria and the cities thereof, and beyond Jordan unto Jerusalem, and Betane, and Chellus, and Kades, and the river of Egypt, and Taphnes, and Ramesse, and all the land of Gesem, until ye come beyond Tanis and Memphis, and to all the inhabitants of Egypt, until ye come to the borders of Ethiopia.

But all the inhabitants of the land made light of the commandment of Nabuchodonosor king of the Assyrians, neither went they with him to the battle; for they were not afraid of him: yea, he was before them as one man, and they sent away his ambassadors from them without effect, and with disgrace. Therefore Nabuchodonosor was very angry with all this country, and sware by his throne and kingdom, that he would surely be avenged upon all those coasts of Cilicia, and Damascus, and Syria, and that he would slay with the sword all the *inhabitants* of the land of Moab,

and took the towers, and spoiled | dred and twenty

AND in the eighteenth year, the two and twentieth day of the first month, there was talk in the house of Nabuchodonosor king of the Assyrians, that he should, as he said, avenge himself on all the earth. So he called unto him all his officers, and all his nobles, and communicated with them his secret counsel, and concluded the afflicting of the whole earth out of his own mouth. Then they decreed to destroy all flesh, that did not obey the commandment of his mouth. And when he had ended his counsel, Nabuchodonosor king of the Assyrians called Holofernes the chief captain of his army, which was next unto him, and said unto him, Thus saith the great king, the lord of the whole earth, Behold, thou shalt go forth from my presence, and take with thee men that trust in their own strength, of footmen an hundred and twenty thousand; and the number of horses with their riders twelve thousand. And thou shalt go against all the west country, because they

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Then Holofern
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them, as a great

heir chosen footmen. also of sundry coun- them like locusts, d of the earth: for as without number. orth of Nineve three ward the plain of pitched from Becti- ountain which is at f the upper Cilicia. l his army, his foot- men, and chariots, thence into the hill lestroyed Phud and l all the children of children of Ismael, ard the wilderness he land of the Chel- ent over Euphrates, h Mesopotamia, and he high cities that iver Arbonai, till ye . And he took the borders of Cilicia, and killed all that resisted him, and came to the borders of Japheth, which were toward the south, over against Arabia. He compassed also all the children of Madian, and burned up their tabernacles, and spoiled their sheepcotes. Then he went down into the plain of Damascus in the time of wheat harvest, and burnt up all their fields, and destroyed their flocks and herds, also he spoiled their cities, and utterly wasted their countries, and smote all their young men with the edge of the sword. Therefore the fear and dread of him fell upon all the inhabitants of the sea coasts, which were in Sidon and Tyrus, and them that dwelt in Sur and Ocina, and all that dwelt in Jemnaan; and they that dwelt in Azotus and Ascalon feared him greatly.

Morning, Judith III. October 6.

ambassadors unto t of peace, saying, servants of Nabu- great king lie before s shall be good in old, our houses, and and all our fields of ks, and herds, and our tents, lie before them as it pleaseth even our cities and thereof are thy ser- d deal with them as to thee. So the men rnes, and declared this manner. Then ward the sea coast, army, and set garrisons in the high cities, and took out of them chosen men for aid. So they and all the country round about received them with garlands, with dances, and with timbrels. Yet he did cast down their frontiers, and cut down their groves: for he had decreed to destroy all the gods of the land, that all nations should worship Nabuchodonosor only, and that all tongues and tribes should call upon him as god. Also he came over against Esdraelon near unto Judea, over against the great strait of Judea. And he pitched between Geba and Scythopolis, and there he tarried a whole month, that he might gather together all the carriages of his army.

Evening, Judith IV. October 6.

ldren of Israel, that udea, heard all that hief captain of Na- ing of the Assyrians nations, and after he had spoiled all nd brought them to fore they were exceedingly afraid of him, and were troubled for Jerusalem, and for the temple of the Lord their God: for they were newly returned from the captivity, and all the people of Judea were lately gathered together: and the vessels, and the altar, and *the house*, were sanctified after

acim the high priest, which was in those days in Jerusalem, wrote to them that dwelt in Bethulia, and Betomestham, which is over against Esdraelon toward the open country, near to Dothaim, charging them to keep the passages of the hill country: for by them there was an entrance into Judea, and it was easy to stop them that would come up, because the passage was strait, for two men at the most. And the children of Israel did as Joacim the high priest had commanded them, with the ancients of all the people of Israel, which dwelt at Jerusalem. Then every man of Israel cried to God with great fervency, and with great vehemency did they humble their souls: both they, and their wives, and their children, and their cattle, and every stranger and hire-

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the high priest,
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ings, with the
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with all their p
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graciously.

October 7. Morning, Judith V.

THEN was it declared to Holofernes, the chief captain of the army of Assur, that the children of Israel had prepared for war, and had shut up the passages of the hill country, and had fortified all the tops of the high hills, and had laid

is set over them
army; and wh
mined not to
more than all t
west. Then sa
tain of all the
my lord now h

ancestors, and worshipped the of heaven, the God Whom they : so they cast them out from face of their gods, and they fled Mesopotamia, and sojourned e many days. Then their God manded them to depart from place where they sojourned, and go into the land of Chanaan: ere they dwelt, and were increas- with gold and silver, and with y much cattle. But when a fa- e covered all the land of Cha- n, they went down into Egypt, sojourned there, while they e nourished, and became there a at multitude, so that one could number their nation. Therefore king of Egypt rose up against n, and dealt subtilly with them, brought them low with labour- in brick, and made them slaves. hen they cried unto their God, He smote all the land of Egypt h incurable plagues: so the E- tians cast them out of their sight. d God dried the Red sea before m, and brought them to mount , and Cades-Barne, and cast h all that dwelt in the wilder- . So they dwelt in the land of Amorites, and they destroyed their strength all them of Ese- , and passing over Jordan they essed all the hill country. And cast forth before them the Cha- ite, the Pherezite, the Jebusite, the Sychemite, and all the Ger- tes, and they dwelt in that coun- many days. And whilst they sinned not before their God, they prospered, because the God That hateth iniquity was with them. But when they departed from the way which He appointed them, they were destroyed in many battles very sore, and were led captives into a land that was not their's, and the temple of their God was cast to the ground, and their cities were taken by the enemies. But now are they returned to their God, and are come up from the places where they were scattered, and have possessed Jerusalem, where their sanctuary is, and are seated in the hill country; for it was desolate. Now therefore, my lord and governor, if there be any error in this people, and they sin against their God, let us consider that this shall be their ruin, and let us go up, and we shall overcome them. But if there be no iniquity in their nation, let my lord now pass by, lest their Lord defend them, and their God be for them, and we become a reproach before all the world. And when Achior had finished these sayings, all the people standing round about the tent murmured, and the chief men of Holofernes, and all that dwelt by the sea side, and in Moab, spake that he should kill him. For, *say they*, we will not be afraid of the face of the children of Israel: for, lo, it is a people that have no strength nor power for a strong battle. Now therefore, lord Holofernes, we will go up, and they shall be a prey to be devoured of all thine army.

ND when the tumult of men that were about the council ceased, Holofernes the chief ain of the army of Assur said Achior and all the Moabites e all the company of other na- , And who art thou, Achior, and hirelings of Ephraim, that thou prophesied among us as to day, hast said, that we should not e war with the people of Israel, use their God will defend *them?* and who is God but Nabuchodonosor? He will send his power, and will destroy them from the face of the earth, and their God shall not deliver them: but we his servants will destroy them as one man; for they are not able to sustain the power of our horses. For with them we will tread them under foot, and their mountains shall be drunken with their blood, and their fields *shall be* filled with their dead bodies,

of mine army, and the multitude of them that serve me, pass through thy sides, and thou shalt fall among their slain, when I return. Now therefore my servants shall bring thee back into the hill country, and shall set thee in one of the cities of the passages: and thou shalt not perish, till thou be destroyed with them. And if thou persuade thyself in thy mind that they shall not be taken, let not thy countenance fall: I have spoken it, and none of my words shall be in vain.

Then Holofernes commanded his servants, that waited in his tent, to take Achior, and bring him to Bethulia, and deliver him into the hands of the children of Israel. So his servants took him, and brought him out of the camp into the plain, and they went from the midst of the plain into the hill country, and came unto the fountains that were under Bethulia. And when the men of the city saw them, they took up their weapons, and went out of the city to the top of the hill: and every

Ozias the son
of Simeon, an
Gothoniel, and
Melchiel. And
all the ancient
their youth ra
women, to the
set Achior in t
people. Then
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worshipped Go
saying, O Lord
their pride, an
of our nation, a
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Ozias took hin
unto his house,
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of Israel all th

OCTOBER 8. **Morning, JUDITH VII.**

THE next day Holofernes com-

sand horsemen

his neighbour. Now will these men
k up the face of the earth; for
ither the high mountains, nor the
leys, nor the hills, are able to bear
ir weight. Then every man took
his weapons of war, and when
y had kindled fires upon their
ers, they remained and watched
that night. But in the second
Holofernes brought forth all his
semen in the sight of the children
srael which were in Bethulia, and
ved the passages up to the city,
came to the fountains of their
ters, and took them, and set garri-
s of men of war over them, and he
self removed toward his people.
hen came unto him all the chief
the children of Esau, and all the
arnors of the people of Moab, and
captains of the sea coast, and
, Let our lord now hear a word,
there be not an overthrow in
e army. For this people of the
dren of Israel do not trust in
r spears, but in the height of the
ntains wherein they dwell, be-
e it is not easy to come up to
tops of their mountains. Now
efore, my lord, fight not against
n in battle array, and there shall
so much as one man of thy peo-
perish. Remain in thy camp, and
all the men of thine army, and
hy servants get into their hands
fountain of water, which issueth
of the foot of the mountain:
all the inhabitants of Bethulia
their water thence; so shall
kill them, and they shall give
heir city, and we and our people
go up to the tops of the moun-
that are near, and will camp
them, to watch that none go
of the city. So they and their
and their children shall be
amed with famine, and before
sword come against them, they
be overthrown in the streets
e they dwell. Thus shalt thou
r them an evil reward; be-
they rebelled, and met not thy
n peaceably. And these words
ed Holofernes and all his ser-
, and he appointed to do as
they had spoken. So the camp of the children of Ammon departed, and with them five thousand of the Assyrians, and they pitched in the valley, and took the waters, and the fountains of the waters of the children of Israel. Then the children of Esau went up with the children of Ammon, and camped in the hill country over against Dothaim: and they sent some of them toward the south, and toward the east, over against Ekrebel, which is near unto Chusi, that is upon the brook Mochmur; and the rest of the army of the Assyrians camped in the plain, and covered the face of the whole land; and their tents and carriages were pitched to a very great multitude.

Then the children of Israel cried unto the Lord their God, because their heart failed, for all their enemies had compassed them round about, and there was no way to escape out from among them. Thus all the company of Assur remained about them, both their footmen, chariots, and horsemen, four and thirty days, so that all their vessels of water failed all the inhabitants of Bethulia. And the cisterns were emptied, and they had not water to drink their fill for one day; for they gave them drink by measure. Therefore their young children were out of heart, and their women and young men fainted for thirst, and fell down in the streets of the city, and by the passages of the gates, and there was no longer any strength in them. Then all the people assembled to Ozias, and to the chief of the city, both young men, and women, and children, and cried with a loud voice, and said before all the elders, God be judge between us and you: for ye have done us great injury, in that ye have not required peace of the children of Assur. For now we have no helper: but God hath sold us into their hands, that we should be thrown down before them with thirst and great destruction. Now therefore call them unto you, and deliver the whole city for a spoil to

fathers, that He do not according as we have said this day. Then there was great weeping with one consent in the midst of the assembly; and

walls and towers s
sent the women a
their houses: and
low brought in the

October 8. Evening, Judith VIII.

NOW at that time Judith heard thereof, which was the daughter of Merari, the son of Ox, the son of Joseph, the son of Oziel, the son of Elcia, the son of Ananias, the son of Gedeon, the son of Raphaim, the son of Acitho, the son of Eliu, the son of Eliab, the son of Nathanael, the son of Samael, the son of Salasadai, the son of Israel. And Manasses was her husband, of her tribe and kindred, who died in the barley harvest. For as he stood overseeing them that bound sheaves in the field, the heat came upon his head, and he fell on his bed, and died in the city of Bethulia: and they buried him with his fathers in the field between Dothaim and Balamo. So Judith was a widow in her house three years and four months. And she made her a tent upon the top of her house, and put on sackcloth upon her loins, and ware her widow's apparel. And she fasted all the days of her widowhood, save the eves of the sabbaths,

none that gave he
she feared God gr
she heard the evil
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dith had heard a
Ozias had spoken
that he had swo
city unto the As
days; then she
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all things that she
and Chabris and
cients of the city.

And they came
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e days, He hath
s when He will,
to destroy us be-
Do not bind the
rd our God: for
, that He may be
r is He as the son
ould be wavering.
vait for salvation
pon Him to help
ar our voice, if it
there arose none
is there any now
her tribe, nor fa-
nor city, among
gods made with
n aforetime. For
our fathers were
, and for a spoil,
ll before our ene-
w none other god,
that He will not
y of our nation.
en so, all Judea
d our sanctuary
d He will require
reof at our mouth.
of our brethren,
f the country, and
r inheritance, will
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ervitude shall not
ur: but the Lord
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brethren, let us
to our brethren,
s depend upon us,
, and the house,
upon us. More-
anks to the Lord
rieth us, even as
Remember what

things He did to Abraham, and how He tried Isaac, and what happened to Jacob in Mesopotamia of Syria, when he kept the sheep of Laban his mother's brother. For He hath not tried us in the fire, as He did them, for the examination of their hearts, neither hath He taken vengeance on us: but the Lord doth scourge them that come near unto Him, to admonish them.

Then said Ozias to her, All that thou hast spoken hast thou spoken with a good heart, and there is none that may gainsay thy words. For this is not the first day wherein thy wisdom is manifested; but from the beginning of thy days all the people have known thy understanding, because the disposition of thine heart is good. But the people were very thirsty, and compelled us to do unto them as we have spoken, and to bring an oath upon ourselves, which we will not break. Therefore now pray thou for us, because thou art a godly woman, and the Lord will send us rain to fill our cisterns, and we shall faint no more. Then said Judith unto them, Hear me, and I will do a thing, which shall go throughout all generations to the children of our nation. Ye shall stand this night in the gate, and I will go forth with my waitingwoman: and within the days that ye have promised to deliver the city to our enemies the Lord will visit Israel by mine hand. But enquire not ye of mine act: for I will not declare it unto you, till the things be finished that I do. Then said Ozias and the princes unto her, Go in peace, and the Lord God be before thee, to take vengeance on our enemies. So they returned from the tent, and went to their wards.

Morning, JUDITH IX. OCTOBER 9.

ell upon her face,
s upon her head,
sackcloth where-
d; and about the
ise of that even-
g

ing was offered in Jerusalem in the house of the Lord Judith cried with a loud voice, and said, O Lord God of my father Simeon, to whom Thou gavest a sword to take vengeance of

all their spoils to be divided among Thy dear children; which were moved with Thy zeal, and abhorred the pollution of their blood, and called upon Thee for aid: O God, O my God, hear me also a widow. For Thou hast wrought not only those things, but also the things which fell out before, and which ensued after; Thou hast thought upon the things which are now, and which are to come. Yea, what things Thou didst determine were ready at hand, and said, Lo, we are here: for all Thy ways are prepared, and Thy judgments are in Thy foreknowledge.

For, behold, the Assyrians are multiplied in their power; they are exalted with horse and man; they glory in the strength of their footmen; they trust in shield, and spear, and bow, and sling; and know not that Thou art the Lord That breakest the battles: the Lord is Thy name. Throw down their strength in Thy

their stateliness
woman. For Th
not in multitude,
strong men: for
the afflicted, an
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a protector of the
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pray Thee, I pra
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ance of Israel, L
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gainst Thy coven
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there is none oth
the people of Isra

October 9. Evening, Judith X.

NOW after that she had ceased to cry unto the God of Israel, and had made an end of all these words, she rose where she had fallen

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her husband. An

ogether, and laid them
hus they went forth to
e city of Bethulia, and
g there Ozias, and the
he city, Chabris and

they saw her, that her
was altered, and her
changed, they wonder-
auty very greatly, and
, The God, the God of
give thee favour, and
hine enterprizes to the
children of Israel, and
ion of Jerusalem. Then
ped God. And she said
Command the gates of
e opened unto me, that
rth to accomplish the
of ye have spoken with
commanded the young
unto her, as she had
l when they had done
ent out, she, and her
r; and the men of the
fter her, until she was
he mountain, and till
d the valley, and could
more. Thus they went
in the valley: and the
the Assyrians met her,
and asked her, Of what
ou? and whence com-
d whither goest thou?
, I am a woman of the
d am fled from them:
ll be given you to be
nd I am coming before
e chief captain of your
are words of truth; and
him a way, whereby he
win all the hill coun-
losing the body or life
his men.
the men heard her
words, and beheld her countenance, they wondered greatly at her beauty, and said unto her, Thou hast saved thy life, in that thou hast hasted to come down to the presence of our lord: now therefore come to his tent, and some of us shall conduct thee, until they have delivered thee to his hands. And when thou standest before him, be not afraid in thine heart, but shew unto him according to thy word; and he will entreat thee well. Then they chose out of them an hundred men to accompany her and her maid; and they brought her to the tent of Holofernes. Then was there a concourse throughout all the camp: for her coming was noised among the tents, and they came about her, as she stood without the tent of Holofernes, till they told him of her. And they wondered at her beauty, and admired the children of Israel because of her, and every one said to his neighbour, Who would despise this people, that have among them such women? surely it is not good that one man of them be left, who being let go might deceive the whole earth. And they that lay near Holofernes went out, and all his servants, and they brought her into the tent. Now Holofernes rested upon his bed under a canopy, which was woven with purple, and gold, and emeralds, and precious stones. So they shewed him of her; and he came out before his tent with silver lamps going before him. And when Judith was come before him and his servants, they all marvelled at the beauty of her countenance: and she fell down upon her face, and did reverence unto him: and his servants took her up.

10. **Morning, Judith XI.** October 10.

d Holofernes unto her,
, be of good comfort,
hine heart: for I never
t was willing to serve
sor, the king of all the
therefore, if thy people
that dwelleth in the mountains had not set light by me, I would not have lifted up my spear against them: but they have done these things to themselves. But now tell me wherefore thou art fled from them, and art

handmaid, God will bring the thing perfectly to pass by thee; and my lord shall not fail of his purposes. As Nabuchodonosor king of all the earth liveth, and as his power liveth, who hath sent thee for the upholding of every living thing: for not only men shall serve him by thee, but also the beasts of the field, and the cattle, and the fowls of the air, shall live by thy power under Nabuchodonosor and all his house. For we have heard of thy wisdom and thy policies, and it is reported in all the earth, that thou only art excellent in all the kingdom, and mighty in knowledge, and wonderful in feats of war. Now as concerning the matter, which Achior did speak in thy council, we have heard his words; for the men of Bethulia saved him, and he declared unto them all that he had spoken unto thee. Therefore, O lord and governor, reject not his word; but lay it up in thine heart, for it is true: for our nation shall not be punished, neither can the sword prevail against them, except they sin against their God. And now, that my lord be not defeated and frustrate of his purpose, even death is now fallen upon them, and their

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thereof; and tho
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thee.

Then her word
nes and all his s

thy words: surely if thou hou hast spoken, thy God my God, and thou shalt dwell in the house of king Nabuchodonosor, and shalt be renowned through the whole earth.

ER 10. **Evening, JUDITH XII.** OCTOBER 10.

N he commanded to bring in where his plate was set; e that they should prepare of his own meats, and that ld drink of his own wine. dith said, I will not eat lest there be an offence: ision shall be made for me hings that I have brought. olofernes said unto her, If ision should fail, how should thee the like? for there be h us of thy nation. Then lith unto him, As thy soul y lord, thine handmaid shall d those things that I have, e Lord work by mine hand s that He hath determin- the servants of Holofernes her into the tent, and she midnight, and she arose was toward the morning nd sent to Holofernes, say- ny lord now command that ndmaid may go forth unto Then Holofernes command- ard that they should not : thus she abode in the ee days, and went out in into the valley of Bethulia, ed herself in a fountain of the camp. And when she , she besought the Lord rael to direct her way to g up of the children of her o she came in clean, and in the tent, until she did at at evening.

the fourth day Holofernes ast to his own servants called none of the officers nquet. Then said he to e eunuch, who had charge at he had, Go now, and his Hebrew woman which e, that she come unto us, and eat and drink with us. For, lo, it will be a shame for our person, if we shall let such a woman go, not having had her company; for if we draw her not unto us, she will laugh us to scorn. Then went Bagoas from the presence of Holofernes, and came to her, and he said, Let not this fair damsel fear to come to my lord, and to be honoured in his presence, and drink wine, and be merry with us, and be made this day as one of the daughters of the Assyrians, which serve in the house of Nabuchodonosor. Then said Judith unto him, Who am I now, that I should gainsay my lord? surely whatsoever pleaseth him I will do speedily, and it shall be my joy unto the day of my death. So she arose, and decked herself with her apparel and all her woman's attire, and her maid went and laid soft skins on the ground for her over against Holofernes, which she had received of Bagoas for her daily use, that she might sit and eat upon them. Now when Judith came in and sat down, Holofernes his heart was ravished with her, and his mind was moved, and he desired greatly her company; for he waited a time to deceive her, from the day that he had seen her. Then said Holofernes unto her, Drink now, and be merry with us. So Judith said, I will drink now, my lord, because my life is magnified in me this day more than all the days since I was born. Then she took and ate and drank before him what her maid had prepared. And Holofernes took great delight in her, and drank much more wine than he had drunk at any time in one day since he was born.

was filled with wine. Now Judith had commanded her maid to stand without her bedchamber, and to wait for her coming forth, as she did daily: for she said she would go forth to her prayers, and she spake to Bagoas according to the same purpose. So all went forth, and none was left in the bedchamber, neither little nor great. Then Judith, standing by his bed, said in her heart, O Lord God of all power, look at this present upon the works of mine hands for the exaltation of Jerusalem. For now is the time to help Thine inheritance, and to execute mine enterprizes to the destruction of the enemies which are risen against us. Then she came to the pillar of the bed, which was at Holofernes' head, and took down his fauchion from thence, and approached to his bed, and took hold of the hair of his head, and said, Strengthen me, O Lord God of Israel, this day. And she smote twice upon his neck with all her might, and she took away his head from him, and tumbled his body down from the bed, and pulled down the canopy from the pillars; and anon

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was come: so they
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a loud voice, Pr
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Blessed be Thou, O
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enemies of Thy p
Ozias unto her, O

isit thee in good things, because
hast not spared thy life for the
ction of our nation, but hast re-
venged our ruin, walking a straight
way before our God. And all the
people said, So be it, so be it.

TOBER 11. Evening, JUDITH XIV. OCTOBER 11.

HEN said Judith unto them,
Hear me now, my brethren,
take this head, and hang it up-
the highest place of your walls.
so soon as the morning shall
ear, and the sun shall come forth
the earth, take ye every one
weapons, and go forth every
ant man out of the city, and set
captain over them, as though
would go down into the field
nd the watch of the Assyrians;
go not down. Then they shall
their armour, and shall go into
r camp, and raise up the cap-
of the army of Assur, and they
run to the tent of Holofernes,
shall not find him: then fear
fall upon them, and they shall
before your face. So ye, and
hat inhabit the coast of Israel,
pursue them, and overthrow
as they go. But before ye do
things, call me Achior the Am-
ite, that he may see and know
that despised the house of Is-
and that sent him to us, as it
to his death. Then they called
or out of the house of Ozias;
when he was come, and saw
ead of Holofernes in a man's
in the assembly of the people,
ell down on his face, and his
failed. But when they had
ered him, he fell at Judith's
and reverenced her, and said,
ed art thou in all the taber-
of Juda, and in all nations,
bearing thy name shall be
shed. Now therefore tell me
the things that thou hast done
ese days. Then Judith declared
him in the midst of the people
at she had done, from the day
she went forth until that hour
spake unto them. And when
had left off speaking, the people
ted with a loud voice, and made
a joyful noise in their city. And
when Achior had seen all that the
God of Israel had done, he believed
in God greatly, and circumcised the
flesh of his foreskin, and was joined
unto the house of Israel unto this
day.

And as soon as the morning arose,
they hanged the head of Holofernes
upon the wall, and every man took
his weapons, and they went forth
by bands unto the straits of the
mountain. But when the Assyrians
saw them, they sent to their leaders,
which came to their captains and
tribunes, and to every one of their
rulers. So they came to Holofernes'
tent, and said to him that had the
charge of all his things, Waken now
our lord: for the slaves have been
bold to come down against us to
battle, that they may be utterly de-
stroyed. Then went in Bagoas, and
knocked at the door of the tent;
for he thought that he had slept
with Judith. But because none
answered, he opened it, and went
into the bedchamber, and found him
cast upon the floor dead, and his
head was taken from him. There-
fore he cried with a loud voice,
with weeping, and sighing, and a
mighty cry, and rent his garments.
After he went into the tent where
Judith lodged: and when he found
her not, he leaped out to the people,
and cried, These slaves have dealt
treacherously; one woman of the
Hebrews hath brought shame upon
the house of king Nabuchodonosor:
for, behold, Holofernes *lieth* upon
the ground without a head. When
the captains of the Assyrians' army
heard these words, they rent their
coats, and their minds were won-
derfully troubled, and there was a
cry and a very great noise through-
out the camp.

mountains round about Bethulia fled away. Then the children of Israel, every one that was a warrior among them, rushed out upon them. Then sent Ozias to Betomasthem, and to Bebai, and Chobai, and Cola, and to all the coasts of Israel, such as should tell the things that were done, and that all should rush forth upon their enemies to destroy them. Now when the children of Israel heard it, they all fell upon them with one consent, and slew them unto Chobai: likewise also they that came from Jerusalem, and from all the hill country, (for men had told them what things were done in the camp of their enemies,) and they that were in Galaad, and in Galilee, chased them with a great slaughter, until they were past Damascus and the borders thereof. And the residue, that dwelt at Bethulia, fell upon the camp of Assur, and spoiled them, and were greatly enriched. And the children of Israel that returned from the slaughter had that which remained; and the villages and the cities, that were in the mountains

Thou art the ex
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Israel, thou art t
of our nation: th
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evermore. And al
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nes his tent, and
beds, and vessels,
and she took it,
mule; and made
and laid them the
women of Israel r
her, and blessed
dance among them
took branches in h
also to the wome
her. And they put
upon her and he
with her, and she
people in the dan
women: and all
followed in their
lands, and with so

and my virgins as a spoil. Almighty Lord hath dis- them by the hand of a For the mighty one did y the young men, neither ons of the Titans smite high giants set upon him: h the daughter of Merari him with the beauty of enance. For she put off ent of her widowhood for ation of those that were in Israel, and anointed with ointment, and bound n a tire, and took a linen o deceive him. Her sandals his eyes, her beauty took prisoner, and the fauchion rough his neck. The Per- ked at her boldness, and s were daunted at her Then my afflicted shout- , and my weak ones cried ut they were astonished: d up their voices, but they rthrown. The sons of the ave pierced them through, nded them as fugitives' they perished by the bat- Lord. I will sing unto a new song: O Lord, Thou and glorious, wonderful h, and invincible. Let all serve Thee: for Thou nd they were made, Thou d forth Thy spirit, and it hem, and there is none resist Thy voice. For the shall be moved from their s with the waters, the ll melt as wax at Thy yet Thou art merciful to fear Thee. For all sacri- little for a sweet savour e, and all the fat is not for Thy burnt offering: t feareth the Lord is great at all times. Woe to the nations that rise up against my kindred! the Lord Almighty will take vengeance of them in the day of judgment, in putting fire and worms in their flesh; and they shall feel them, and weep for ever.

Now as soon as they entered into Jerusalem, they worshipped the Lord; and as soon as the people were purified, they offered their burnt offerings, and their free offerings, and their gifts. Judith also dedicated all the stuff of Holofernes, which the people had given her, and gave the canopy, which she had taken out of his bedchamber, for a gift unto the Lord. So the people continued feasting in Jerusalem before the sanctuary for the space of three months, and Judith remained with them. After this time every one returned to his own inheritance, and Judith went to Bethulia, and remained in her own possession, and was in her time honourable in all the country. And many desired her, but none knew her all the days of her life, after that Manasses her husband was dead, and was gathered to his people. But she increased more and more in honour, and waxed old in her husband's house, being an hundred and five years old, and made her maid free; so she died in Bethulia: and they buried her in the cave of her husband Manasses. And the house of Israel lamented her seven days: and before she died, she did distribute her goods to all them that were nearest of kindred to Manasses her husband, and to them that were the nearest of her kindred. And there was none that made the children of Israel any more afraid in the days of Judith, nor a long time after her death.

rightcousness, ye that be s of the earth: think of with a good (heart,) and rity of heart seek Him. vill be found of them that tempt Him not; and sheweth Himself unto such as do not distrust Him. For froward thoughts separate from God: and His pow when it is tried, reproveth

a true beholder of his heart, and a hearer of his tongue. For the Spirit of the Lord filleth the world: and That which containeth all things hath knowledge of the voice. Therefore he that speaketh unrighteous things cannot be hid: neither shall vengeance, when it punisheth, pass by him. For inquisition shall be made into the counsels of the ungodly: and the sound of his words shall come unto the Lord for the manifestation of his wicked deeds. For the ear of jealousy heareth all things: and the noise of murmur-

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October 13. Evening, Wisdom II.

FOR the *ungodly* said, reasoning with themselves, but not aright, Our life is short and tedious, and in the death of a man there is no remedy: neither was there any man known to have returned from the grave. For we are born at all adventure: and we shall be hereafter as though we had never been: for the breath in our nostrils is as smoke, and a little spark in the moving of our heart: which being extinguished, our body shall be turned into ashes, and our spirit shall vanish as

on therefore,
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costly wine a
no flower of
let us crow
buds, before
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knowledge of God: and himself the child of the was made to reprove our He is grievous unto us ehold: for his life is not men's, his ways are of ashion. We are esteemed counterfeits: he abstaineth ways as from filthiness: nceth the end of the just sed, and maketh his boast is his father. Let us see if be true: and let us prove ll happen in the end of if the just man be the d, He will help him, and m from the hand of his Let us examine him with despitefulness and torture, that we may know his meekness, and prove his patience. Let us condemn him with a shameful death: for by his own saying he shall be respected. Such things they did imagine, and were deceived: for their own wickedness hath blinded them. As for the mysteries of God, they knew them not: neither hoped they for the wages of righteousness, nor discerned a reward for blameless souls. For God created man to be immortal, and made him to be an image of His own eternity. Nevertheless through envy of the devil came death into the world: and they that do hold of his side do find it.

a 14. Morning, Wisdom III. October 14.

he souls of the righteous n the hand of God, and l no torment touch them. ght of the unwise they die: and their departure r misery, and their going be utter destruction: but peace. For though they ed in the sight of men, hope full of immortality. g been a little chastised, be greatly rewarded: for d them, and found them Himself. As gold in the ath He tried them, and hem as a burnt offering. e time of their visitation shine, and run to and fro among the stubble. They e the nations, and have ver the people, and their reign for ever.

t put their trust in Him stand the truth: and such hful in love shall abide for grace and mercy is ts, and He hath care for But the ungodly shall d according to their own s, which have neglected us, and forsaken the Lord. For whoso despiseth wisdom and nurture, he is miserable, and their hope is vain, their labours unfruitful, and their works unprofitable: their wives are foolish, and their children wicked: their offspring is cursed. Wherefore blessed is the barren that is undefiled, which hath not known the sinful bed: she shall have fruit in the visitation of souls. And *blessed is* the eunuch, which with his hands hath wrought no iniquity, nor imagined wicked things against God: for unto him shall be given the special gift of faith, and an inheritance in the temple of the Lord more acceptable to his mind. For glorious is the fruit of good labours: and the root of wisdom shall never fall away. As for the children of adulterers, they shall not come to their perfection, and the seed of an unrighteous bed shall be rooted out. For though they live long, yet shall they be nothing regarded: and their last age shall be without honour. Or, if they die quickly, they have no hope, neither comfort in the day of trial. For horrible is the end of the unrighteous generation.

for undefiled rewards. But the multiplying brood of the ungodly shall not thrive, nor take deep rooting from bastard slips, nor lay any fast foundation. For though they flourish in branches for a time; yet standing not fast, they shall be shaken with the wind, and through the force of winds they shall be rooted out. The imperfect branches shall be broken off, their fruit unprofitable, not ripe to eat, yea, meet for nothing. For children begotten of unlawful beds are witnesses of wickedness against their parents in their trial. But though the righteous be prevented with death, yet shall he be in rest. For honourable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is old age.

He pleased God, and was beloved of Him: so that living among sinners he was translated. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For

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unto His chosen.
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end of the wise, and
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Lord hath set him
shall see him, and
God shall laugh the
they shall hereafte
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and He shall shak
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their memorial sh
when they cast up
their sins, they shal
and their own ini
vince them to their

October 15. **Morning, Wisdom V.**

THEN shall the righteous man

times in derision

re gone through deserts, where
lay no way: but as for the
f the Lord, we have not known
hat hath pride profited us?
t good hath riches with *our*
ng brought us? All those
are passed away like a sha-
nd as a post that hasted by;
a ship that passeth over the
of the water, which when it
by, the trace thereof cannot
nd, neither the pathway of
el in the waves; or as when
hath flown through the air,
s no token of her way to be
but the light air being beaten
he stroke of her wings, and
with the violent noise and
of them, is passed through,
rein afterwards no sign where
nt is to be found; or like as
n arrow is shot at a mark, it
the air, which immediately
together again, so that a man
know where it went through:
we in like manner, as soon
were born, began to draw to
l, and had no sign of virtue
; but were consumed in our
ckedness.
the hope of the ungodly is
st that is blown away with
d; like a thin froth that is
away with the storm; like
smoke which is dispersed
d there with a tempest, and
passeth away as the remembrance
of a guest that tarrieth but a day.
But the righteous live for evermore;
their reward also is with the Lord,
and the care of them is with the
Most High. Therefore shall they
receive a glorious kingdom, and a
beautiful crown from the Lord's
hand: for with His right hand shall
He cover them, and with His arm
shall He protect them. He shall
take to Him His jealousy for com-
plete armour, and make the creature
His weapon for the revenge of *His*
enemies. He shall put on righte-
ousness as a breastplate, and true
judgment instead of an helmet. He
shall take holiness for an invincible
shield. His severe wrath shall He
sharpen for a sword, and the world
shall fight with Him against the
unwise. Then shall the right aiming
thunderbolts go abroad; and from
the clouds, as from a well drawn
bow, shall they fly to the mark.
And hailstones full of wrath shall
be cast *as* out of a stone bow, and
the water of the sea shall rage
against them, and the floods shall
cruelly drown them. Yea, a mighty
wind shall stand up against them,
and like a storm shall blow them
away: thus iniquity shall lay waste
the whole earth, and ill dealing
shall overthrow the thrones of the
mighty.

ER 15. Evening, WISDOM VI. OCTOBER 15.

AR therefore, O ye kings,
d understand; learn, ye that
es of the ends of the earth.
r, ye that rule the people,
ry in the multitude of na-
For power is given you of
d, and sovereignty from the
, Who shall try your works,
rch out your counsels. Be-
eing ministers of His king-
have not judged aright, nor
e law, nor walked after the
of God; horribly and speedily
come upon you: for a sharp
nt shall be to them that *be*
in high places. For mercy will soon
pardon the meanest: but mighty
men shall be mightily tormented.
For He Which is Lord over all shall
fear no man's person, neither shall
He stand in awe of any man's great-
ness: for He hath made the small
and great, and careth for all alike.
But a sore trial shall come upon
the mighty. Unto you therefore, O
kings, do I speak, that ye may learn
wisdom, and not fall away. For
they that keep holiness holily shall
be judged holy: and they that
learned such things shall find

at his doors. To think therefore upon her is perfection of wisdom: and whoso watcheth for her shall quickly be without care. For she goeth about seeking such as are worthy of her, sheweth herself favourably unto them in the ways, and meeteth them in every thought. For the very true beginning of her is the desire of discipline; and the care of discipline is love; and love is the keeping of her laws; and

from you: but
from the beginni
and bring the kn
light, and will
truth. Neither w
suming envy; fo
have no fellowshi
the multitude of
fare of the world
is the upholding
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my words, and it

October 16. Morning, Wisdom VII.

I MYSELF also am a mortal man, like to all, and the offspring of him that was first made of the earth, and in my mother's womb was fashioned to be flesh in the time of ten months, being compacted in blood, of the seed of man, and the pleasure that came with sleep. And when I was born, I drew in the common air, and fell upon the earth, which is of like nature, and the first voice which I uttered was crying, as all others do. I was nursed in swaddling clothes, and that with cares. For there is no king that had any other beginning of birth. For all men have one en-

and beauty, and
instead of light:
cometh from her
All good things
me with her, and
in her hands.
them all, because
fore them: and I
was the mother
diligently, and d
liberally: I do n
For she is a trea
never faileth: w
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from learning.

God hath gran

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uch things as are
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lerstanding spirit,
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ck, which cannot
do good, kind to
e, free from care,
r, overseeing all
through all un-
, and most subtil,
m is more moving
than any motion: she passeth and goeth through all things by reason of her pureness. For she is the breath of the power of God, and a pure influence flowing from the glory of the Almighty: therefore can no defiled thing fall into her. For she is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of His goodness. And being but one, she can do all things: and remaining in herself, she maketh all things new: and in all ages entering into holy souls, she maketh them friends of God, and prophets. For God loveth none but him that dwelleth with wisdom. For she is more beautiful than the sun, and above all the order of stars: being compared with the light, she is found before it. For after this cometh night: but vice shall not prevail against wisdom.

Evening, WISDOM VIII. OCTOBER 16.

eacheth from one
her mightily: and
order all things.
I sought *her* out
I desired to make
nd I was a lover
n that she is con-
l, she magnifieth
, the Lord of all
ved her. For she
mysteries of the
d, and a lover of
ches be a posses-
in this life; what
dom, that worketh
if prudence work;
re is a more cun-
an she? And if a
isness, her labours
she teacheth tem-
lence, justice and
are such things, as
thing more profit-
. If a man de-
ence, she knoweth
conjectureth *aright*
she knoweth the
ches, and can ex-
ces: *she foreseeth*
signs and wonders, and the events of seasons and times. Therefore I purposed to take her to me to live with me, knowing that she would be a counsellor of good things, and a comfort in cares and grief. For her sake I shall have estimation among the multitude, and honour with the elders, though I be young. I shall be found of a quick conceit in judgment, and shall be admired in the sight of great men. When I hold my tongue, they shall bide my leisure, and when I speak, they shall give good ear unto me: if I talk much, they shall lay their hands upon their mouth.

Moreover by the means of her I shall obtain immortality, and leave behind me an everlasting memorial to them that come after me. I shall set the people in order, and the nations shall be subject unto me. Horrible tyrants shall be afraid, when they do but hear of me; I shall be found good among the multitude, and valiant in war. After I am come into mine house, I will repose myself with her: for h

talking with her, a good report; | said,

October 17. Morning, Wisdom IX.

O GOD of my fathers, and Lord of mercy, Who hast made all things with Thy word, and ordained man through Thy wisdom, that he should have dominion over the creatures which Thou hast made, and order the world according to equity and righteousness, and execute judgment with an upright heart: give me wisdom, that sitteth by Thy throne; and reject me not from among Thy children: for I Thy servant and son of Thine handmaid am a feeble person, and of a short time, and too young for the understanding of judgment and laws. For though a man be never so perfect among the children of men, yet if Thy wisdom be not with him, he shall be nothing regarded. Thou hast chosen me to be a king of Thy people, and a judge of Thy sons and daughters: Thou hast commanded me to build a temple upon Thy holy mount, and an altar in the city wherein Thou dwellest, a resemblance of the holy tabernacle, which Thou hast prepared from the be-

O send her out
vens, and from t
glory, that being
labour with me,
what is pleasing
she knoweth and
things, and she sh
ly in my doings, a
her power. So s
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Thy people righte
thy to sit in my
what man is he
counsel of God?
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uncertain. For th
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the mind that m
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searched out?
who hath known

e perished also in the fury
th he murdered his brother.
se cause the earth being
with the flood, wisdom a-
served it, and directed the
the righteous in a piece of
small value. Moreover, the
in their wicked conspiracy
nfounded, she found out the
s, and preserved him blame-
God, and kept him strong
is tender compassion toward
When the ungodly perished,
ered the righteous man, who
n the fire which fell down
five cities. Of whose wick-
even to this day the waste
at smoketh is a testimony,
nts bearing fruit that never
ripeness: and a standing
salt *is* a monument of an
ing soul. For regarding not
they gat not only this hurt,
y knew not the things which
d; but also left behind them
world a memorial of their
ss: so that in the things
they offended they could not
as be hid. But wisdom de-
om pain those that attend-
her. When the righteous
his brother's wrath, she
n in right paths, shewed
ngdom of God, and gave
edge of holy things, made
his travels, and multi-
uit of his labours. In the
s of such as oppressed
him she stood by him, and made him rich. She defended him from his enemies, and kept him safe from those that lay in wait, and in a sore conflict she gave him the victory; that he might know that godliness is stronger than all. When the righteous was sold, she forsook him not, but delivered him from sin: she went down with him into the pit, and left him not in bonds, till she brought him the sceptre of the kingdom, and power against those that oppressed him: as for them that had accused him, she shewed them to be liars, and gave him perpetual glory. She delivered the righteous people and blameless seed from the nation that oppressed them. She entered into the soul of the servant of the Lord, and withstood dreadful kings in wonders and signs; rendered to the righteous a reward of their labours, guided them in a marvellous way, and was unto them for a cover by day, and a light of stars in the night season; brought them through the Red sea, and led them through much water: but she drowned their enemies, and cast them up out of the bottom of the deep. Therefore the righteous spoiled the ungodly, and praised Thy holy name, O Lord, and magnified with one accord Thine hand, that fought for them. For wisdom opened the mouth of the dumb, and made the tongues of them that cannot speak eloquent.

ered their works in the
he holy prophet. They
the wilderness that was
, and pitched tents in
here lay no way. They
heir enemies, and were
ir adversaries. When
sty, they called upon
r was given them out
ck, and their thirst
ut of the hard stone.
hings their enemies
y the same they in
benefited. For in-
stead of a fountain of a perpetual running river troubled with foul blood, for a manifest reproof of that commandment, whereby the infants were slain, Thou gavest unto them abundance of water by a means which they hoped not for: declaring by that thirst then how Thou hadst punished their adversaries. For when they were tried, albeit but in mercy chastised, they knew how the ungodly were judged in wrath and tormented, thirsting in another manner than the just. For these Thou didst

admonish and try, as a father: but the other, as a severe king, Thou didst condemn and punish. Whether they were absent or present, they were vexed alike. For a double grief came upon them, and a groaning for the remembrance of things past. For when they heard by their own punishments the other to be benefited, they had some feeling of the Lord. For whom they rejected with scorn, when he was long before thrown out at the casting forth *of the infants*, him in the end, when they saw what came to pass, they admired.

But for the foolish devices of their wickedness, wherewith being deceived they worshipped serpents void of reason, and vile beasts, Thou didst send a multitude of unreasonable beasts upon them for vengeance; that they might know, that wherewithal a man sinneth, by the same also shall he be punished. For Thy Almighty hand, that made the world of matter without form, wanted not means to send among them a multitude of bears, or fierce lions, or unknown wild beasts, full of rage, newly created, breathing out either a fiery vapour, or filthy scents of scattered smoke, or shooting horrible

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October 19. Evening, Wisi

FOR Thine incorruptible Spirit is in all things. Therefore chastenest Thou them by little and little that offend, and warnest them by putting them in remembrance wherein they have offended, that leaving their wickedness they may believe on Thee, O Lord. For it was Thy will to destroy by the hands of our fathers both those old inhabitants of Thy holy land, whom Thou hatedst for doing most odious works of witchcrafts, and wicked sacrifices; and also those merciless murderers of children, and devourers of man's flesh, and the feasts of blood, with their priests out of the midst of their idolatrous crew, and the parents, that killed with their own hands souls destitute of help: that the land,

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y man give them pardon for things wherein they sinned. ho shall say, What hast Thou or who shall withstand Thy ent? or who shall accuse Thee e nations that perish, whom hast made? or who shall come nd against Thee, to be revenge- the unrighteous men?

neither is there any God but that careth for all, to whom mightest shew that Thy judg- is not unright. Neither shall or tyrant be able to set his face st Thee for any whom Thou hast hed. Forsomuch then as Thou ghteous Thyself, Thou orderest hings righteously: thinking it agreeable with Thy power to emn him that hath not deserv- be punished. For Thy power beginning of righteousness, and use Thou art the Lord of all, it eth Thee to be gracious unto all. when men will not believe that art of a full power, Thou shew- Thy strength, and among them know it Thou makest their bold- manifest. But Thou, mastering power, judgest with equity, and rest us with great favour: for mayest use power when Thou . But by such works hast Thou ght Thy people that the just man uld be merciful, and hast made children to be of a good hope Thou givest repentance for sins. if Thou didst punish the enemies Thy children, and the condemned to death, with such deliberation, giving them time and place, whereby they might be delivered from their malice: with how great circumspection didst Thou judge Thine own sons, unto whose fathers Thou hast sworn, and made covenants of good promises? Therefore, whereas Thou dost chasten us, Thou scourgest our enemies a thousand times more, to the intent that, when we judge, we should carefully think of Thy goodness, and when we ourselves are judged, we should look for mercy. Wherefore, whereas men have lived dissolutely and unrighteously, Thou hast tormented them with their own abominations. For they went astray very far in the ways of error, and held them for gods, which even among the beasts of their enemies were despised, being deceived, as children of no understanding. Therefore unto them, as to children without the use of reason, Thou didst send a judgment to mock them. But they that would not be reformed by that correction, wherein He dallied with them, shall feel a judgment worthy of God. For, look, for what things they grudged, when they were punished, that is, for them whom they thought to be gods; [now] being punished in them, when they saw it, they acknowledged Him to be the true God, Whom before they denied to know; and therefore came extreme damnation upon them.

URELY vain are all men by na- ture, who are ignorant of God, could not out of the good things are seen know Him That is: her by considering the works did acknowledge the workmaster; deemed either fire, or wind, or swift air, or the circle of the or the violent water, or the of heaven, to be the gods govern the world. With whose y if they being delighted took to be gods; let them know how much better the Lord of them is: for the first author of beauty hath created them. But if they were astonished at their power and virtue, let them understand by them, how much mightier He is that made them. For by the greatness and beauty of the creatures proportionably the maker of them is seen. But yet for this they are the less to be blamed: for they peradventure err, seeking God, and desirous to find Him. For being conversant in His works they search

of men's hands, gold and silver, to shew art in, and resemblances of beasts, or a stone good for nothing, the work of an ancient hand. Now a carpenter that felleth timber, after he hath sawn down a tree meet for the purpose, and taken off all the bark skilfully round about, and hath wrought it handsomely, and made a vessel thereof fit for the service of man's life; and after spending the refuse of his work to dress his meat, hath filled himself; and taking the very refuse among those which served to no use, being a crooked piece of wood, and full of knots, hath carved

fall, knowing that help itself; for i hath need of hel prayer for his g and children, and speak to that w For health he which is weak: that which is dea beseecheth that means to help: a ney he asketh of set a foot forwar and getting, and his hands, asketh that is most unab

October 20. Evening, Wisdom XIV.

AGAIN, one preparing himself to sail, and about to pass through the raging waves, calleth upon a piece of wood more rotten than the vessel that carrieth him. For verily desire of gain devised that, and the workman built it by his skill. But Thy providence, O Father, governeth it: for Thou hast made a way in the sea, and a safe path in the waves; shewing that Thou canst save from all danger: yea, though a man went to sea without art. Nevertheless Thou wouldest not that the

that which is m cursed, as well i it: he, because h because, being c called god. For t ungodliness are unto God. For t shall be punished that made it. Th the idols of the C be a visitation: b ture of God they bomination, and the souls of men

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then a dead man,
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nies and sacrifices.
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God; but whereas
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rance, those so great plagues called they peace. For whilst they slew their children in sacrifices, or used secret ceremonies, or made revellings of strange rites; they kept neither lives nor marriages any longer undefiled: but either one slew another traiterously, or grieved him by adultery. So that there reigned in all men without exception blood, manslaughter, theft, and dissimulation, corruption, unfaithfulness, tumults, perjury, disquieting of good men, forgetfulness of good turns, defiling of souls, changing of kind, disorder in marriages, adultery, and shameless uncleanness. For the worshipping of idols not to be named is the beginning, the cause, and the end, of all evil. For either they are mad when they be merry, or prophesy lies, or live unjustly, or else lightly forswear themselves. For insomuch as their trust is in idols, which have no life; though they swear falsely, yet they look not to be hurt. Howbeit for both causes shall they be justly punished: both because they thought not well of God, giving heed unto idols, and also unjustly swore in deceit, despising holiness. For it is not the power of them by whom they swear: but it is the just vengeance of sinners, that punisheth always the offence of the ungodly.

Morning, WISDOM XV. OCTOBER 21.

God, art gracious
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ll things. For if
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ect righteousness:
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ion of men deceive
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o they desire the
age, that hath no
that make them,
em, and they that
worship them, are lovers of evil things, and are worthy to have such things to trust upon. For the potter, tempering soft earth, fashioneth every vessel with much labour for our service: yea, of the same clay he maketh both the vessels that serve for clean uses, and likewise also all such as serve to the contrary: but what is the use of either sort, the potter himself is the judge. And employing his labours lewdly, he maketh a vain god of the same clay, even he which a little before was made of earth himself, and within a little while after returneth to the same, out of the which he was taken, when

inspired into him an active soul, and breathed in a living spirit. But they counted our life a pastime, and our time here a market for gain: for, say they, we must be getting every way, though it be by evil means. For this man, that of earthly matter maketh brittle vessels and graven images, knoweth himself to offend above all others. And all the enemies of Thy people, that hold them

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than the things whi
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they never. Yea, t
those beasts also tha
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went without the pr
His blessing.

October 21. Evening, Wisdom XVI.

THEREFORE by the like were they punished worthily, and by the multitude of beasts tormented. Instead of which punishment, dealing graciously with Thine own people, Thou preparedst for them meat of a strange taste, even quails to stir up their appetite: to the end that they, desiring food, might for the ugly sight of the beasts sent among them lothe even that, which they must needs desire; but these, suffering penury for a short space, might be made partakers of a strange taste. For it was requisite, that upon them exercising tyranny should come penury, which they could not avoid: but to these it should only be shew-

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them. For they we
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might be continually

soul received up cometh again. it is not possible to escape Thine d. For the ungodly, that denied now Thee, were scourged by the ngth of Thine arm: with strange s, hails, and showers, were they ecuted, that they could not a- and through fire were they umed. For, which is most to be dered at, the fire had more force the water, that quencheth all gs: for the world fighteth for the teous. For sometime the flame mitigated, that it might not burn he beasts that were sent against ungodly; but themselves might and perceive that they were per- ed with the judgment of God. at another time it burneth even e midst of water above the power re, that it might destroy the of an unjust land. Instead eof Thou feddest Thine own le with angels' food, and didst them from heaven bread pre- d without their labour, able to nt every man's delight, and a- ng to every taste. For Thy sus- ce declared Thy sweetness unto children, and serving to the ap- of the eater, tempered itself to man's liking. But snow and ice endured the fire, and melted not, that they might know that fire burning in the hail, and sparkling in the rain, did destroy the fruits of the enemies. But this again did even forget his own strength, that the righteous might be nourished. For the creature that serveth Thee, Who art the Maker, increaseth his strength against the unrighteous for their punishment, and abateth his strength for the benefit of such as put their trust in Thee. Therefore even then was it altered into all fashions, and was obedient to Thy grace, that nourisheth all things, according to the desire of them that had need: that Thy children, O Lord, whom Thou lovest, might know, that it is not the growing of fruits that nourisheth man: but that it is Thy word, which preserveth them that put their trust in Thee. For that which was not destroyed of the fire, being warmed with a little sunbeam, soon melted away: that it might be known, that we must prevent the sun to give Thee thanks, and at the dayspring pray unto Thee. For the hope of the unthankful shall melt away as the winter's hoar frost, and shall run away as unprofitable water.

R great are Thy judgments, nd cannot be expressed: there- unnurtured souls have erred. hen unrighteous men thought press the holy nation; they shut up in their houses, the ers of darkness, and fettered the bonds of a long night, lay] exiled from the eternal pro- ce. For while they supposed to in their secret sins, they were red under a dark veil of for- ness, being horribly astonished, roubled with [strange] appa- s. For neither might the cor- at held them keep them from but noises [as of waters] fall- own sounded about them, and sions appeared unto them with countenances. No power of the fire might give them light: neither could the bright flames of the stars endure to lighten that horrible night. Only there appeared unto them a fire kindled of itself, very dreadful: for being much terrified, they thought the things which they saw to be worse than the sight they saw not. As for the illusions of art magick, they were put down, and their vaunting in wisdom was reproved with disgrace. For they, that promised to drive away terrors and troubles from a sick soul, were sick themselves of fear, worthy to be laughed at. For though no terrible thing did fear them; yet being scared with beasts that passed by, and hissing of serpents, they died for fear, denying that they saw

ing the same sleep that night, which was indeed intolerable, and which came upon them out of the bottoms of inevitable hell, were partly vexed with monstrous apparitions, and partly fainted, their heart failing them: for a sudden fear, and not looked for, came upon them. So then whosoever there fell down was straitly kept, shut up in a prison without iron bars. For whether he were hus-

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October 22. Evening, Wisdom XVI

NEVERTHELESS Thy saints had a very great light, whose voice they hearing, and not seeing their shape, because they also had not suffered the same things, they counted them happy. But for that they did not hurt them *now*, of whom they had been wronged before, they thanked them, and besought them pardon for that they had been enemies. Instead whereof Thou gavest them a burning pillar of fire, both to be a guide of the unknown journey, and an harmless sun to entertain them honourably. For they were worthy to be deprived of light, and imprisoned in darkness, who had kept Thy sons shut up, by whom the

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firstborn, they acknowledged this
ple to be the sons of God. For
le all things were in quiet silence,
that night was in the midst of
swift course, Thine Almighty
d leaped down from heaven out
hy royal throne, as a fierce man
ar into the midst of a land of
ruction, and brought Thine un-
ned commandment as a sharp
rd, and standing up filled all
gs with death; and it touched
heaven, but it stood upon the
h. Then suddenly visions of hor-
dreams troubled them sore, and
rs came upon them unlooked
And one thrown here, and an-
there, half dead, shewed the
of his death. For the dreams
roubled them did foreshew this,
hey should perish, and not know
they were afflicted. Yea, the
g of death touched the righte-
so, and there was a destruction
multitude in the wilderness:
e wrath endured not long. For
then the blameless man made haste, and stood forth to defend them; and bringing the shield of his proper ministry, even prayer, and the propitiation of incense, set himself against the wrath, and so brought the calamity to an end, declaring that he was Thy servant. So he overcame the destroyer, not with strength of body, nor force of arms, but with a word subdued he him that punished, alleging the oaths and covenants made with the fathers. For when the dead were now fallen down by heaps one upon another, standing between, he stayed the wrath, and parted the way to the living. For in the long garment was the whole world, and in the four rows of the stones was the glory of the fathers graven, and Thy Majesty upon the diadem of his head. Unto these the destroyer gave place, and was afraid of them: for it was enough that they only tasted of the wrath.

for the ungodly, wrath came
pon them without mercy unto
: for He knew before what
ould do; how that having
hem leave to depart, and sent
astily away, they would re-
d pursue them. For whilst
ere yet mourning and mak-
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hey added another foolish de-
d pursued them as fugitives,
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, drew them unto this end, and
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hurt: *as namely, a cloud* shadowing the camp; and where water stood before, dry land appeared; and out of the Red sea a way without impediment; and out of the violent stream a green field: wherethrough all the people went that were defended with Thy hand, seeing Thy marvellous strange wonders. For they went at large like horses, and leaped like lambs, praising Thee, O Lord, Who hadst delivered them. For they were yet mindful of the things that were done while they sojourned in the strange land, how the ground brought forth flies instead of cattle, and how the river cast up a multitude of frogs instead of fishes.

But afterwards they saw a new generation of fowls, when, being led with their appetite, they asked delicate meats. For quails came up unto them from the sea for their contentment. And punishments came upon the sinners not without former signs by the force of thunders: for *they suffered justly according to their*

tness, insomuch as they
e hard and hateful beha-
rd strangers. For the So-
id not receive those, whom
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ought friends into bondage,
d well deserved of them. And
ly so, but peradventure some
t shall be had of those, be-
they used strangers not friend-
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them, whom they had received
h feastings, and were already
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ith them. Therefore even with
blindness were these stricken, as
those were at the doors of the right-
eous man: when, being compassed
about with horrible great darkness,
every one sought the passage of his
own doors. For the elements were
changed in themselves by a kind of
harmony, like as in a psaltery not
change the name of the tune,
yet are always sounds; which
well be perceived by the sight
the things that have been done.
earthly things were turned into
tery, and the things, that be
swam in the water, now went
the ground. The fire had pow
the water, forgetting his own qu
and the water forgat his own
ing nature. On the other sid
flames wasted not the flesh
corruptible living things,
they walked therein; neither
they the icy kind of heavenly
that was of nature apt to me
in all things, O Lord, Tho
magnify Thy people, and
them, neither didst Thou li
gard them: but didst assis
every time and place.

Oct. 23. Evening, Ecclesiasticus I.

ALL wisdom *cometh* from the Lord, and is with Him for ever. Who can number the sand of the sea, and the drops of rain, and the days of eternity? Who can find out the height of heaven, and the breadth of the earth, and the deep, and wisdom? Wisdom hath been created before all things, and the understanding of prudence from everlasting. The word of God most high is the fountain of wisdom; and her ways are everlasting commandments. To whom hath the root of wisdom been revealed? or who hath known her wise counsels? [Unto whom hath the knowledge of wisdom been made manifest? and who hath understood her great experience?] There is One Lord sitting upon His throne. He created her, and saw her, and numbered her, and poured her out upon all His works. She is with all flesh according to His gift, and He hath given her to them that love Him. The fear of the Lord is honour, and glory, and gladness, and a crown of rejoicing. The fear of the Lord maketh a merry heart, and giveth joy, and gladness, and a lo
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dments, and the Lord
er unto thee. For the
Lord is wisdom and in-
nd faith and meekness
ight. Distrust not the
fear of the Lord when thou art poor:
and come not unto Him with a double heart. Be not an hypocrite in the sight of men, and take good heed what thou speakest. Exalt not thyself, lest thou fall, and bring dishonour upon thy soul, and so God discover thy secrets, and cast thee down in the midst of the congregation, because thou camest not in truth to the fear of the Lord, but thy heart is full of deceit.

Morning, Ecclesiasticus II. Oct. 24.

if thou come to serve
rd, prepare thy soul for
Set thy heart aright,
tly endure, and make
time of trouble. Cleave
and depart not away,
avest be increased at
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ake cheerfully, and be
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eptable men in the fur-
rsity. Believe in Him,
help thee; order thy
and trust in Him. Ye
e Lord, wait for His
go not aside, lest ye
t fear the Lord, believe
your reward shall not
t fear the Lord, hope
nd for everlasting joy
Look at the generations
ee; did ever any trust
and was confounded?
abide in His fear, and
was forsaken? or whom did He ever despise, that called upon Him? For the Lord is full of compassion and mercy, longsuffering, and very pitiful, and forgiveth sins, and saveth in time of affliction. Woe be to fearful hearts, and faint hands, and the sinner that goeth two ways! Woe unto him that is fainthearted! for he believeth not; therefore shall he not be defended. Woe unto you that have lost patience! and what will ye do when the Lord shall visit you? They that fear the Lord will not disobey His word; and they that love Him will keep His ways. They that fear the Lord will seek that which is wellpleasing unto Him; and they that love Him shall be filled with the law. They that fear the Lord will prepare their hearts, and humble their souls in His sight, *saying*, We will fall into the hands of the Lord, and not into the hands of men: for as His majesty is, so is His mercy.

Evening, Ecclesiasticus III. Oct. 24.

ne your father, O chil-
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afe. For the Lord hath
ather honour over the
d hath confirmed the
the mother over the
o honoureth his father
atonement for his sins:
honoureth his mother
at layeth up treasure.
oureth his father shall
his own children; and
when he maketh his prayer, he shall be heard. He that honoureth his father shall have a long life; and he that is obedient unto the Lord shall be a comfort to his mother. He that feareth the Lord will honour his father, and will do service unto his parents, as to his masters. Honour thy father and mother both in word and deed, that a blessing may come upon thee from them. For the blessing of the father estab-

thy full strength. For the relieving of thy father shall not be forgotten: and instead of sins it shall be added to build thee up. In the day of thine affliction it shall be remembered; thy sins also shall melt away, as the ice in the fair warm weather. He that forsaketh his father is as a blasphemer; and he that angereth his mother is cursed of God.

My son, go on with thy business in meekness; so shalt thou be beloved of him that is approved. The greater thou art, the more humble thyself, and thou shalt find favour before the Lord. Many are in high place, and of renown: but mysteries are revealed unto the meek. For the power of the Lord is great, and He is honoured of the lowly. Seek

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Oct. 25. **Morning, Ecclesiasticus**

MY son, defraud not the poor of his living, and make not the needy eyes to wait long. Make not an hungry soul sorrowful; neither provoke a man in his distress. Add not more trouble to an heart that is vexed; and defer not to give to him that is in need. Reject not the supplication of the afflicted; nei-

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y One: and them that love her Lord doth love. Whoso giveth unto her shall judge the na-s: and he that attendeth unto shall dwell securely.

f a man commit himself unto he shall inherit her; and his ration shall hold her in pos-on. For at the first she will with him by crooked ways, bring fear and dread upon him, torment him with her disci-, until she may trust his soul, try him by her laws. Then will return the straight way unto and comfort him, and shew her secrets. But if he go wrong, will forsake him, and give him to his own ruin. Observe the tunity, and beware of evil; be not ashamed when it con-th thy soul. For there is a e that bringeth sin; and there hame which is glory and grace. Accept no person against thy soul, and let not the reverence of any man cause thee to fall. And refrain not to speak, when there is occasion to do good, and hide not thy wisdom in her beauty. For by speech wisdom shall be known: and learning by the word of the tongue. In no wise speak against the truth; but be abashed of the error of thine ignorance. Be not ashamed to confess thy sins; and force not the course of the river. Make not thyself an underling to a foolish man; neither accept the person of the mighty. Strive for the truth unto death, and the Lord shall fight for thee. Be not hasty in thy tongue, and in thy deeds slack and remiss. Be not as a lion in thy house, nor frantick among thy servants. Let not thine hand be stretched out to receive, and shut when thou shouldest repay.

. 25. Evening, ECCLESIASTICUS V. OCT. 25.

T not thy heart upon thy goods; and say not, I have h for my life. Follow not thine nind and thy strength, to walk ways of thy heart: and say Who shall controul me for my ? for the Lord will surely re-thy pride. Say not, I have , and what harm hath hap-unto me? for the Lord is ffering, He will in no wise let go. Concerning propitiation, without fear to add sin unto nd say not, His mercy is great; ll be pacified for the multitude sins: for mercy and wrath from Him, and His indigna-esteth upon sinners. Make no ng to turn to the Lord, and ot off from day to day: for nly shall the wrath of the Lord forth, and in thy security thou shalt be destroyed, and perish in the day of vengeance. Set not thine heart upon goods unjustly gotten; for they shall not profit thee in the day of calamity. Winnow not with every wind, and go not into every way: for so doth the sinner that hath a double tongue. Be stedfast in thy understanding; and let thy word be the same. Be swift to hear; and let thy life be sincere; and with patience give answer. If thou hast understanding, answer thy neighbour; if not, lay thy hand upon thy mouth. Honour and shame is in talk: and the tongue of man is his fall. Be not called a whisperer, and lie not in wait with thy tongue: for a foul shame is upon the thief, and an evil condemnation upon the double tongue. Be not ignorant of any thing in a great matter or a small.

26. Morning, ECCLESIASTICUS VI. OCT. 26.

TEAD of a friend become not enemy; for [thereby] thou inherit an ill name, shame, and reproach: even so shall a sinner that hath a double tongue. Extol thyself in the counsel of thine

heart; that thy soul be not torn in pieces as a bull [straying alone.] Thou shalt eat up thy leaves, and lose thy fruit, and leave thyself as a dry tree. A wicked soul shall destroy him that hath it, and shall make him to be laughed to scorn of his enemies. Sweet language will multiply friends: and a fairspeaking tongue will increase kind greetings. Be in peace with many: nevertheless have but one counsellor of a thousand. If thou wouldest get a friend, prove him first, and be not hasty to credit him. For some man is a friend for his own occasion, and will not abide in the day of thy trouble. And there is a friend, who being turned to enmity and strife will discover thy reproach. Again, some friend is a companion at the table, and will not continue in the day of thy affliction. But in thy prosperity he will be as thyself, and will be bold over thy servants. If thou be brought low, he will be against thee, and will hide himself from thy face. Separate thyself from thine enemies, and take heed of thy friends. A faithful friend is a strong defence: and he that hath found such an one hath found a treasure. Nothing doth countervail a faithful friend, and his excellency is invaluable. A faithful friend is the medicine of life; and they that fear the Lord shall find him. Whoso feareth the Lord shall direct his friendship aright: for as he is, so shall his neighbour be also.

My son, gather instruction from thy youth up: so shalt thou find wisdom till thine old age. Come unto her as one that ploweth and soweth, and wait for her good fruits: for thou shalt not toil much in labouring about her, but thou shalt eat of her fruits right soon. She is very unpleasant t learned: he that is with standing will not remain She will lie upon him a stone of trial; and he wi from him ere it be long. dom is according to her she is not manifest unto n ear, my son, receive my a refuse not my counsel, a feet into her fetters, and into her chain. Bow shoulder, and bear her, a grieved with her bonds. to her with thy whole keep her ways with all Search, and seek, and sh made known unto thee: thou hast got hold of h not go. For at the last find her rest, and that turned to thy joy. Then fetters be a strong defence and her chains a robe of there is a golden ornam her, and her bands are p Thou shalt put her on of honour, and shalt put thee as a crown of joy. thou wilt, thou shalt be t if thou wilt apply thy shalt be prudent. If t hear, thou shalt receive ing: and if thou bow th shalt be wise. Stand tude of the elders; an him that is wise. Be every godly discourse the parables of unders thee. And if thou understanding, get t to him, and let th steps of his door. upon the ordinanc and meditate co commandments: I thine heart, and g thine own desire.

Oct. 26. Evening, Ecclesiasticus VII

Do no evil, so shall no harm come unto thee. Depart from the unjust, and iniquity shall turn away from thee. My son, sow not upon the furro ness, and thou sevenfold. Se preeminence, n

f honour. Justify not thyself
e the Lord; and boast not of
isdom before the king. Seek
be judge, being not able to
way iniquity; lest at any time
fear the person of the mighty,
ay a stumblingblock in the
f thy uprightness. Offend not
t the multitude of a city, and
thou shalt not cast thyself
among the people. Bind not
n upon another; for in one
halt not be unpunished. Say
od will look upon the multi-
f my oblations, and when I
the most high God, He will
it. Be not fainthearted when
akest thy prayer, and neglect
give alms. Laugh no man to
n the bitterness of his soul:
re is One Which humbleth
alteth. Devise not a lie a-
thy brother; neither do the
thy friend. Use not to make
nner of lie: for the custom
is not good. Use not many
n a multitude of elders, and
ot much babbling when thou
. Hate not laborious work,
husbandry, which the Most
ath ordained. Number not
among the multitude of sin-
t remember that wrath will
ry long. Humble thy soul
: for the vengeance of the
is fire and worms.
ge not a friend for any good
eans; neither a faithful bro-
the gold of Ophir. Forego
vise and good woman: for
ce is above gold. Whereas
vant worketh truly, entreat
evil, nor the hireling that
th himself wholly for thee.
Let thy soul love a good servant, and defraud him not of liberty. Hast thou cattle? have an eye to them: and if they be for thy profit, keep them with thee. Hast thou children? instruct them, and bow down their neck from their youth. Hast thou daughters? have a care of their body, and shew not thyself cheerful toward them. Marry thy daughter, and so shalt thou have performed a weighty matter: but give her to a man of understanding. Hast thou a wife after thy mind? forsake her not: but give not thyself over to a light woman. Honour thy father with thy whole heart, and forget not the sorrows of thy mother. Remember that thou wast begotten of them; and how canst thou recompense them the things that they have done for thee? Fear the Lord with all thy soul, and reverence His priests. Love Him that made thee with all thy strength, and forsake not His ministers. Fear the Lord, and honour the priest; and give him his portion, as it is commanded thee; the firstfruits, and the trespass offering, and the gift of the shoulders, and the sacrifice of sanctification, and the firstfruits of the holy things. And stretch thine hand unto the poor, that thy blessing may be perfected. A gift hath grace in the sight of every man living; and for the dead detain it not. Fail not to be with them that weep, and mourn with them that mourn. Be not slow to visit the sick: for that shall make thee to be beloved. Whatsoever thou takest in hand, remember the end, and thou shalt never do amiss.

27. Morning, Ecclesiasticus VIII. Oct. 27.

VE not with a mighty man,
thou fall into his hands. Be
variance with a rich man,
overweigh thee: for gold
stroyed many, and perverth
hearts of kings. Strive not
man that is full of tongue,
p not wood upon his fire.
Jest not with a rude man, lest thy ancestors be disgraced. Reproach not a man that turneth from sin, but remember that we are all worthy of punishment. Dishonour not a man in his old age: for even so of us wax old. Rejoice not thy greatest enemy being dea

fire. Rise not up [in anger] at the presence of an injurious person, lest he lie in wait to entrap thee in thy words. Lend not unto him that is mightier than thyself; for if thou lendest him, count it but lost. Be not surety above thy power: for if

is no help, he
Consult not wit
not keep counse
before a strange
not what he wi
not thine heart
requite thee wit

Oct. 27. Evening, Ecclesiasticus I

BE not jealous over the wife of thy bosom, and teach her not an evil lesson against thyself. Give not thy soul unto a woman to set her foot upon thy substance. Meet not with an harlot, lest thou fall into her snares. Use not much the company of a woman that is a singer, lest thou be taken with her attempts. Gaze not on a maid, that thou fall not by those things that are precious in her. Give not thy soul unto harlots, that thou lose not thine inheritance. Look not round about thee in the streets of the city, neither wander thou in the solitary places thereof. Turn away thine eye from a beautiful woman, and look not upon another's beauty; for many have been deceived by the beauty of a woman; for herewith love is kindled as a fire. Sit not at all with

a new friend is
it is old, thou
pleasure. Envy
sinner: for tho
shall be his end.
thing that the
sure in; but r
not go unpunis
Keep thee far
hath power to
not doubt the
if thou come
fault, lest he ta
sently: rememb
the midst of s
walkest upon th
city. As near
at thy neighbou
the wise. Let t
wise, and all th
the law of the
just men eat a

WISE judge will instruct his people; and the government of ident man is well ordered. As udge of the people is himself, e his officers; and what man- f man the ruler of the city is, are all they that dwell therein. nwise king destroyeth his peo- but through the prudence of which are in authority the city be inhabited. The power of arth is in the hand of the Lord, n due time He will set over it hat is profitable. In the hand d is the prosperity of man: pon the person of the scribe He lay His honour. Bear not l to thy neighbour for every ; and do nothing at all by ous practices. Pride is hateful God and man: and by both one commit iniquity. Because righteous dealings, injuries, iches got by deceit, the king- s translated from one people ther. Why is earth and ashes ? There is not a more wick- ng than a covetous man: for n one setteth his own soul ; because while he liveth he away his bowels. The phy- cutteth off a long disease; and t is to day a king to morrow ie. For when a man is dead, he nherit creeping things, beasts, orms. The beginning of pride n one departeth from God, s heart is turned away from ker. For pride is the begin- sin, and he that hath it shall nt abomination: and therefore rd brought upon them strange ties, and overthrew them ut- The Lord hath cast down the of proud princes, and set meek in their stead. The ath plucked up the roots of nd nations, and planted the n their place. The Lord over- ountries of the heathen, and destroyed them to the foundations of the earth. He took some of them away, and destroyed them, and hath made their memorial to cease from the earth.

Pride was not made for men, nor furious anger for them that are born of a woman. They that fear the Lord are a sure seed, and they that love Him an honourable plant: they that regard not the law are a dishonourable seed; they that transgress the commandments are a deceivable seed. Among brethren he that is chief is honourable; so are they that fear the Lord in His eyes. The fear of the Lord goeth before the obtaining of authority: but roughness and pride is the losing thereof. Whether he be rich, noble, or poor, their glory is the fear of the Lord. It is not meet to despise the poor man that hath understanding; neither is it convenient to magnify a sinful man. Great men, and judges, and potentates, shall be honoured; yet is there none of them greater than he that feareth the Lord. Unto the servant that is wise shall they that are free do service: and he that hath knowledge will not grudge when he is reformed. Be not overwise in doing thy business; and boast not thyself in the time of thy distress. Better is he that laboureth, and aboundeth in all things, than he that boasteth himself, and wanteth bread. My son, glorify thy soul in meekness, and give it honour according to the dignity thereof. Who will justify him that sinneth against his own soul? and who will honour him that dishonoureth his own life? The poor man is honoured for his skill, and the rich man is honoured for his riches. He that is honoured in poverty, how much more in riches? and he that is dishonourable in riches, how much more in poverty?

the air, which could of no side be avoided.

For wickedness, condemned by her own witness, is very timorous, and being pressed with conscience, always forecasteth grievous things. For fear is nothing else but a betraying of the succours which reason offereth. And the expectation from within, being less, counteth the ignorance more than the cause which bringeth the torment. But they sleeping the same sleep that night, which was indeed intolerable, and which came upon them out of the bottoms of inevitable hell, were partly vexed with monstrous apparitions, and partly fainted, their heart failing them: for a sudden fear, and not looked for, came upon them. So then whosoever there fell down was straitly kept, shut up in a prison without iron bars. For whether he were husbandman, or shepherd, or a labourer in the field, he was overtaken, and endured that necessity, which could not be avoided: for they were all bound with one chain of darkness. Whether it were a whistling wind, or a melodious noise of birds among the spreading branches, or a pleasing fall of water running violently, or a terrible sound of stones cast down, or a running that could not be seen of skipping beasts, or a roaring voice of most savage wild beasts, or a rebounding echo from the hollow mountains; these things made them to swoon for fear. For the whole world shined with clear light, and none were hindered in their labour: over them only was spread an heavy night, an image of that darkness which should afterward receive them: but yet were they unto themselves more grievous than the darkness.

OCTOBER 22. Evening, WISDOM XVIII. OCTOBER 22.

NEVERTHELESS Thy saints had a very great light, whose voice they hearing, and not seeing their shape, because they also had not suffered the same things, they counted them happy. But for that they did not hurt them *now*, of whom they had been wronged before, they thanked them, and besought them pardon for that they had been enemies. Instead whereof Thou gavest them a burning pillar of fire, both to be a guide of the unknown journey, and an harmless sun to entertain them honourably. For they were worthy to be deprived of light, and imprisoned in darkness, who had kept Thy sons shut up, by whom the uncorrupt light of the law was to be given unto the world. And when they had determined to slay the babes of the saints, one child being cast forth, and saved, to reprove them, Thou tookest away the multitude of their children, and destroyedst them altogether in a mighty water. Of that night were our fathers certified afore, that assuredly knowing unto what oaths they had given credence, they might afterwards be of good cheer. So of Thy people was accepted both the salvation of the righteous, and destruction of the enemies. For wherewith Thou didst punish our adversaries, by the same Thou didst glorify us, whom Thou hadst called. For the righteous children of good men did sacrifice secretly, and with one consent made a holy law, that the saints should be like partakers of the same good and evil, the fathers now singing out the songs of praise. But on the other side there sounded an ill accordant cry of the enemies, and a lamentable noise was carried abroad for children that were bewailed. The master and the servant were punished after one manner; and like as the king, so suffered the common person. So they all together had innumerable dead with one kind of death; neither were the living sufficient to bury them, for in one moment the noblest offspring of them was destroyed.

For whereas they would not believe any thing by reason of the enchantments; upon the destruction

rn, they acknowledged this
be the sons of God. For
hings were in quiet silence,
night was in the midst of
course, Thine Almighty
ed down from heaven out
yal throne, as a fierce man
to the midst of a land of
n, and brought Thine un-
ommandment as a sharp
d standing up filled all
h death; and it touched
n, but it stood upon the
en suddenly visions of hor-
ns troubled them sore, and
me upon them unlooked
one thrown here, and an-
e, half dead, shewed the
is death. For the dreams
led them did foreshew this,
hould perish, and not know
were afflicted. Yea, the
death touched the righte-
nd there was a destruction
ltitude in the wilderness:
ath endured not long. For
then the blameless man made haste, and stood forth to defend them; and bringing the shield of his proper ministry, even prayer, and the propitiation of incense, set himself against the wrath, and so brought the calamity to an end, declaring that he was Thy servant. So he overcame the destroyer, not with strength of body, nor force of arms, but with a word subdued he him that punished, alleging the oaths and covenants made with the fathers. For when the dead were now fallen down by heaps one upon another, standing between, he stayed the wrath, and parted the way to the living. For in the long garment was the whole world, and in the four rows of the stones was the glory of the fathers graven, and Thy Majesty upon the diadem of his head. Unto these the destroyer gave place, and was afraid of them: for it was enough that they only tasted of the wrath.

the ungodly, wrath came
them without mercy unto
or He knew before what
d do; how that having
leave to depart, and sent
ly away, they would re-
pursue them. For whilst
yet mourning and mak-
ation at the graves of the
added another foolish de-
ursued them as fugitives,
had intreated to be gone.
stiny, whereof they were
w them unto this end, and
forget the things that had
ppened, that they might
punishment which was
their torments: and that
might pass a wonderful
hey might find a strange
r the whole creature in
kind was fashioned again
ng the peculiar command-
were given unto them,
children might be kept
rt: *as namely, a cloud* shadowing the camp; and where water stood before, dry land appeared; and out of the Red sea a way without impediment; and out of the violent stream a green field: wherethrough all the people went that were defended with Thy hand, seeing Thy marvellous strange wonders. For they went at large like horses, and leaped like lambs, praising Thee, O Lord, Who hadst delivered them. For they were yet mindful of the things that were done while they sojourned in the strange land, how the ground brought forth flies instead of cattle, and how the river cast up a multitude of frogs instead of fishes.

But afterwards they saw a new generation of fowls, when, being led with their appetite, they asked delicate meats. For quails came up unto them from the sea for their contentment. And punishments came upon the sinners not without former signs by the force of thunders: for they suffered justly according to their

TOBER 31.

rds: for with much communication
ill he tempt thee, and smiling upon
hee will get out thy secrets: but
cruelly he will lay up thy words, and
will not spare to do thee hurt, and to
put thee in prison. Observe, and take
good heed, for thou walkest in peril of
thy overthrowing: when thou hear-
est these things, awake in thy sleep.
Love the Lord all thy life, and call
upon Him for thy salvation. Every
beast loveth his like, and every man
loveth his neighbour. All flesh con-
sorteth according to kind, and a man
will cleave to his like. What fellow-
ship hath the wolf with the lamb?
so the sinner with the godly. What
agreement is there between the hyena
and a dog? and what peace between
the rich and the poor? As the wild
ass is the lion's prey in the wilder-
ness: so the rich eat up the poor.
As the proud hate humility: so doth
the rich abhor the poor. A rich man
beginning to fall is held up of his
friends: but a poor man being
is thrust also away by his
When a rich man is fallen,
many helpers: he speaketh
not to be spoken, and yet m
tify him: the poor man slip
yet they rebuked him too;
wisely, and could have no
When a rich man speaketh,
man holdeth his tongue, and,
what he saith, they extol it to the
clouds: but if the poor man speak,
they say, What fellow is this? and
if he stumble, they will help to over-
throw him. Riches are good unto
him that hath no sin, and poverty is
evil in the mouth of the ungodly.
The heart of a man changeth his
countenance, whether it be for good
or evil: and a merry heart maketh
a cheerful countenance. A cheerful
countenance is a token of a
that is in prosperity; and th
ing out of parables is a w
labour of the mind.

OCT. 31. **Morning, ECCLESIASTICUS XIV.**

BLESSED is the man that hath
not slipped with his mouth, and
is not pricked with the multitude of
sins. Blessed is he whose conscience
hath not condemned him, and who is
not fallen from his hope in the Lord.
Riches are not comely for a niggard:
and what should an envious man do
with money? He that gathereth by
defrauding his own soul gathereth
for others, that shall spend his goods
riotously. He that is evil to himself,
to whom will he be good? he shall
not take pleasure in his goods. There
is none worse than he that envieth
himself; and this is a recompence
of his wickedness. And if he doeth
good, he doeth it unwillingly; and at
the last he will declare his wicked-
ness. The envious man hath a wicked
eye; he turneth away his face, and
despiseth men. A covetous man's
eye is not satisfied with his portion;
and the iniquity of the wicked drieth
up his soul. A wicked eye envieth
[illegible] bread, and he is a niggard at
[illegible] My son, according to thy
ability do good to thyse
the Lord His due offer
ber that death will n
coming, and that the
grave is not shewed
good unto thy friend
and according to th
out thy hand and
fraud not thyself
and let not the po
overpass thee. S
thy travails unt
labours to be di
Give, and ta
soul; for there
ties in the gr
old as a garr
from the beg
the death.
on a thick
grow; so
and bloo
and anot
rotteth
the wor
Blesse
tate g

h of holy things by his un-
ling. He that considereth her
his heart shall also have un-
ding in her secrets. Go after
one that traceth, and lie in
her ways. He that prieth in
windows shall also hearken at
ors. He that doth lodge near
her house shall also fasten a pin in
her walls. He shall pitch his tent nigh
unto her, and shall lodge in a lodging
where good things are. He shall set
his children under her shelter, and
shall lodge under her branches. By
her he shall be covered from heat,
and in her glory shall he dwell.

31. Evening, Ecclesiasticus XV. Oct. 31.

that feareth the Lord will
do good; and he that hath the
edge of the law shall obtain
And as a mother shall she meet
and receive him as a wife mar-
f a virgin. With the bread of
standing shall she feed him,
ive him the water of wisdom
nk. He shall be stayed upon
nd shall not be moved; and
rely upon her, and shall not
founded. She shall exalt him
his neighbours, and in the
of the congregation shall she
his mouth. He shall find joy
crown of gladness, and she
ause him to inherit an ever-
name. But foolish men shall
ain unto her, and sinners shall
e her. For she is far from
and men that are liars cannot
ber her. Praise is not seemly
mouth of a sinner, for it was
t him of the Lord. For praise
e uttered in wisdom, and the
Lord will prosper it. Say not thou,
It is through the Lord that I fell
away: for thou oughtest not to do
the things that He hateth. Say not
thou, He hath caused me to err: for
He hath no need of the sinful man.
The Lord hateth all abomination;
and they that fear God love it not.
He Himself made man from the be-
ginning, and left him in the hand of
his counsel; if thou wilt, to keep the
commandments, and to perform ac-
ceptable faithfulness. He hath set
fire and water before thee: stretch
forth thy hand unto whether thou
wilt. Before man is life and death;
and whether him liketh shall be
given him. For the wisdom of the
Lord is great, and He is mighty in
power, and beholdeth all things: and
His eyes are upon them that fear
Him, and He knoweth every work
of man. He hath commanded no
man to do wickedly, neither hath
He given any man licence to sin.

2. Morning, Ecclesiasticus XVI. Nov. 2.

IRE not a multitude of un-
rofitable children, neither de-
a ungodly sons. Though they
ly, rejoice not in them, except
r of the Lord be with them.
not thou in their life, neither
their multitude: for one that
is better than a thousand;
tter it is to die without chil-
than to have them that are
y. For by one that hath un-
ding shall the city be re-
ed: but the kindred of the
shall speedily become deso-
Many such things have I seen
nine eyes, and mine ear hath
heard greater things than these. In
the congregation of the ungodly shall
a fire be kindled; and in a rebellious
nation wrath is set on fire. He was
not pacified toward the old giants,
who fell away in the strength of their
foolishness. Neither spared He the
place where Lot sojourned, but ab-
horred them for their pride. He
pitied not the people of perdition,
who were taken away in their sins:
nor the six hundred thousand foot-
men, who were gathered together in
the hardness of their hearts. And if
there be one stiffnecked among the
people, it is marvel if he escape un-

kedness, insomuch as they
ore hard and hateful beha-
ward strangers. For the So-
did not receive those, whom
ew not when they came: but
brought friends into bondage,
ad well deserved of them. And
ly so, but peradventure some
ot shall be had of those, be-
e they used strangers not friend-
but these very grievously afflict-
them, whom they had received
h feastings, and were already
de partakers of the same laws
th them. Therefore even with
indness were these stricken, as
ose were at the doors of the right-
ous man: when, being compassed
about with horrible great darkness,
every one sought the passage of his
own doors. For the elements were
changed in themselves by a kind of
harmony, like as in a psaltery [illegible]
change the name of the tune, [illegible]
yet are always sounds; which [illegible]
well be perceived by the sight of
the things that have been done. For
earthly things were turned into wa-
tery, and the things, that before
swam in the water, now went upon
the ground. The fire had power in
the water, forgetting his own virtue:
and the water forgat his own queach-
ing nature. On the other side, the
flames wasted not the flesh of the
corruptible living things, though
they walked therein; neither melted
they the icy kind of heavenly meat
that was of nature apt to melt. For
in all things, O Lord, Thou didst
magnify Thy people, and glorify
them, neither didst Thou lightly
gard them: but didst assist the
every time and place.

Evening, Ecclesiasticus I.

Oct. 23.

ALL wisdom *cometh* from the Lord, and is with Him for ever. Who can number the sand of the sea, and the drops of rain, and the days of eternity? Who can find out the height of heaven, and the breadth of the earth, and the deep, and wisdom? Wisdom hath been created before all things, and the understanding of prudence from everlasting. The word of God most high is the fountain of wisdom; and her ways are everlasting commandments. To whom hath the root of wisdom been revealed? or who hath known her wise counsels? [Unto whom hath the knowledge of wisdom been made manifest? and who hath understood her great experience?] There is One wise and greatly to be feared, the Lord sitting upon His throne. He created her, and saw her, and numbered her, and poured her out upon all His works. She is with all flesh according to His gift, and He hath given her to them that love Him. The fear of the Lord is honour, and glory, and gladness, and a crown of rejoicing. The fear of the Lord maketh a merry heart, and giveth joy, and gladness, and a long life. So feareth the Lord, it shall go well with him at the last, and in the day of his end he shall find favour in the Lord is the
To fear the Lord is the
of wisdom: and it was c
the faithful in the womb
built an everlasting fou
men, and she shall c
their seed. To fear th
ness of wisdom, and fil
her fruits. She filleth
with things desirable
ners with her incr
of the Lord is a cr
making peace and
flourish; both whic
God: and it enlar
ing that love Him.
down skill and kn
standing, and ex
nour that hold he
wisdom is to fea
branches thereof
fear of the Lord
and where it i
away wrath.
be justified; f
shall be his d
man will bea

joy shall spring up unto him. ill hide his words for a time, he lips of many shall declare sdom. The parables of know- are in the treasures of wisdom: odliness is an abomination to a . If thou desire wisdom, keep ommandments, and the Lord give her unto thee. For the f the Lord is wisdom and in- ou: and faith and meekness is delight. Distrust not the fear of the Lord when thou art poor: and come not unto Him with a double heart. Be not an hypocrite in the sight of men, and take good heed what thou speakest. Exalt not thyself, lest thou fall, and bring dishonour upon thy soul, and so God discover thy secrets, and cast thee down in the midst of the congregation, because thou camest not in truth to the fear of the Lord, but thy heart is full of deceit.

24. Morning, Ecclesiasticus II. Oct. 24.

son, if thou come to serve he Lord, prepare thy soul for tion. Set thy heart aright, nstantly endure, and make te in time of trouble. Cleave him, and depart not away, ou mayest be increased at end. Whatsoever is brought hee take cheerfully, and be when thou art changed to a ate. For gold is tried in the d acceptable men in the fur- adversity. Believe in Him, will help thee; order thy ight, and trust in Him. Ye ar the Lord, wait for His and go not aside, lest ye e that fear the Lord, believe and your reward shall not e that fear the Lord, hope d, and for everlasting joy rcy. Look at the generations and see; did ever any trust Lord, and was confounded? any abide in His fear, and was forsaken? or whom did He ever despise, that called upon Him? For the Lord is full of compassion and mercy, longsuffering, and very pitiful, and forgiveth sins, and saveth in time of affliction. Woe be to fearful hearts, and faint hands, and the sinner that goeth two ways! Woe unto him that is fainthearted! for he believeth not; therefore shall he not be defended. Woe unto you that have lost patience! and what will ye do when the Lord shall visit you? They that fear the Lord will not disobey His word; and they that love Him will keep His ways. They that fear the Lord will seek that which is wellpleasing unto Him; and they that love Him shall be filled with the law. They that fear the Lord will prepare their hearts, and humble their souls in His sight, *saying*, We will fall into the hands of the Lord, and not into the hands of men: for as His majesty is, so is His mercy.

24. Evening, Ecclesiasticus III. Oct. 24.

AR me your father, O chil- en, and do thereafter, that be safe. For the Lord hath he father honour over the , and hath confirmed the ty of the mother over the Whoso honoureth his father an atonement for his sins: that honoureth his mother he that layeth up treasure. honoureth his father shall y of *his own* children; and when he maketh his prayer, he shall be heard. He that honoureth his father shall have a long life; and he that is obedient unto the Lord shall be a comfort to his mother. He that feareth the Lord will honour his father, and will do service unto his parents, as to his masters. Honour thy father and mother both in word and deed, that a blessing may come upon thee from them. For the blessing of the father establisheth

fall, have patience with him; and despise him not when thou art in thy full strength. For the relieving of thy father shall not be forgotten: and instead of sins it shall be added to build thee up. In the day of thine affliction it shall be remembered; thy sins also shall melt away, as the ice in the fair warm weather. He that forsaketh his father is as a blasphemer; and he that angereth his mother is cursed of God.

My son, go on with thy business in meekness; so shalt thou be beloved of him that is approved. The greater thou art, the more humble thyself, and thou shalt find favour before the Lord. Many are in high place, and of renown: but mysteries are revealed unto the meek. For the power of the Lord is great, and He is honoured of the lowly. Seek

their own vain
evil suspicion ha
judgment. Witl
want light: pr
ledge therefore
A stubborn hea
the last; and h
shall perish the
heart shall be l
and the wicked
upon sin. In th
proud there is
plant of wicked
in him. The h
will understand
attentive ear is
man. Water wi
fire; and alms
ment for sins. A
good turns is m
may come here
falleth, he shall

Oct. 25. **Morning**, Ecclesiasticus I

MY son, defraud not the poor of his living, and make not the needy eyes to wait long. Make not an hungry soul sorrowful; neither provoke a man in his distress. Add not more trouble to an heart that is vexed; and defer not to give to him that is in need. Reject not the

poor, and give
swer with mee
that suffereth w
of the oppresso
hearted when t
ment. Be as a
therless, and im
unto their moth

ly One: and them that love her
e Lord doth love. Whoso giveth
r unto her shall judge the na-
ns: and he that attendeth unto
r shall dwell securely.

If a man commit himself unto
r, he shall inherit her; and his
neration shall hold her in pos-
sion. For at the first she will
alk with him by crooked ways,
d bring fear and dread upon him,
d torment him with her disci-
ne, until she may trust his soul,
d try him by her laws. Then will
e return the straight way unto
n, and comfort him, and shew
n her secrets. But if he go wrong,
e will forsake him, and give him
r to his own ruin. Observe the
portunity, and beware of evil;
d be not ashamed when it con-
neth thy soul. For there is a
me that bringeth sin; and there
shame which is glory and grace.

Accept no person against thy soul, and let not the reverence of any man cause thee to fall. And refrain not to speak, when there is occasion to do good, and hide not thy wisdom in her beauty. For by speech wisdom shall be known: and learning by the word of the tongue. In no wise speak against the truth; but be abashed of the error of thine ignorance. Be not ashamed to confess thy sins; and force not the course of the river. Make not thyself an underling to a foolish man; neither accept the person of the mighty. Strive for the truth unto death, and the Lord shall fight for thee. Be not hasty in thy tongue, and in thy deeds slack and remiss. Be not as a lion in thy house, nor frantick among thy servants. Let not thine hand be stretched out to receive, and shut when thou shouldest repay.

T. 25. Evening, ECCLESIASTICUS V. OCT. 25.

ET not thy heart upon thy
goods; and say not, I have
ugh for my life. Follow not thine
mind and thy strength, to walk
he ways of thy heart: and say
Who shall controul me for my
s? for the Lord will surely re-
e thy pride. Say not, I have
ed, and what harm hath hap-
d unto me? for the Lord is
uffering. He will in no wise let
go. Concerning propitiation,
ot without fear to add sin unto
and say not, His mercy is great;
vill be pacified for the multitude
y sins: for mercy and wrath
from Him, and His indigna-
resteth upon sinners. Make no
ing to turn to the Lord, and
not off from day to day: for
enly shall the wrath of the Lord
forth, and in thy security thou

shalt be destroyed, and perish in the day of vengeance. Set not thine heart upon goods unjustly gotten; for they shall not profit thee in the day of calamity. Winnow not with every wind, and go not into every way: for so doth the sinner that hath a double tongue. Be stedfast in thy understanding; and let thy word be the same. Be swift to hear; and let thy life be sincere; and with patience give answer. If thou hast understanding, answer thy neighbour; if not, lay thy hand upon thy mouth. Honour and shame is in talk: and the tongue of man is his fall. Be not called a whisperer, and lie not in wait with thy tongue: for a foul shame is upon the thief, and an evil condemnation upon the double tongue. Be not ignorant of any thing in a great matter or a small.

. 26. Morning, ECCLESIASTICUS VI. OCT. 26.

STEAD of a friend become not
n enemy; for [thereby] thou
inherit an ill name, shame, and

reproach: even so shall a sinner that hath a double tongue. Extol not thyself in the counsel of thine own

less have but one counsellor of a thousand. If thou wouldest get a friend, prove him first, and be not hasty to credit him. For some man is a friend for his own occasion, and will not abide in the day of thy trouble. And there is a friend, who being turned to enmity and strife will discover thy reproach. Again, some friend is a companion at the table, and will not continue in the day of thy affliction. But in thy prosperity he will be as thyself, and will be bold over thy servants. If thou be brought low, he will be against thee, and will hide himself from thy face. Separate thyself from thine enemies, and take heed of thy friends. A faithful friend is a strong defence: and he that hath found such an one hath found a treasure. Nothing doth countervail a faithful friend, and his excellency is invaluable. A faithful friend is the medicine of life; and they that fear the Lord shall find him. Whoso feareth the Lord shall direct his friendship aright: for as he is, so shall his neighbour be also.

My son, gather instruction from thy youth up: so shalt thou find wisdom till thine old age. Come unto her as one that ploweth and

into her chai
shoulder, and
grieved with h
to her with th
keep her ways
Search, and se
made known u
thou hast got
not go. For a
find her rest,
turned to thy
fetters be a str
and her chains
there is a go
her, and her b
Thou shalt pu
of honour, and
thee as a crow
thou wilt, thou
if thou wilt a
shalt be prude
hear, thou shal
ing: and if tho
shalt be wise.
tude of the eld
him that is wis
every godly di
the parables of
thee. And if
understanding,
to him, and le
steps of his do
upon the ordi

ar. Justify not thyself
ord; and boast not of
before the king. Seek
dge, being not able to
iquity; lest at any time
person of the mighty,
stumblingblock in the
prightness. Offend not
multitude of a city, and
halt not cast thyself
the people. Bind not
n another; for in one
ot be unpunished. Say
I look upon the multi-
oblations, and when I
most high God, He will
not fainthearted when
thy prayer, and neglect
lms. Laugh no man to
bitterness of his soul:
One Which humbleth
. Devise not a lie a-
rother; neither do the
iend. Use not to make
of lie: for the custom
t good. Use not many
multitude of elders, and
ich babbling when thou
te not laborious work,
andry, which the Most
ordained. Number not
g the multitude of sin-
nember that wrath will
ng. Humble thy soul
the vengeance of the
e and worms.
t a friend for any good
; neither a faithful bro-
gold of Ophir. Forego
and good woman: for
above gold. Whereas
worketh truly, entreat
, nor the hireling that
imself wholly for thee.
Let thy soul love a good servant, and defraud him not of liberty. Hast thou cattle? have an eye to them: and if they be for thy profit, keep them with thee. Hast thou children? instruct them, and bow down their neck from their youth. Hast thou daughters? have a care of their body, and shew not thyself cheerful toward them. Marry thy daughter, and so shalt thou have performed a weighty matter: but give her to a man of understanding. Hast thou a wife after thy mind? forsake her not: but give not thyself over to a light woman. Honour thy father with thy whole heart, and forget not the sorrows of thy mother. Remember that thou wast begotten of them; and how canst thou recompense them the things that they have done for thee? Fear the Lord with all thy soul, and reverence His priests. Love Him that made thee with all thy strength, and forsake not His ministers. Fear the Lord, and honour the priest; and give him his portion, as it is commanded thee; the firstfruits, and the trespass offering, and the gift of the shoulders, and the sacrifice of sanctification, and the firstfruits of the holy things. And stretch thine hand unto the poor, that thy blessing may be perfected. A gift hath grace in the sight of every man living; and for the dead detain it not. Fail not to be with them that weep, and mourn with them that mourn. Be not slow to visit the sick: for that shall make thee to be beloved. Whatsoever thou takest in hand, remember the end, and thou shalt never do amiss.

Morning, Ecclesiasticus VIII. Oct. 27.

not with a mighty man,
fall into his hands. Be
nce with a rich man,
weigh thee: for gold
ed many, and pervert-
s of kings. Strive not
that is full of tongue,
t wood upon his fire.
Jest not with a rude man, lest thy ancestors be disgraced. Reproach not a man that turneth from sin, but remember that we are all worthy of punishment. Dishonour not a man in his old age: for even some of us wax old. Rejoice not over thy greatest enemy being dead, bu

fire. Rise not up [in anger] at the presence of an injurious person, lest he lie in wait to entrap thee in thy words. Lend not unto him that is mightier than thyself; for if thou lendest him, count it but lost. Be not surety above thy power: for if is no help, he Consult not wi not keep couns before a strang not what he w not thine heart requite thee w

Oct. 27. Evening, Ecclesiasticus I

BE not jealous over the wife of thy bosom, and teach her not an evil lesson against thyself. Give not thy soul unto a woman to set her foot upon thy substance. Meet not with an harlot, lest thou fall into her snares. Use not much the company of a woman that is a singer, lest thou be taken with her attempts. Gaze not on a maid, that thou fall not by those things that are precious in her. Give not thy soul unto harlots, that thou lose not thine inheritance. Look not round about thee in the streets of the city, neither wander thou in the solitary places thereof. Turn away thine eye from a beautiful woman, and look not upon another's beauty; for many have been deceived by the beauty of a woman; for herewith love is kindled as a fire. Sit not at all with a new friend i it is old, thou pleasure. Env sinner: for th shall be his en thing that the sure in; but not go unpuni Keep thee fa hath power t not doubt the if thou come fault, lest he t sently: remem the midst of walkest upon city. As near at thy neighb the wise. Let wise, and all the law of the just men eat

VISE judge will instruct his people; and the government of dent man is well ordered. As dge of the people is himself, his officers; and what man- man the ruler of the city is, re all they that dwell therein. wise king destroyeth his peo- out through the prudence of which are in authority the city be inhabited. The power of rth is in the hand of the Lord, due time He will set over it at is profitable. In the hand d is the prosperity of man: pon the person of the scribe He lay His honour. Bear not to thy neighbour for every ; and do nothing at all by us practices. Pride is hateful God and man: and by both ne commit iniquity. Because righteous dealings, injuries, ches got by deceit, the king- s translated from one people ther. Why is earth and ashes ? There is not a more wick- ng than a covetous man: for an one setteth his own soul e; because while he liveth he t away his bowels. The phy- cutteth off a long disease; and t is to day a king to morrow ie. For when a man is dead, he nherit creeping things, beasts, orms. The beginning of pride en one departeth from God, is heart is turned away from aker. For pride is the begin- f sin, and he that hath it shall ut abomination: and therefore rd brought upon them strange ities, and overthrew them ut- The Lord hath cast down the s of proud princes, and set meek in their stead. The hath plucked up the roots of oud nations, and planted the in their place. The Lord over- countries of the heathen, and destroyed them to the foundations of the earth. He took some of them away, and destroyed them, and hath made their memorial to cease from the earth.

Pride was not made for men, nor furious anger for them that are born of a woman. They that fear the Lord are a sure seed, and they that love Him an honourable plant: they that regard not the law are a dishonourable seed; they that transgress the commandments are a deceivable seed. Among brethren he that is chief is honourable; so are they that fear the Lord in His eyes. The fear of the Lord goeth before the obtaining of authority: but roughness and pride is the losing thereof. Whether he be rich, noble, or poor, their glory is the fear of the Lord. It is not meet to despise the poor man that hath understanding; neither is it convenient to magnify a sinful man. Great men, and judges, and potentates, shall be honoured; yet is there none of them greater than he that feareth the Lord. Unto the servant that is wise shall they that are free do service: and he that hath knowledge will not grudge when he is reformed. Be not overwise in doing thy business; and boast not thyself in the time of thy distress. Better is he that laboureth, and aboundeth in all things, than he that boasteth himself, and wanteth bread. My son, glorify thy soul in meekness, and give it honour according to the dignity thereof. Who will justify him that sinneth against his own soul? and who will honour him that dishonoureth his own life? The poor man is honoured for his skill, and the rich man is honoured for his riches. He that is honoured in poverty, how much more in riches? and he that is dishonourable in riches, how much more in poverty?

will send forth her light afar off. I will yet pour out doctrine as prophecy, and leave it to all ages for ever. Behold that I have boured for myself only, but them that seek wisdom.

Nov. 6. Evening, ECCLUS. XXV. to ver. 13. N

IN three things I was beautified, and stood up beautiful both before God and men: the unity of brethren, the love of neighbours, a man and a wife that agree together. Three sorts of men my soul hateth, and I am greatly offended at their life: a poor man that is proud, a rich man that is a liar, and an old adulterer that doateth. If thou hast gathered nothing in thy youth, how canst thou find any thing in thine age? O how comely a thing is judgment for gray hairs, and for ancient men to know counsel! O how comely is the wisdom of old men, and understanding and counsel to men of honour! Much experience is the crown of old men, and the fear of God is their glory. There be nine things which I have judged in mine heart to be happy, and the will utter with my tongue: that hath joy of his childre he that liveth to see the fal enemy: well is him that d with a wife of understandi that hath not slipped with his and that hath not served more unworthy than himsel is him that hath found pr and he that speaketh in the them that will hear: O ho is he that findeth wisdom! there none above him that the Lord. But the love of t passeth all things for illum he that holdeth it, whereto be likened? The fear of t is the beginning of His lo faith is the beginning of unto Him.

Nov. 7. Morning, ECCLESIASTICUS XXVII.

MANY have sinned for a small matter; and he that seeketh for abundance will turn his eyes away. As a nail sticketh fast between the joinings of the stones; so doth sin stick close between buying and selling. Unless a man hold himself diligently in the fear of the Lord, his house shall soon be overthrown. As when one sifteth with a sieve, the refuse remaineth; so the filth of man in his talk. The furnace proveth the potter's vessels; so the trial of man is in his reasoning. The fruit declareth if the tree have been dressed; so is the utterance of a conceit in the heart of man. Praise no man before thou hearest him speak; for this is the trial of men. If thou followest righteousness, thou shalt obtain her, and put her on, as a glorious long robe. The birds will resort unto their like; so will truth return unto them that practise in her. As the lion lieth in the prey; so sin for them t iniquity. The discourse of man is always with wisdo fool changeth as the moon. be among the indiscreet, ob time; but be continually am of understanding. The dis fools is irksome, and their the wantonness of sin. Th him that sweareth much ma hair stand upright; and the make one stop his ears. Th the proud is bloodshedding, revilings are grievous to the

Whoso discovereth secre his credit; and shall never fi to his mind. Love thy fri be faithful unto him: but if wrayest his secrets, follow after him. For as a man stroyed his enemy; so hast the love of thy neighbour. that letteth a bird go out of

thou let thy neighbour go,
t not get him again. Fol-
r him no more, for he is
off; he is as a roe escaped
he snare. As for a wound,
e bound up; and after re-
ere may be reconcilement:
that bewrayeth secrets is
hope. He that winketh with
worketh evil: and he that
him will depart from him.
ou art present, he will speak
and will admire thy words:
he last he will writhe his
and slander thy sayings. I
ed many things, but nothing
; for the Lord will hate
him. Whoso casteth a stone on high
casteth it on his own head; and a
deceitful stroke shall make wounds.
Whoso diggeth a pit shall fall there-
in: and he that setteth a trap shall
be taken therein. He that worketh
mischief, it shall fall upon him, and
he shall not know whence it cometh.
Mockery and reproach are from the
proud; but vengeance, as a lion,
shall lie in wait for them. They that
rejoice at the fall of the righteous
shall be taken in the snare; and
anguish shall consume them before
they die. Malice and wrath, even
these are abominations; and the sin-
ful man shall have them both.

Evening, ECCLESIASTICUS XXVIII. Nov. 7.

at revengeth shall find ven-
ance from the Lord, and He
ly keep his sins [in remem-
Forgive thy neighbour the
t he hath done unto thee,
thy sins also be forgiven
ou prayest. One man bear-
d against another, and doth
pardon from the Lord? He
no mercy to a man, which
mself: and doth he ask for-
of his own sins? If he that
sh nourish hatred, who will
or pardon of his sins? Re-
thy end, and let enmity
remember] corruption and
nd abide in the command-
Remember the command-
nd bear no malice to thy
r: [remember] the covenant
Highest, and wink at igno-
bstain from strife, and thou
inish thy sins: for a furious
kindle strife. A sinful man
th friends, and maketh de-
ng them that be at peace.
matter of the fire is, so it
and as a man's strength
is wrath; and according to
his anger riseth; and the
they are which contend, the
will be inflamed. An hasty
n kindleth a fire: and an
hting sheddeth blood. If
the spark, it shall burn: if
thou spit upon it, it shall be quench-
ed: and both these come out of thy
mouth.

Curse the whisperer and double-
tongued: for such have destroyed
many that were at peace. A back-
biting tongue hath disquieted many,
and driven them from nation to na-
tion: strong cities hath it pulled
down, and overthrown the houses
of great men. A backbiting tongue
hath cast out virtuous women, and
deprived them of their labours. Who-
so hearkeneth unto it shall never find
rest, and never dwell quietly. The
stroke of the whip maketh marks
in the flesh: but the stroke of the
tongue breaketh the bones. Many
have fallen by the edge of the sword:
but not so many as have fallen by
the tongue. Well is he that is de-
fended from it, and hath not passed
through the venom thereof; who hath
not drawn the yoke thereof, nor hath
been bound in her bands. For the
yoke thereof is a yoke of iron, and
the bands thereof are bands of brass.
The death thereof is an evil death,
the grave were better than it. It
shall not have rule over them that
fear God, neither shall they be burn-
ed with the flame thereof. Such as
forsake the Lord shall fall into it;
and it shall burn in them, and not
be quenched; it shall be sent upon

season. Keep thy word, and deal faithfully with him, and thou shalt always find the thing that is necessary for thee. Many, when a thing was lent them, reckoned it to be found, and put them to trouble that helped them. Till he hath received, he will kiss a man's hand; and for his neighbour's money he will speak submissly: but when he should repay, he will prolong the time, and return words of grief, and complain of the time. If he prevail, he shall hardly receive the half, and he will count as if he had found it: if not, he hath deprived him of his money, and he hath gotten him an enemy without cause: he payeth him with cursings and railings; and for honour he will pay him disgrace. Many therefore have refused to lend for other men's ill dealing, fearing to be defrauded. Yet have thou patience with a man in poor estate, and delay not to shew him mercy. Help the poor for the commandment's sake, and turn him not away because of his poverty. Lose thy money for thy brother and thy friend, and let it not rust under a stone to be lost. Lay up thy treasure according to the commandments of the

surety: and he t
ful mind will le
that delivered h
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mighty men h
their houses, so
among strange
man transgres
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power, and bew
fall not into t
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and clothing, a
shame. Better
man in a mean
fare in another
little or much,
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thy house. For
to go from hous
thou art a stra
open thy mou
tertain, and f
thanks: more
bitter words:
and furnish a t
that thou hast

Evening, Ecclus. XXX. to ver. 18. Nov. 8.

t loveth his son causeth
ft to feel the rod, that he
oy of him in the end. He
iseth his son shall have
, and shall rejoice of him
acquaintance. He that
is son grieveth the ene-
efore his friends he shall
him. Though his father
is as though he were not
he hath left one behind
s like himself. While he
aw and rejoiced in him:
he died, he was not sor-
e left behind him an a-
inst his enemies, and one
requite kindness to his
le that maketh too much
hall bind up his wounds;
wels will be troubled at
An horse not broken be-
ldstrong: and a child left
will be wilful. Cocker thy
ie shall make thee afraid:
play with him, and he will bring thee to heaviness. Laugh not with him, and lest thou have sorrow with him, and lest thou gnash thy teeth in the end. Give him no liberty in his youth, and wink not at his follies. Bow down his neck while he is young, and beat him on the sides while he is a child, lest he wax stubborn, and be disobedient unto thee, and so bring sorrow to thine heart. Chastise thy son, and hold him to labour, lest his lewd behaviour be an offence unto thee. Better is the poor, being sound and strong of constitution, than a rich man that is afflicted in his body. Health and good estate of body are above all gold, and a strong body above infinite wealth. There is no riches above a sound body, and no joy above the joy of the heart. Death is better than a bitter life or continual sickness.

Morning, Ecclesiasticus XXXI. Nov. 9.

CHING for riches con-
th the flesh, and the care
veth away sleep. Watch-
ill not let a man slumber,
sease breaketh sleep. The
reat labour in gathering
ther; and when he rest-
filled with his delicates.
laboureth in his poor es-
when he leaveth off, he
dy. He that loveth gold
justified, and he that fol-
ruption shall have enough
old hath been the ruin
nd their destruction was
is a stumblingblock unto
acrifice unto it, and every
e taken therewith. Bless-
ich that is found without
nd hath not gone after
o is he? and we will call
d: for wonderful things
ne among his people. Who
tried thereby, and found
ben let him glory. Who
d, and hath not offended?
or done evil, and hath not done it? His goods shall be established, and the congregation shall declare his alms. If thou sit at a bountiful table, be not greedy upon it, and say not, There is much meat on it. Remember that a wicked eye is an evil thing: and what is created more wicked than an eye? therefore it weepeth upon every occasion. Stretch not thine hand whithersoever it looketh, and thrust it not with him into the dish.

Judge of thy neighbour by thyself: and be discreet in every point. Eat, as it becometh a man, those things which are set before thee; and devour not, lest thou be hated. Leave off first for manners' sake; and be not unsatiable, lest thou offend. When thou sittest among many, reach not thine hand out first of all. A very little is sufficient for a man well nurtured, and he fetcheth not his wind short upon his bed. Sound sleep cometh of moderate eating: he

him; and the report of his good housekeeping will be believed. But against him that is a niggard of his meat the whole city shall murmur; and the testimonies of his niggardness shall not be doubted of. Shew not thy valiantness in wine; for wine hath destroyed many. The fur-

quarrelling. Drun
eth the rage of a
fend: it diminishe
maketh wounds.
neighbour at the
him not in his mi
despiteful words, a
him with urging hi

Nov. 9. Evening, Ecclesiasticus XXXI

IF thou be made the master [of a feast,] lift not thyself up, but be among them as one of the rest; take diligent care for them, and so sit down. And when thou hast done all thy office, take thy place, that thou mayest be merry with them, and receive a crown for thy well ordering of the feast. Speak, thou that art the elder, for it becometh thee, but with sound judgment; and hinder not musick. Pour not out words where there is a musician, and shew not forth wisdom out of time. A concert of musick in a banquet of wine is as a signet of carbuncle set in gold. As a signet of an emerald set in a work of gold, so is the melody of musick with pleasant wine. Speak, young man, if there be need of thee:

delay. There take
do what thou will
proud speech. An
bless Him That
hath replenished t
things. Whoso fea
receive His discipl
seek Him early sh
that seeketh the
therewith: but the
offended thereat.
Lord shall find ju
kindle justice as
man will not be r
eth an excuse acc
A man of counsel
ate; but a strang
is not daunted wit
of himself he h
counsel. Do nothi

10. Morning, Ecclesiasticus XXXIII. Nov. 10.

ERE shall no evil happen unto
im that feareth the Lord; but
nptation even again He will
him. A wise man hateth not
; but he that is an hypocrite
is as a ship in a storm. A
understanding trusteth in the
and the law is faithful unto
an oracle. Prepare what to
d so thou shalt be heard: and
p instruction, and then make
. The heart of the foolish is
cartwheel; and his thoughts
e a rolling axletree. A stal-
rse is as a mocking friend, he
th under every one that sitteth
im. Why doth one day excel
r, when as all the light of
day in the year is of the sun?
e knowledge of the Lord they
listinguished: and He altered
s and feasts. Some of them
He made high days, and hal-
them, and some of them hath
ade ordinary days. And all
re from the ground, and Adam
reated of earth. In much know-
the Lord hath divided them,
ade their ways diverse. Some
m hath He blessed and exalt-
d some of them hath He sanc-
and set near Himself: but
of them hath He cursed and
ht low, and turned out of their
As the clay is in the potter's
to fashion it at his pleasure:
n is in the hand of Him That
him, to render to them as
Him best. Good is set against
nd life against death: so is
dly against the sinner, and the
against the godly. So look
ll the works of the Most High;
here are two and two, one
t another.
aked up last of all, as one that
gathereth after the grapegatherers: by the blessing of the Lord I profited, and filled my winepress like a gatherer of grapes. Consider that I laboured not for myself only, but for all them that seek learning. Hear me, O ye great men of the people, and hearken with your ears, ye rulers of the congregation. Give not thy son and wife, thy brother and friend, power over thee while thou livest, and give not thy goods to another: lest it repent thee, and thou entreat for the same again. As long as thou livest and hast breath in thee, give not thyself over to any. For better it is that thy children should seek to thee, than that thou shouldest stand to their courtesy. In all thy works keep to thyself the pre-eminence; leave not a stain in thine honour. At the time when thou shalt end thy days, and finish thy life, distribute thine inheritance. Fodder, a wand, and burdens, *are* for the ass; and bread, correction, and work, for a servant. If thou set thy servant to labour, thou shalt find rest: but if thou let him go idle, he shall seek liberty. A yoke and a collar do bow the neck: so are tortures and torments for an evil servant. Send him to labour, that he be not idle; for idleness teacheth much evil. Set him to work, as is fit for him: if he be not obedient, put on more heavy fetters. But be not excessive toward any; and without discretion do nothing. If thou have a servant, let him be unto thee as thyself, because thou hast bought him with a price. If thou have a servant, entreat him as a brother: for thou hast need of him, as of thine own soul: if thou entreat him evil, and he run from thee, which way wilt thou go to seek him?

10. Evening, Ecclesiasticus XXXIV. Nov. 10.

E hopes of a man void of un-
erstanding are vain and false:
dreams lift up fools. Whoso
regardeth dreams is like him that catcheth at a shadow, and followeth after the wind. The vision of dreams

perfect without lies: and wisdom is perfection to a faithful mouth. A man that hath travelled knoweth many things; and he that hath much experience will declare wisdom. He that hath no experience knoweth little: but he that hath travelled is full of prudence. When I travelled, I saw many things; and I understand more than I can express. I was ofttimes in danger of death: yet I was delivered because of these things. The spirit of those that fear the Lord shall live; for their hope is in Him That saveth them.

Whoso feareth the Lord shall not fear nor be afraid; for He is his hope. Blessed is the soul of him that fareth the Lord: to Whom doth he look? and Who is his strength? For the eyes of the Lord are upon them that

eth an offering o
poor doeth as on
son before his f
bread of the need
that defraudeth h
of blood. He tha
neighbour's living
he that defraude
his hire is a blood
buildeth, and ano
what profit have
bour? When one
other curseth, wh
Lord hear? He th
after the touching
he touch it again
washing? So is i
fasteth for his sin
and doeth the sa
his prayer? or w
bling profit him?

Nov. 11. Morning, Ecclesiasticus XXX

He that keepeth the law bringeth offerings enough: he that taketh heed to the commandment offereth a peace offering. He that requiteth a good turn offereth fine flour; and he that giveth alms sacrificeth praise. To depart from wickedness is a thing pleasing to the

and the memorial
be forgotten. Giv
nour with a good
not the firstfruit
In all thy gifts
countenance, and
with gladness. G
High according a

a poor man, but will hear
er of the oppressed. He will
ise the supplication of the
s; nor the widow, when she
out her complaint. Do not
s run down the widow's
and is not her cry against
t causeth them to fall? He
veth the Lord shall be ac-
with favour, and his prayer
ach unto the clouds. The
f the humble pierceth the
and till it come nigh, he will
omforted; and will not de-
the Most High shall behold
righteously, and execute
judgment. For the Lord will not be slack, neither will the Mighty be patient toward them, till He have smitten in sunder the loins of the unmerciful, and repayed vengeance to the heathen; till He have taken away the multitude of the proud, and broken the sceptre of the unrighteous; till He have rendered to every man according to his deeds, and to the works of men according to their devices; till He have judged the cause of His people, and made them to rejoice in His mercy. Mercy is seasonable in the time of affliction, as clouds of rain in the time of drought.

1. Evening, ECCLESIASTICUS XXXVI. Nov. 11.

E mercy upon us, O Lord
l of all, and behold us: and
y fear upon all the nations
k not after Thee. Lift up
d against the strange na-
d let them see Thy power.
wast sanctified in us before
be Thou magnified among
ore us. And let them know
we have known Thee, that
no God but only Thou, O
ew new signs, and make
ange wonders: glorify Thy
l Thy right arm, that they
forth Thy wondrous works.
indignation, and pour out
ke away the adversary, and
he enemy. Make the time
emember the covenant, and let
lare Thy wonderful works.
that escapeth be consumed
ge of the fire; and let them
t oppress the people. Smite
the heads of the rulers of
en, that say, There is none
we. Gather all the tribes
together, and inherit Thou
rom the beginning. O Lord,
cy upon the people that is
Thy name, and upon Israel,
ou hast named Thy first-
e merciful unto Jerusalem,
city, the place of Thy rest.
with Thine unspeakable
nd Thy people with Thy
ive testimony unto those
that Thou hast possessed from the beginning, and raise up prophets that have been in Thy name. Reward them that wait for Thee, and let Thy prophets be found faithful. O Lord, hear the prayer of Thy servants, according to the blessing of Aaron over Thy people, that all they which dwell upon the earth may know that Thou art the Lord, the eternal God. The belly devoureth all meats, yet is one meat better than another. As the palate tasteth divers kinds of venison: so doth an heart of understanding false speeches. A froward heart causeth heaviness: but a man of experience will recompense him. A woman will receive every man, yet is one daughter better than another. The beauty of a woman cheereth the countenance, and a man loveth nothing better. If there be kindness, meekness, and comfort, in her tongue, then is not her husband like other men. He that getteth a wife beginneth a possession, a help like unto himself, and a pillar of rest. Where no hedge is, there the possession is spoiled: and he that hath no wife will wander up and down mourning. Who will trust a thief well appointed, that skippeth from city to city? so [who will believe] a man that hath no house, and lodgeth wheresoever the night taketh him?

is a companion, which helpeth his friend for the belly, and taketh up the buckler against the enemy. Forget not thy friend in thy mind, and be not unmindful of him in thy riches. Every counsellor extolleth counsel; but there is some that counselleth for himself. Beware of a counsellor, and know before what need he hath; for he will counsel for himself; lest he cast the lot upon thee, and say unto thee, Thy way is good: and afterward he stand on the other side, to see what shall befall thee. Consult not with one that suspecteth thee: and hide thy counsel from such as envy thee. Neither consult with a woman touching her of whom she is jealous; neither with a coward in matters of war; nor with a merchant concerning exchange; nor with a buyer of selling; nor with an envious man of thankfulness; nor with an unmerciful man touching kindness; nor with the slothful for any work; nor with an hireling for a year of finishing work; nor with an idle servant of much business: hearken not unto these in any matter of counsel.

But be continually with a godly man, whom thou knowest to keep the commandments of the Lord, whose

hance is a sigh
heart. Four ma
pear: good and
but the tongue ru
tinually. There
and teacheth ma
profitable to him
that sheweth wi
is hated: he sha
food. For grac
from the Lord;
prived of all w
wise to himself
understanding a
his mouth. A wi
his people; and
understanding fa
shall be filled wi
they that see hi
happy. The day
may be numbere
Israel are innum
shall inherit glor
and his name sha
son, prove thy s
see what is evil
that unto it. Fo
profitable for all
every soul pleasu
not unsatiable i
nor too greedy u
cess of meats bri
surfeiting will t

shall be in admiration. The
ath created medicines out of
th; and he that is wise will
ior them. Was not the water
weet with wood, that the vir-
reof might be known? And
h given men skill, that He
be honoured in His marvel-
rks. With such doth He heal
and taketh away their pains.
doth the apothecary make
ction; and of His works there
nd; and from Him is peace
the earth. My son, in thy
be not negligent: but pray
e Lord, and He will make
hole. Leave off from sin, and
line hands aright, and cleanse
rt from all wickedness. Give
savour, and a memorial of
ir; and make a fat offering,
eing. Then give place to the
n, for the Lord hath created
t him not go from thee, for
st need of him. There is a
hen in their hands there is
ccess. For they shall also
to the Lord, that He would
that, which they give for
remedy to prolong life. He
meth before his Maker, let
into the hand of the phy-

on, let tears fall down over
d, and begin to lament, as if
dst suffered great harm thy-
nd then cover his body ac-
to the custom, and neglect
burial. Weep bitterly, and
eat moan, and use lamenta-
he is worthy, and that a day
lest thou be evil spoken of:
n comfort thyself for thy
w. For of heaviness cometh
nd the heaviness of the heart
h strength. In affliction also
emaineth: and the life of the
he curse of the heart. Take
ness to heart: drive it away,
ember the last end. Forget
r there is no turning again:
lt not do him good, but hurt
Remember my judgment: for
o shall be so; yesterday for
me, and to day for thee. When the dead is at rest, let his remembrance rest; and be comforted for him, when his spirit is departed from him. The wisdom of a learned man cometh by opportunity of leisure: and he that hath little business shall become wise. How can he get wisdom that holdeth the plough, and that glorieth in the goad, that driveth oxen, and is occupied in their labours, and whose talk is of bullocks? He giveth his mind to make furrows; and is diligent to give the kine fodder. So every carpenter and workmaster, that laboureth night and day; and they that cut and grave seals, and are diligent to make great variety, and give themselves to counterfeit imagery, and watch to finish a work: the smith also sitting by the anvil, and considering the iron work, the vapour of the fire wasteth his flesh, and he fighteth with the heat of the furnace: the noise of the hammer and the anvil is ever in his ears, and his eyes look still upon the pattern of the thing that he maketh; he setteth his mind to finish his work, and watcheth to polish it perfectly: so doth the potter sitting at his work, and turning the wheel about with his feet, who is alway carefully set at his work, and maketh all his work by number; he fashioneth the clay with his arm, and boweth down his strength before his feet; he applieth himself to lead it over; and he is diligent to make clean the furnace: all these trust to their hands: and every one is wise in his work. Without these cannot a city be inhabited: and they shall not dwell where they will, nor go up and down: they shall not be sought for in publick counsel, nor sit high in the congregation: they shall not sit on the judges' seat, nor understand the sentence of judgment: they cannot declare justice and judgment; and they shall not be found where parables are spoken. But they will maintain the state of the world, and [all] their desire is in the work of their craft.

men, and appear before princes: he will travel through strange countries; for he hath tried the good and the evil among men. He will give his heart to resort early to the Lord That made him, and will pray before the Most High, and will open his mouth in prayer, and make supplication for his sins. When the great Lord will, he shall be filled with the spirit of understanding: he shall pour out wise sentences, and give thanks unto the Lord in his prayer. He shall direct his counsel and knowledge, and in His secrets shall he meditate. He shall shew forth that which he hath learned, and shall glory in the law of the covenant of the Lord. Many shall commend his understanding; and so long as the world endureth, it shall not be blotted out; his memorial shall not depart away, and his name shall live from generation to generation. Nations shall shew forth his wisdom, and the congregation shall declare his praise. If he die, he shall leave a greater name than a thousand: and if he live, he shall increase it. Yet have I more to say, which I have thought upon; for I am filled as the moon at the full. Hearken unto me,

tacles of waters.
ment is done wl
Him; and none
He will save. Th
are before Him, a
hid from His eye
everlasting to eve
is nothing wonder
man need not to
wherefore is that
all things for the
ing covered the d
and watered it
hath turned the
ness: so shall t
His wrath. As I
unto the holy; so
blocks unto the wi
are good things c
ginning: so evil
The principal thi
use of man's life
and salt, flour of
and the blood of
and clothing. A
for good to the g
ners they are turn
be spirits that a
geance, which in
sore strokes; in t
tion they pour o
appease the wrath

His word. Therefore from the ing I was resolved, and thought hese things, and have left them ing. All the works of the Lord od: and He will give every l thing in due season. So that a man cannot say, This is worse than that: for in time they shall all be well approved. And therefore praise ye the Lord with the whole heart and mouth, and bless the name of the Lord.

13. Evening, ECCLESIASTICUS XL. Nov. 13.

EAT travail is created for very man, and an heavy yoke the sons of Adam, from the it they go out of their mother's till the day that they return mother of all things. Their ation of things to come, and y of death, [trouble] their ts, and [cause] fear of heart; im that sitteth on a throne of unto him that is humbled in nd ashes; from him that wear- rple and a crown, unto *him clothed with a linen* frock. , and envy, trouble, and un- ss, fear of death, and anger, ife, and in the time of rest up- ed his night sleep, do change wledge. A little or nothing is , and afterward he is in his s in a day of keeping watch, d in the vision of his heart, were escaped out of a battle. all is safe, he awaketh, and eth that the fear was nothing. hings happen] unto all flesh, an and beast, and that is d more upon sinners. Death, odshed, strife, and sword, ca- , famine, tribulation, and the : these things are created for ked, and for their sakes came d. All things that are of the all turn to the earth again: t which is of the waters doth nto the sea. All bribery and shall be blotted out: but ling shall endure for ever. ds of the unjust shall be dried river, and shall vanish with ke a great thunder in rain. e openeth his hand he shall so shall transgressors come it.

The children of the ungodly shall not bring forth many branches: but are as unclean roots upon a hard rock. The weed growing upon every water and bank of a river shall be pulled up before all grass. Bountifulness is as a most fruitful garden, and mercifulness endureth for ever. To labour, and to be content with that a man hath, is a sweet life: but he that findeth a treasure is above them both. Children and the building of a city continue a man's name: but a blameless wife is counted above them both. Wine and musick rejoice the heart: but the love of wisdom is above them both. The pipe and the psaltery make sweet melody: but a pleasant tongue is above them both. Thine eye desireth favour and beauty: but more than both corn while it is green. A friend and companion never meet amiss: but above both is a wife with her husband. Brethren and help are against time of trouble: but alms shall deliver more than them both. Gold and silver make the foot stand sure: but counsel is esteemed above them both. Riches and strength lift up the heart: but the fear of the Lord is above them both: there is no want in the fear of the Lord, and it needeth not to seek help. The fear of the Lord is a fruitful garden, and covereth him above all glory. My son, lead not a beggar's life; for better it is to die than to beg. The life of him that dependeth on another man's table is not to be counted for a life; for he polluteth himself with other men's meat: but a wise man well nurtured will beware thereof. Begging is sweet in the mouth of the shameless: but in his belly there shall burn a fire.

faileth, that is now in the last age, and is vexed with all things, and to him that despaireth, and hath lost patience! Fear not the sentence of death, remember them that have been before thee, and that come after; for this is the sentence of the Lord over all flesh. And why art thou against the pleasure of the Most High? there is no inquisition in the grave, whether thou have lived ten, or an hundred, or a thousand years. The children of sinners are abominable children, and they that are conversant in the dwelling of the ungodly. The inheritance of sinners' children shall perish, and their posterity shall have a perpetual reproach. The children will complain of an ungodly father, because they shall be reproached for his sake. Woe be unto you, ungodly men, which have forsaken the law of the most high God! for if ye increase, it shall be to your destruction: and if ye be born, ye shall be born to a curse: and if ye die, a curse shall be your portion. All that are of the earth shall turn to earth again: so the ungodly shall go from a curse to destruction. The mourning of men is about their bodies: but an ill name of sinners shall be blotted out. Have regard to thy name;

a man that indeth he
fore be shamefaced
word: for it is not
all shamefacedness
altogether approved
Be ashamed of w
father and mother
before a prince and
of an offence befo
ruler; of iniquity
gation and people;
ing before thy part
and of theft in reg
where thou sojourn
gard of the truth
covenant; and to
elbow upon the me
ing to give and tak
before them that sa
look upon an harl
away thy face fro
or to take away a
or to gaze upon and
or to be overbusy
and come not nea
upbraiding speeche
and after thou has
not; or of iterati
again that which
and of revealing of
thou be truly sham
favour before all m

hat are young: thus shalt thou
y learned, and approved of all
ving. The father waketh for
ughter, when no man know-
and the care for her taketh
sleep: when she is young, lest
ss away the flower of her age;
eing married, lest she should
ted: in her virginity, lest she
l be defiled and gotten with
in her father's house; and
an husband, lest she should
have herself; and when she is
d, lest she should be barren.
a sure watch over a shame-
ughter, lest she make thee a
ugstock to thine enemies, and
ord in the city, and a re-
among the people, and make
shamed before the multitude.
not every body's beauty,
t not in the midst of women.
m garments cometh a moth,
m women wickedness. Bet-
the churlishness of a man
courteous woman, a woman,
which bringeth shame and
h.
ll now remember the works
Lord, and declare the things
have seen: In the words of
rd are His works. The sun
that giveth light looketh upon all things, and the work thereof *is* full of the glory of the Lord. The Lord hath not given power to the saints to declare all His marvellous works, which the Almighty Lord firmly settled, that whatsoever is might be established for His glory. He seeketh out the deep, and the heart, and considereth their crafty devices: for the Lord knoweth all that may be known, and He beholdeth the signs of the world. He declareth the things that are past, and for to come, and revealeth the steps of hidden things. No thought escapeth Him, neither any word is hidden from Him. He hath garnished the excellent works of His wisdom, and He is from everlasting to everlasting: unto Him may nothing be added, neither can He be diminished, and He hath no need of any counsellor. Oh how desirable are all His works! and that a man may see even to a spark. All these things live and remain for ever for all uses, and they are all obedient. All things are double one against another: and He hath made nothing imperfect. One thing establisheth the good of another: and who shall be filled with beholding His glory?

15. **Morning,** ECCLESIASTICUS XLIII. Nov. 15.

pride of the height, the clear
nament, the beauty of heaven,
glorious shew; the sun when
areth, declaring at his rising
ellous instrument, the work
Most High: at noon it parch-
country, and who can abide
ning heat thereof? A man
a furnace is in works of
t the sun burneth the moun-
ree times more; breathing
vapours, and sending forth
eams, it dimmeth the eyes.
s the Lord That made it;
His commandment it runneth
He made the moon also to
her season for a declaration
, and a sign of the world.
e moon is the sign of feasts,
that decreaseth in her perfection. The month is called after her name, increasing wonderfully in her changing, being an instrument of the armies above, shining in the firmament of heaven; the beauty of heaven, the glory of the stars, an ornament giving light in the highest places of the Lord. At the commandment of the Holy One they will stand in their order, and never faint in their watches. Look upon the rainbow, and praise Him That made it; very beautiful it is in the brightness thereof. It compasseth the heaven about with a glorious circle, and the hands of the Most High have bended it. By His commandment He maketh the snow to fall apace, and sendeth swiftly the lightnings of His judgment. Through this the treasures are

opened: and clouds fly forth as fowls. By His great power He maketh the clouds firm, and the hailstones are broken small. At His sight the mountains are shaken, and at His will the south wind bloweth.

The noise of the thunder maketh the earth to tremble: so doth the northern storm and the whirlwind: as birds flying he scattereth the snow, and the falling down thereof is as the lighting of grasshoppers: the eye marvelleth at the beauty of the whiteness thereof, and the heart is astonished at the raining of it. The hoarfrost also as salt he poureth on the earth, and being congealed, it lieth on the top of sharp stakes. When the cold north wind bloweth, and the water is congealed into ice, it abideth upon every gathering together of water, and clotheth the water as with a breastplate. It devoureth the mountains, and burneth the wilderness, and consumeth the grass as fire. A present remedy of all is a mist *coming speedily:* a dew coming after heat refresheth. By His counsel He appeaseth the deep, and islands therein. They th the sea tell of the dange and when we hear it with we marvel thereat. For the strange and wondrous work of all kinds of beasts and whale ated. By Him the end of them prosperous success, and by His all things consist. We may s much, and yet come short: wh fore in sum, He is all. How shal be able to magnify Him? for H great above all His works. The L is terrible and very great, and vellous is His power. When ye rify the Lord, exalt Him as mu ye can; for even yet will He fa ceed: and when ye exalt Him forth all your strength, and b weary; for ye can never g enough. Who hath seen Him, he might tell us? and who can nify Him as He is? There are y greater things than these be, have seen but a few of His work the Lord hath made all things to the godly hath He given wis

Nov. 15. Evening, ECCLESIASTICUS XLIV. Nov

LET us now praise famous men, and our fathers that begat us. The Lord hath wrought great glory by them through His great power from the beginning. Such as did bear rule in their kingdoms, men renowned for their power, giving counsel by their understanding, and declaring prophecies: leaders of the people by their counsels, and by their knowledge of learning meet for the people, wise and eloquent in their instructions: such as found out musical tunes, and recited verses in writing: rich men furnished with ability, living peaceably in their habitations: all these were honoured in their generations, and were the glory of their times. There be of them, that have left a name behind them, that their praises might be reported. And some there be, which have no memorial; who are perish*ed, as though* they had never been; and are become as though the never been born; and their ch after them. But these were m men, whose righteousness ha been forgotten. With their see continually remain a good i ance, and their children are the covenant. Their seed st fast, and their children for sakes. Their seed shall rem ever, and their glory shall blotted out. Their bodies are in peace; but their name liv evermore. The people will their wisdom, and the congr will shew forth their praise. pleased the Lord, and was lated, being an example of ance to all generations. No found perfect and righteous; time of wrath he was taken change [for the world;] th was he left as a remnant u earth, when the flood cam

ng covenant was made with
t all flesh should perish no
r the flood. Abraham was
father of many people: in
as there none like unto him;
t the law of the Most High,
s in covenant with Him:
blished the covenant in his
and when he was proved,
found faithful. Therefore
ared him by an oath, that He
bless the nations in his seed,
t He would multiply him as
the dust of the earth, and exalt his
seed as the stars, and cause them to
inherit from sea to sea, and from the
river unto the utmost part of the
land. With Isaac did He establish
likewise [for Abraham his father's
sake] the blessing of all men, and
the covenant, and made it rest up-
on the head of Jacob. He acknow-
ledged him in his blessing, and gave
him an heritage, and divided his
portions; among the twelve tribes
did He part them.

16. **Morning**, ECCLESIASTICUS XLV. Nov. 16.

) He brought out of him a
erciful man, which found fa-
the sight of all flesh, even
beloved of God and men,
memorial is blessed. He made
e to the glorious saints, and
ed him, so that his enemies
fear of him. By his words
ed the wonders to cease, and
le him glorious in the sight
, and gave him a command-
r His people, and shewed
of His glory. He sanctified
his faithfulness and meek-
d chose him out of all men.
him to hear His voice, and
him into the dark cloud, and
commandments before His
n the law of life and know-
at he might teach Jacob His
s, and Israel His judgments.
ed Aaron, an holy man like
, even his brother, of the
Levi. An everlasting cove-
made with him, and gave
priesthood among the peo-
beautified him with comely
s, and clothed him with a
lory. He put upon him per-
y; and strengthened him
garments, with breeches,
ong robe, and the ephod.
compassed him with pome-
and with many golden bells
out, that as he went there
a sound, and a noise made
t be heard in the temple,
morial to the children of
e; with an holy garment,
with gold, and blue silk, and purple,
the work of the embroiderer, with a
breastplate of judgment, and with
Urim and Thummim; with twisted
scarlet, the work of the cunning
workman, with precious stones gra-
ven like seals, and set in gold, the
work of the jeweller, with a writing
engraved for a memorial, after the
number of the tribes of Israel. He
set a crown of gold upon the mitre,
wherein was engraved Holiness, an
ornament of honour, a costly work,
the desires of the eyes, goodly and
beautiful. Before him there were none
such, neither did ever any stranger
put them on, but only his children and
his children's children perpetually.
Their sacrifices shall be wholly con-
sumed every day twice continually.

Moses consecrated him, and an-
ointed him with holy oil: this was
appointed unto him by an everlast-
ing covenant, and to his seed, so long
as the heavens should remain, that
they should minister unto Him, and
execute the office of the priesthood,
and bless the people in His name.
He chose him out of all men living to
offer sacrifices to the Lord, incense,
and a sweet savour, for a memorial,
to make reconciliation for His people.
He gave unto him His command-
ments, and authority in the statutes
of judgments, that he should teach
Jacob the testimonies, and inform
Israel in His laws. Strangers con-
spired together against him, and ma-
ligned him in the wilderness, even

He prepared bread in abundance: for they eat of the sacrifices of the Lord, which He gave unto him and his seed. Howbeit in the land of the people he had no inheritance, neither had he any portion among the people: for the Lord Himself is his portion and inheritance. The third in glory is Phinees the son of Eleazar, because

David son of Je
Juda, that the inh
should be to his
the inheritance o
be unto his seed.
dom in your hea
ple in righteousn
things be not a
their glory may

Nov. 16. Evening, Ecclus. XLVI. to ver.

JESUS the son of Nave was valiant in the wars, and was the successor of Moses in prophecies, who according to his name was made great for the saving of the elect of God, and taking vengeance of the enemies that rose up against them, that he might set Israel in their inheritance. How great glory gat he, when he did lift up his hands, and stretched out his sword against the cities! Who before him so stood to it? for the Lord Himself brought his enemies unto him. Did not the sun go back by his means? and was not one day as long as two? He called upon the most high Lord, when the enemies pressed upon him on every side; and the great Lord heard him. And with hailstones of mighty power He made the battle to fall violently upon the

muring. And of
sand people on
preserved to bri
ritage, even unto
eth with milk an
gave strength al
remained with h
so that he ente
places of the lan
tained it for an
the children of I
it is good to fol
concerning the j
name, whose hea
ing, nor departe
their memory be
bones flourish ou
let the name of
noured be contin
dren. Samuel,
Lord, beloved of

om heaven, and with a great
ade His voice to be heard.
destroyed the rulers of the
, and all the princes of the
nes. And before his long
sleep he made protestations in the
sight of the Lord and His anointed,
I have not taken any man's goods,
so much as a shoe: and no man did
accuse him.

17. Morning, ECCLESIASTICUS XLVII. Nov. 17.

D after him rose up Nathan
prophesy in the time of Da-
s is the fat taken away from
ace offering, so was David
out of the children of Israel.
yed with lions as with kids,
ith bears as with lambs. Slew
a giant, when he was yet but
? and did he not take away
ch from the people, when he
up his hand with the stone in
ng, and beat down the boast-
Goliath? For he called upon
st high Lord; and He gave
rength in his right hand to
at mighty warrior, and set
horn of His people. So the
honoured him with ten thou-
and praised him in the bless-
the Lord, in that He gave
crown of glory. For he de-
the enemies on every side,
ought to nought the Philis-
s adversaries, and brake their
sunder unto this day. In all
ks he praised the Holy One
gh with words of glory; with
le heart he sung songs, and
him That made him. He set
also before the altar, that by
ices they might make sweet
, and daily sing praises in
ongs. He beautified their
and set in order the solemn
ntil the end, that they might
His holy name, and that the
might sound from morning.
rd took away his sins, and
his horn for ever: He gave
venant of kings, and a throne
in Israel. After him rose up
on, and for his sake he dwelt
Solomon reigned in a peace-
e, and was honoured; for
le all quiet round about him,
that he might build an house in His
name, and prepare His sanctuary for
ever. How wise wast thou in thy
youth, and, as a flood, filled with
understanding! Thy soul covered
the whole earth, and thou filledst it
with dark parables. Thy name went
far unto the islands; and for thy
peace thou wast beloved. The coun-
tries marvelled at thee for thy songs,
and proverbs, and parables, and in-
terpretations. By the name of the
Lord God, Which is called the Lord
God of Israel, thou didst gather gold
as tin, and didst multiply silver as
lead. Thou didst bow thy loins unto
women, and by thy body thou wast
brought into subjection. Thou didst
stain thy honour, and pollute thy
seed: so that thou broughtest wrath
upon thy children, and wast grieved
for thy folly. So the kingdom was
divided, and out of Ephraim ruled
a rebellious kingdom. But the Lord
will never leave off His mercy, nei-
ther shall any of His works perish,
neither will He abolish the posterity
of His elect, and the seed of him
that loveth Him He will not take
away: wherefore He gave a remnant
unto Jacob, and out of him a root
unto David. Thus rested Solomon
with his fathers, and of his seed he
left behind him Roboam, even the
foolishness of the people, and one that
had no understanding, who turned
away the people through his counsel.
There was also Jeroboam the son of
Nebat, who caused Israel to sin, and
shewed Ephraim the way of sin:
and their sins were multiplied ex-
ceedingly, that they were driven out
of the land. For they sought out all
wickedness, till the vengeance came
upon them.

and who may glory like unto thee? who didst raise up a dead man from death, and his soul from the place of the dead, by the word of the Most High: who broughtest kings to destruction, and honourable men from their bed: who heardest the rebuke of the Lord in Sinai, and in Horeb the judgment of vengeance: who anointedst kings to take revenge, and prophets to succeed after him: who wast taken up in a whirlwind of fire, and in a chariot of fiery horses: who wast ordained for reproofs in their times, to pacify the wrath of the Lord's judgment, before it brake forth into fury, and to turn the heart of the father unto the son, and to restore the tribes of Jacob. Blessed are they that saw thee, and slept in love; for we shall surely live. Elias it was, who was covered with a whirlwind: and Eliseus was filled with his spirit: whilst he lived, he was not moved *with the presence* of any prince, neither could any bring him into subjection. No word could overcome him; and after his death his body prophesied. He did wonders in his life, and at his death were his works marvellous.

pied sins. Ezekia
and brought in wat
thereof: he digge
with iron, and ma
ters. In his time S
up, and sent Rabsa
his hand against S
proudly. Then tren
and hands, and th
as women in travai
ed upon the Lord
ful, and stretched
toward Him: and
Holy One heard th
and delivered then
of Esay. He smo
Assyrians, and Hi
them. For Ezeki
thing that pleased
strong in the way
ther, as Esay the
great and faithful
commanded him.
sun went backwa
ened the king's li
excellent spirit w
to pass at the last
ed them that mou
shewed what sho
for ever, and see
they came.

cy of Jeremias. For him evil, who never-prophet, sanctified in vomb, that he might afflict, and destroy; night build up also, It was Ezekiel who us vision, which was on the chariot of the r he made mention of nder *the figure of* the cted them that went the twelve prophets al be blessed, and let irish again out of their ey comforted Jacob, them by assured hope. magnify Zorobabel? a signet on the right hand: so was Jesus the son of Josedec: who in their time builded the house, and set up an holy temple to the Lord, which was prepared for everlasting glory. And among the elect was Neemias, whose renown is great, who raised up for us the walls that were fallen, and set up the gates and the bars, and raised up our ruins again. But upon the earth was no man created like Enoch; for he was taken from the earth. Neither was there a man born like unto Joseph, a governor of his brethren, a stay of the people, whose bones were regarded of the Lord. Sem and Seth were in great honour among men, and so was Adam above every living thing in the creation.

Evening, ECCLESIASTICUS L. Nov. 18.

high priest, the son who in his life repair-gain, and in his days temple: and by him n the foundation the the high fortress of t the temple: in his rn to receive water, pass as the sea, was plates of brass: he e temple that it should rtified the city against was he honoured in e people in his coming actuary! He was as tar in the midst of a the moon at the full: ning upon the temple igh, and as the rain-it in the bright clouds: ower of roses in the year, as lilies by the s, and as the branches ense tree in the time s fire and incense in d as a vessel of beaten all manner of precious a fair olive tree bud-it, and as a cypress weth up to the clouds. n the robe of honour, d with the perfection he went up to the holy altar, he made the garment of holiness honourable. When he took the portions out of the priests' hands, he himself stood by the hearth of the altar, compassed with his brethren round about, as a young cedar in Libanus; and as palm trees compassed they him round about. So were all the sons of Aaron in their glory, and the oblations of the Lord in their hands, before all the congregation of Israel. And finishing the service at the altar, that he might adorn the offering of the most high Almighty, he stretched out his hand to the cup, and poured of the blood of the grape, he poured out at the foot of the altar a sweetsmelling savour unto the most high King of all.

Then shouted the sons of Aaron, and sounded the silver trumpets, and made a great noise to be heard, for a remembrance before the Most High. Then all the people together hasted, and fell down to the earth upon their faces to worship their Lord God Almighty, the Most High. The singers also sang praises with their voices, with great variety of sounds was there made sweet melody. And the people besought the Lord, the Most High, by prayer

wondrous things every where, Which exalteth our days from the womb, and dealeth with us according to His mercy. He grant us joyfulness of heart, and that peace may be in our days in Israel for ever: that He would confirm His mercy with us,

things; and he that in his heart shall be if he do them, he sh all things: for the l leadeth him, Who g the godly. Blessed ever. Amen, Amen

Nov. 19. Morning, Ecclesiasticus LI.

I WILL thank Thee, O Lord and King, and praise Thee, O God my Saviour: I do give praise unto Thy name: for Thou art my defender and helper, and hast preserved my body from destruction, and from the snare of the slanderous tongue, and from the lips that forge lies, and hast been mine helper against mine adversaries: and hast delivered me, according to the multitude of Thy mercies and greatness of Thy name, from the teeth of them that were ready to devour me, and out of the hands of such as sought after my life, and from the manifold afflictions which I had; from the choking of fire on every side, and from the midst of the fire which I kindled not; from the depth of the belly of hell, from an unclean tongue, and from lying words. By an accusa-

and savest them o of the enemies. T my supplication fro prayed for deliver I called upon the L of my Lord, that He me in the days of in the time of t there was no help Thy name continua praise with thanks prayer was heard: me from destructio me from the evil will I give thanks, and bless Thy nam

When I was ye I went abroad, I openly in my pray her before the temp her out even to the the flower till the

My soul hath wrestled
l in my doings I was
ched forth my hands
above, and bewailed
s of her. I directed
her, and I found her
I have had my heart
r from the beginning,
ll I not be forsaken.
s troubled in seeking
have I gotten a good
he Lord hath given me
my reward, and I will
herewith. Draw near
unlearned, and dwell
of learning. Where-
fore are ye slow, and what say ye of these things, seeing your souls are very thirsty? I opened my mouth, and said, Buy her for yourselves without money. Put your neck under the yoke, and let your soul receive instruction: she is hard at hand to find. Behold with your eyes, how that I have had but little labour, and have gotten unto me much rest. Get learning with a great sum of money, and get much gold by her. Let your soul rejoice in His mercy, and be not ashamed of His praise. Work your work betimes, and in His time He will give you your reward.

Evening, BARUCH I. Nov. 19.

are the words of the
hich Baruch the son of
n of Maasias, the son
e son of Asadias, the
s, wrote in Babylon,
ar, and in the seventh
nth, what time as the
k Jerusalem, and burnt
And Baruch did read
this book in the hear-
ias the son of Joachim
and in the ears of all
at came to hear the
the hearing of the
f the king's sons, and
of the elders, and of
, from the lowest unto
even of all them that
ylon by the river Sud.
hey wept, fasted, and
the Lord. They made
ion of money accord-
an's power: and they
rusalem unto Joachim
it, the son of Chelcias,
and to the priests, and
ple which were found
erusalem, at the same
received the vessels
f the Lord, that were
f the temple, to return
land of Juda, the tenth
nth Sivan, *namely*, sil-
hich Sedecias the son
of Juda had made,
buchodonosor king of
Babylon had carried away Jechonias, and the princes, and the captives, and the mighty men, and the people of the land, from Jerusalem, and brought them unto Babylon.

And they said, Behold, we have sent you money to buy you burnt offerings, and sin offerings, and incense, and prepare ye manna, and offer upon the altar of the Lord our God; and pray for the life of Nabuchodonosor king of Babylon, and for the life of Balthasar his son, that their days may be upon earth as the days of heaven: and the Lord will give us strength, and lighten our eyes, and we shall live under the shadow of Nabuchodonosor king of Babylon, and under the shadow of Balthasar his son, and we shall serve them many days, and find favour in their sight. Pray for us also unto the Lord our God, for we have sinned against the Lord our God; and unto this day the fury of the Lord and His wrath is not turned from us. And ye shall read this book which we have sent unto you, to make confession in the house of the Lord, upon the feasts and solemn days. And ye shall say, To the Lord our God *belongeth* righteousness, but unto us the confusion of faces, as *it is come to pass* this day, unto them of Juda, and to the inhabitants of Jerusalem, and to our

negligent in not hearing His voice. Wherefore the evils cleaved unto

to serve strange
evil in the sight of

Nov. 20. Morning, Baruch II.

THEREFORE the Lord hath made good His word, which He pronounced against us, and against our judges that judged Israel, and against our kings, and against our princes, and against the men of Israel and Juda, to bring upon us great plagues, such as never happened under the whole heaven, as it came to pass in Jerusalem, according to the things that were written in the law of Moses; that a man should eat the flesh of his own son, and the flesh of his own daughter. Moreover He hath delivered them to be in subjection to all the kingdoms that are round about us, to be as a reproach and desolation among all the people round about, where the Lord hath scattered them. Thus we were cast down, and not exalted, because we have sinned against the Lord our God, and have not been obedient unto His voice. To the Lord our God *appertaineth* righteousness: but unto us and to our fathers open shame, as *appeareth*

hearkened unto I
in the commandm
that He hath set
now, O Lord Go
hast brought Thy
land of Egypt wi
and high arm, an
with wonders, and
and hast gotten T
appeareth this day
we have sinned,
godly, we have d
in all Thine ordi
wrath turn from
a few left among
Thou hast scatte
prayers, O Lord,
and deliver us fo
and give us favo
them which have
all the earth may
art the Lord our G
and his posterity
name. O Lord,
Thine holy house
bow down Thine
hear us. Open T

God, for the righteous-
fathers, and of our kings.
hast sent out Thy wrath
ation upon us, as Thou
n by Thy servants the pro-
ing, Thus saith the Lord,
your shoulders to serve
of Babylon: so shall ye
the land that I gave unto
ers. But if ye will not
oice of the Lord, to serve
f Babylon, I will cause to
of the cities of Juda, and
out Jerusalem, the voice
and the voice of joy, the
he bridegroom, and the
e bride: and the whole
be desolate of inhabitants.
uld not hearken unto Thy
rve the king of Babylon:
ast Thou made good the
Thou spakest by Thy ser-
rophets, namely, that the
ur kings, and the bones
ers, should be taken out
aces. And, lo, they are
the heat of the day, and
t of the night, and they
at miseries by famine, by
by pestilence. And the
h is called by Thy name
laid waste, as *it is to be*
ay, for the wickedness of
f Israel and the house of
ord our God, Thou hast
dealt with us after all Thy goodness, and according to all that great mercy of Thine, as Thou spakest by Thy servant Moses in the day when Thou didst command him to write Thy law before the children of Israel, saying, If ye will not hear My voice, surely this very great multitude shall be turned into a small *number* among the nations, where I will scatter them. For I knew that they would not hear Me, because it is a stiffnecked people: but in the land of their captivities they shall remember themselves, and shall know that I am the Lord their God: for I will give them an heart, and ears to hear: and they shall praise Me in the land of their captivity, and think upon My name, and return from their stiff neck, and from their wicked deeds: for they shall remember the way of their fathers, which sinned before the Lord. And I will bring them again into the land which I promised with an oath unto their fathers, Abraham, Isaac, and Jacob, and they shall be lords of it: and I will increase them, and they shall not be diminished. And I will make an everlasting covenant with them to be their God, and they shall be My people: and I will no more drive My people of Israel out of the land that I have given them.

Evening, BARUCH III. Nov. 20.

O Almighty, God of Is-
the soul in anguish, the
pirit, crieth unto Thee.
rd, and have mercy; for
merciful: and have pity
ecause we have sinned
. For Thou endurest for
e perish utterly. O Lord
Thou God of Israel, hear
rayers of the dead Is-
d of their children, which
d before Thee, and not
unto the voice of Thee
for the which cause these
ave unto us. Remember
uities of our forefathers:
pon Thy power and Thy
name now at this time. For Thou art the Lord our God, and Thee, O Lord, will we praise. And for this cause Thou hast put Thy fear in our hearts, to the intent that we should call upon Thy name, and praise Thee in our captivity: for we have called to mind all the iniquity of our forefathers, that sinned before Thee. Behold, we are yet this day in our captivity, where Thou hast scattered us, for a reproach and a curse, and to be subject to payments, according to all the iniquities of our fathers, which departed from the Lord our God. Hear, Israel, the commandments of life: give ear to understand

mayest know also where is length of days, and life, where is the light of the eyes, and peace. Who hath found out her place? or who hath come into her treasures? Where are the princes of the heathen become, and such as ruled the beasts upon the earth; they that had their pastime with the fowls of the air, and they that hoarded up silver and gold, wherein men trust, and made no end of their getting? For they that wrought in silver, and were so careful, and whose works are unsearchable, they are vanished and gone down to the grave, and others are come up in their steads.

Young men have seen light, and dwelt upon the earth: but the way of knowledge have they not known, nor understood the paths thereof, nor laid hold of it: their children were far off from that way. It hath not been heard of in Chanaan, neither hath it been seen in Theman. The Agarenes that seek wisdom upon earth, the merchants of Meran and of Theman, the authors of fables, and searchers out of under-

they were destroyed, b
had no wisdom, and peri
their own foolishness.
gone up into heaven, an
and brought her dow
clouds? Who hath go
sea, and found her, an
her for pure gold? No
eth her way, nor thin
path. But He That
things knoweth her, an
her out with His un
He That prepared the ea
more hath filled it wit
beasts: He That sendet
and it goeth, calleth i
it obeyeth Him with fe
shined in their watches,
when He calleth the
Here we be; and so w
ness they shewed light u
made them. This is o
there shall none other
of in comparison of Hi
found out all the way o
and hath given it unt
servant, and to Israel
Afterward did He shew
on earth, and converse

unto devils, and not to
have forgotten the ever-
d, That brought you up;
re grieved Jerusalem, that
a. For when she saw the
God coming upon you, she
rken, O ye that dwell about
d hath brought upon me
urning; for I saw the cap-
my sons and daughters,
e Everlasting brought upon
ith joy did I nourish them;
them away with weeping
rning. Let no man rejoice
, a widow, and forsaken of
ho for the sins of my chil-
left desolate; because they
l from the law of God. They
t His statutes, nor walked
ays of His commandments,
in the paths of discipline
ghteousness. Let them that
out Sion come, and remem-
e captivity of my sons and
s, which the Everlasting
ught upon them. For He
ught a nation upon them
, a shameless nation, and
nge language, who neither
d old man, nor pitied child.
ve carried away the dear
hildren of the widow, and
that was alone desolate
laughters.

hat can I help you? For
brought these plagues upon
deliver you from the hands
nemies. Go your way, O
en, go your way: for I am
ate. I have put off the
f peace, and put upon me
loth of my prayer: I will
he Everlasting in my days.
d cheer, O my children, cry
Lord, and He shall deliver
the power and hand of
es. For my hope is in the
g, that He will save you;
come unto me from the
, because of the mercy
ll soon come unto you
Everlasting our Saviour.

For I sent you out with mourning and weeping: but God will give you to me again with joy and gladness for ever. Like as now the neighbours of Sion have seen your captivity: so shall they see shortly your salvation from our God, which shall come upon you with great glory, and brightness of the Everlasting. My children, suffer patiently the wrath that is come upon you from God: for thine enemy hath persecuted thee; but shortly thou shalt see his destruction, and shalt tread upon his neck. My delicate ones have gone rough ways, and were taken away as a flock caught of the enemies. Be of good comfort, O my children, and cry unto God: for ye shall be remembered of Him That brought these things upon you. For as it was your mind to go astray from God: so, being returned, seek Him ten times more. For He That hath brought these plagues upon you shall bring you everlasting joy again with your salvation. Take a good heart, O Jerusalem: for He That gave thee that name will comfort thee. Miserable are they that afflicted thee, and rejoiced at thy fall. Miserable are the cities which thy children served: miserable is she that received thy sons. For as she rejoiced at thy ruin, and was glad of thy fall: so shall she be grieved for her own desolation. For I will take away the rejoicing of her great multitude, and her pride shall be turned into mourning. For fire shall come upon her from the Everlasting, long to endure; and she shall be inhabited of devils for a great time. O Jerusalem, look about thee toward the east, and behold the joy that cometh unto thee from God. Lo, thy sons come, whom thou sentest away, they come gathered together from the east to the west by the word of the Holy One, rejoicing in the glory of God.

heaven. For thy name shall be called of God for ever The peace of righteousness, and The glory of God's worship. Arise, O Jerusalem, and stand on high, and look about toward the east, and behold thy children gathered from the west unto the east by the word of the Holy

may go safely in the g
Moreover even the woo
sweetsmelling tree shall
Israel by the command
For God shall lead Isr
in the light of His gl
mercy and righteousness
from Him.

Nov. 22. Morning, Baruch VI.

A copy of an epistle, which Jeremy sent unto them which were to be led captives into Babylon by the king of the Babylonians, to certify them, as it was commanded him of God.

BECAUSE of the sins which ye have committed before God, ye shall be led away captives into Babylon by Nabuchodonosor king of the Babylonians. So when ye be come unto Babylon, ye shall remain there many years, and for a long season, namely, seven generations: and after that I will bring you away peaceably from thence. Now shall ye see in Babylon gods of silver, and of gold, and of wood, borne upon shoulders, which cause the nations to fear. Beware therefore that ye in no wise be like to strangers, neither be ye

as it were for a virgin t
go gay, they make cr
heads of their gods. So
the priests convey fro
gold and silver, and be
themselves. Yea, they w
of to the common harl
them as men with garm
gods of silver, and gods
wood. Yet cannot the
themselves from rust
though they be covered
raiment. They wipe t
cause of the dust of the
there is much upon th
that cannot put to de
offendeth him holdeth
though he were a judg
try. He hath also in h
a dagger and an ax: b
liver himself from war

sts make fast their temples
s, with locks, and bars, lest
be spoiled with robbers.
t them candles, yea, more
themselves, whereof they
e one. They are as one of
s of the temple, yet they
r hearts are gnawed upon
s creeping out of the earth;
n they eat them and their
they feel it not. Their faces
ked through the smoke that
out of the temple. Upon
lies and heads sit bats, swal-
d birds, and the cats also.
ye may know that they are
: therefore fear them not.
standing the gold that is
em to make them beautiful,
hey wipe off the rust, they
shine: for neither when they
olten did they feel it. The
herein there is no breath are
for a most high price. They
e upon shoulders, having no
reby they declare unto men
be nothing worth.
also that serve them are a-
for if they fall to the ground
time, they cannot rise up
themselves: neither, if one
upright, can they move of
es: neither, if they be bow-
, can they make themselves
: but they set gifts before
unto dead men. As for the
at are sacrificed unto them,
sts sell and abuse; in like
their wives lay up part
n salt; but unto the poor
otent they give nothing of
rnous women and women in
eat their sacrifices: by these
may know that they are
fear them not. For how can
alled gods? because women
before the gods of silver,
wood. And the priests sit
mples, having their clothes
their heads and beards
d nothing upon their heads.
and cry before their gods,
at the feast when one is
e priests also take off their
and clothe their wives and
children. Whether it be evil that one doeth unto them, or good, they are not able to recompense it: they can neither set up a king, nor put him down. In like manner, they can neither give riches nor money: though a man make a vow unto them, and keep it not, they will not require it. They can save no man from death, neither deliver the weak from the mighty. They cannot restore a blind man to his sight, nor help any man in his distress. They can shew no mercy to the widow, nor do good to the fatherless.

Their gods of wood, and which are overlaid with gold and silver, are like the stones that be hewn out of the mountain: they that worship them shall be confounded. How should a man then think and say that they are gods, when even the Chaldeans themselves dishonour them? Who if they shall see one dumb that cannot speak, they bring him, and intreat Bel that he may speak, as though he were able to understand. Yet they cannot understand this themselves, and leave them: for they have no knowledge. The women also with cords about them, sitting in the ways, burn bran for perfume: but if any of them, drawn by some that passeth by, lie with him, she reproacheth her fellow, that she was not thought as worthy as herself, nor her cord broken. Whatsoever is done among them is false: how may it then be thought or said that they are gods? They are made of carpenters and goldsmiths: they can be nothing else than the workmen will have them to be. And they themselves that made them can never continue long; how should then the things that are made of them be gods? For they left lies and reproaches to them that come after. For when there cometh any war or plague upon them, the priests consult with themselves, where they may be hidden with them. How then cannot men perceive that they be no gods, which can neither save themselves from war, nor from plague?

hey be but of wood, and
h silver and gold, it shall
hereafter that they are
d it shall manifestly appear
ations and kings that they
gods, but the works of men's
and that there is no work of
in them. Who then may not
that they are no gods? For nei-
can they set up a king in the
d, nor give rain unto men. Nei-
er can they judge their own cause,
or redress a wrong, being unable:
for they are as crows between hea-
ven and earth. Whereupon when fire
falleth upon the house of gods of
wood, or laid over with gold or sil-
ver, their priests will flee away, and
escape; but they themselves shall be
burned asunder like beams. More-
over they cannot withstand any king
or enemies: how can it then be
thought or said that they be gods?
Neither are those gods of wood, and
laid over with silver or gold, able to
escape either from thieves or rob-
bers. Whose gold, and silver, and
garments wherewith they are cloth-
ed, they that are strong do take, and
go away withal: neither are they
able to help themselves.
Therefore it is better to be a king
that sheweth his power, or else a
profitable vessel in an house, which
the owner shall have use of, than
such false gods; or to be a door in
an house, to keep such things safe as
be therein, than such false gods; or
a pillar of wood in a palace, than
such false gods. For sun, moon, and
stars, being bright, and sent to do
their offices, are obedient. In like
manner the lightning
eth forth is easy to be
after the same manner
bloweth in every country.
God commandeth the
over the whole world,
they are bidden. And
from above to consume
woods doeth as it is
but these are like unto the
in shew nor power. Wherefore it is
neither to be supposed nor said that
they are gods, seeing they are able
neither to judge causes, nor to do
good unto men. Knowing therefore
that they are no gods, fear them not.
For they can neither curse nor bless
kings: neither can they shew signs
in the heavens among the heathen,
nor shine as the sun, nor give light
as the moon. The beasts are better
than they: for they can get under a
covert, and help themselves. It is
then by no means manifest unto us
that they are gods: therefore fear
them not. For as a scarecrow in a gar-
den of cucumbers keepeth nothing,
so are their gods of wood, and laid
over with silver and gold, are but
wise their gods of wood, and laid
over with silver and gold, are like
a white thorn in an orchard,
every bird sitteth upon; and
a dead body, that is cast
dark. And ye shall know
be no gods by the bright
rotteth upon them: and
selves afterward shall
shall be a reproach
Better therefore is the
hath none idols: for
from reproach.

Nov. 22.

Evening, History of Susann

THERE dwelt a man in Babylon,
called Joacim: and he took a
wife, whose name was Susanna, the
daughter of Chelcias, a very fair wo-
man, and one that feared the Lord.
Her parents also were righteous, and
taught their daughter according to
the law of Moses. Now Joacim was
a great rich man, and had a fair
garden joining unto his house: and
to him resorted
was more hon
The same ye
of the ancie
judges, such
that wicke
from anci
govern t
at Joac
any su

ople departed away
went into her hus-
walk. And the two
going in every day,
that their lust was
her. And they per-
mind, and turned
that they might not
, nor remember just
d albeit they both
with her love, yet
ew another his grief.
ashamed to declare
hey desired to have
Yet they watched
day to day to see
e said to the other,
me: for it is dinner
they were gone out,
one from the other,
again they came to
and after that they
another the cause,
ged their lust: then
time both together,
find her alone.
, as they watched a
at in as before with
and she was desirous
n the garden: for it
there was no body
wo elders, that had
and watched her.
o her maids, Bring
ing balls, and shut
s, that I may wash
d as she bade them,
den doors, and went
at privy doors to
that she had com-
but they saw not the
hey were hid. Now
were gone forth, the
p, and ran unto her,
the garden doors are
an can see us, and
vith thee; therefore
and lie with us. If
e will bear witness
t a young man was
therefore thou didst
maids from thee.
ghed, and said, I am
ery side: for if I do
death unto me: and
647

if I do it not, I cannot escape your hands. It is better for me to fall into your hands, and not do it, than to sin in the sight of the Lord.

With that Susanna cried with a loud voice: and the two elders cried out against her. Then ran the one, and opened the garden door. So when the servants of the house heard the cry in the garden, they rushed in at a privy door, to see what was done unto her. But when the elders had declared their matter, the servants were greatly ashamed: for there was never such a report made of Susanna. And it came to pass the next day, when the people were assembled to her husband Joacim, the two elders came also full of mischievous imagination against Susanna to put her to death; and said before the people, Send for Susanna, the daughter of Chelcias, Joacim's wife. And so they sent. So she came with her father and mother, her children, and all her kindred. Now Susanna was a very delicate woman, and beauteous to behold. And these wicked men commanded to uncover her *face*, (for she was covered) that they might be filled with her beauty. Therefore her friends and all that saw her wept.

Then the two elders stood up in the midst of the people, and laid their hands upon her head. And she weeping looked up toward heaven: for her heart trusted in the Lord. And the elders said, As we walked in the garden alone, this woman came in with two maids, and shut the garden doors, and sent the maids away. Then a young man, who there was hid, came unto her, and lay with her. Then we that stood in a corner of the garden, seeing this wickedness, ran unto them. And when we saw them together, the man we could not hold: for he was stronger than we, and opened the door, and leaped out. But having taken this woman, we asked who the young man was, but she would not tell us: these things do we testify. Then the assembly believed them, as those that were the elders and judges of the

holy spirit of a young youth, whose name was Daniel: who cried with a loud voice, I am clear from the blood of this woman. Then all the people turned them toward him, and said, What mean these words that thou hast spoken? So he standing in the midst of them said, Are ye such fools, ye sons of Israel, that without examination or knowledge of the truth ye have condemned a daughter of Israel? Return again to the place of judgment: for they have borne false witness against her. Wherefore all the people turned again in haste, and the elders said unto him, Come, sit down among us, and shew it us, seeing God hath given thee the honour of an elder. Then said Daniel unto them, Put these two aside one far from another, and I will examine them. So when they were put asunder one from another, he called one of them, and said unto him, O thou that art waxen old in wickedness, now thy sins which thou hast committed aforetime are come *to light:* for thou hast pronounced false judgment, and hast condemned the innocent, and hast let the guilty go free; albeit the Lord saith, The innocent and righteous shalt thou not slay.

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you: but the daugh
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therefore tell me,
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gether? Who an
holm tree. Then
him, Well; thou
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God, Who saveth
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ed. My soul hath wrestled
, and in my doings I was
stretched forth my hands
aven above, and bewailed
rances of her. I directed
nto her, and I found her
ess: I have had my heart
th her from the beginning,
shall I not be forsaken.
t was troubled in seeking
efore have I gotten a good
n. The Lord hath given me
for my reward, and I will
im therewith. Draw near
, ye unlearned, and dwell
ouse of learning. Where-
fore are ye slow, and what say ye of these things, seeing your souls are very thirsty? I opened my mouth, and said, Buy her for yourselves without money. Put your neck under the yoke, and let your soul receive instruction: she is hard at hand to find. Behold with your eyes, how that I have had but little labour, and have gotten unto me much rest. Get learning with a great sum of money, and get much gold by her. Let your soul rejoice in His mercy, and be not ashamed of His praise. Work your work betimes, and in His time He will give you your reward.

9. **Evening, BARUCH I.** Nov. 19.

hese are the words of the
k, which Baruch the son of
he son of Maasias, the son
as, the son of Asadias, the
helcias, wrote in Babylon,
th year, and in the seventh
e month, what time as the
s took Jerusalem, and burnt
ire. And Baruch did read
s of this book in the hear-
chonias the son of Joachim
uda, and in the ears of all
le that came to hear the
d in the hearing of the
nd of the king's sons, and
aring of the elders, and of
ople, from the lowest unto
est, even of all them that
Babylon by the river Sud.
on they wept, fasted, and
efore the Lord. They made
llection of money accord-
ry man's power: and they
o Jerusalem unto Joachim
priest, the son of Chelcias,
lom, and to the priests, and
people which were found
at Jerusalem, at the same
n he received the vessels
use of the Lord, that were
ut of the temple, to return
the land of Juda, the tenth
e month Sivan, *namely*, sil-
ls, which Sedecias the son
king of Juda had made,
t Nabuchodonosor king of
Babylon had carried away Jechonias, and the princes, and the captives, and the mighty men, and the people of the land, from Jerusalem, and brought them unto Babylon.

And they said, Behold, we have sent you money to buy you burnt offerings, and sin offerings, and incense, and prepare ye manna, and offer upon the altar of the Lord our God; and pray for the life of Nabuchodonosor king of Babylon, and for the life of Balthasar his son, that their days may be upon earth as the days of heaven: and the Lord will give us strength, and lighten our eyes, and we shall live under the shadow of Nabuchodonosor king of Babylon, and under the shadow of Balthasar his son, and we shall serve them many days, and find favour in their sight. Pray for us also unto the Lord our God, for we have sinned against the Lord our God; and unto this day the fury of the Lord and His wrath is not turned from us. And ye shall read this book which we have sent unto you, to make confession in the house of the Lord, upon the feasts and solemn days. And ye shall say, To the Lord our God *belongeth* righteousness, but unto us the confusion of faces, as *it is come to pass* this day, unto them of Juda, and to the inhabitants of Jerusalem, and to our

lions' den. And Habbacuc said, Lord, I never saw Babylon; neither do I know where the den is. Then the angel of the Lord took him by the crown, and bare him by the hair of his head, and through the vehemency of his spirit set him in Babylon over the den. And Habbacuc cried, say-

Then cried the
voice, saying, Gr
God of Daniel,
other beside T
him out, and ca
the cause of his
den: and they
moment before

Nov. 23. Evening, Isaiah I.

THE vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah.

Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against Me. The ox knoweth his owner, and the ass his master's crib: *but* Israel doth not know, My people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more: the whole head is sick

daughter of Zion
in a vineyard, a
den of cucumber
Except the Lord
us a very small
have been as So
have been like n

Hear the wo
rulers of Sodom
law of our God,
rah. To what p
tude of your sacr
the Lord: I am
ferings of rams,
beasts; and I de
of bullocks, or of
When ye come t
who hath requir
to tread My cou
vain oblations;

our God, for the righteous-
f our fathers, and of our kings.
hou hast sent out Thy wrath
ndignation upon us, as Thou
poken by Thy servants the pro-
saying, Thus saith the Lord,
down your shoulders to serve
ing of Babylon: so shall ye
n in the land that I gave unto
fathers. But if ye will not
he voice of the Lord, to serve
ng of Babylon, I will cause to
out of the cities of Juda, and
without Jerusalem, the voice
th, and the voice of joy, the
of the bridegroom, and the
of the bride: and the whole
hall be desolate of inhabitants.
e would not hearken unto Thy
to serve the king of Babylon:
ore hast Thou made good the
that Thou spakest by Thy ser-
the prophets, namely, that the
of our kings, and the bones
fathers, should be taken out
ir places. And, lo, they are
ut to the heat of the day, and
frost of the night, and they
great miseries by famine, by
, and by pestilence. And the
which is called by Thy name
hou laid waste, as *it is to be*
his day, for the wickedness of
use of Israel and the house of
O Lord our God, Thou hast
dealt with us after all Thy goodness, and according to all that great mercy of Thine, as Thou spakest by Thy servant Moses in the day when Thou didst command him to write Thy law before the children of Israel, saying, If ye will not hear My voice, surely this very great multitude shall be turned into a small *number* among the nations, where I will scatter them. For I knew that they would not hear Me, because it is a stiffnecked people: but in the land of their captivities they shall remember themselves, and shall know that I am the Lord their God: for I will give them an heart, and ears to hear: and they shall praise Me in the land of their captivity, and think upon My name, and return from their stiff neck, and from their wicked deeds: for they shall remember the way of their fathers, which sinned before the Lord. And I will bring them again into the land which I promised with an oath unto their fathers, Abraham, Isaac, and Jacob, and they shall be lords of it: and I will increase them, and they shall not be diminished. And I will make an everlasting covenant with them to be their God, and they shall be My people: and I will no more drive My people of Israel out of the land that I have given them.

20. Evening, BARUCH III. Nov. 20.

ORD Almighty, God of Is-
el, the soul in anguish, the
d spirit, crieth unto Thee.
O Lord, and have mercy; for
art merciful: and have pity
s, because we have sinned
Thee. For Thou endurest for
nd we perish utterly. O Lord
nty, Thou God of Israel, hear
e prayers of the dead Is-
, and of their children, which
nned before Thee, and not
ned unto the voice of Thee
od: for the which cause these
cleave unto us. Remember
iniquities of our forefathers:
k upon Thy power and Thy
name now at this time. For Thou art the Lord our God, and Thee, O Lord, will we praise. And for this cause Thou hast put Thy fear in our hearts, to the intent that we should call upon Thy name, and praise Thee in our captivity: for we have called to mind all the iniquity of our forefathers, that sinned before Thee. Behold, we are yet this day in our captivity, where Thou hast scattered us, for a reproach and a curse, and to be subject to payments, according to all the iniquities of our fathers, which departed from the Lord our God. Hear, Israel, the commandments of life: give ear to understand

exalted in that day. And the idols He shall utterly abolish. And they shall go into the holes of the rocks,

man, whose brea
for wherein is h
of?

Nov. 24. Evening, Isaiah III.

FOR, behold, the Lord, the Lord of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water, the mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient, the captain of fifty, and the honourable man, and the counsellor, and the cunning artificer, and the eloquent orator. And I will give children *to be* their princes, and babes shall rule over them. And the people shall be oppressed, every one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable. When a man shall take hold of his brother of the house of his father, *saying*, Thou hast clothing, be thou our ruler, and *let* this ruin *be* under thy hand: in that day shall he swear, saying, I will not be an healer; for in my house *is* neither bread nor clothing: make me not a ruler of the

well *with him:* f
fruit of their do
wicked! *it shall*
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them. O My peo
thee cause *thee*
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of His people, an
of: for ye have
yard; the spoil o
houses. What m
My people to pi
faces of the po
God of hosts.

Moreover the
the daughters of
and walk with s
and wanton eyes
ing *as* they go, a
with their feet:
will smite with

earrings, the rings, and nose the changeable suits of appa- l the mantles, and the wim- d the crisping pins, the glasses, fine linen, and the hoods, and ls. And it shall come to pass, stead of sweet smell there shall k; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; *and* burning instead of beauty. Thy men shall fall by the sword, and thy mighty in the war. And her gates shall lament and mourn; and she *being* desolate shall sit upon the ground.

25. Morning, ISAIAH IV. Nov. 25.

D in that day seven women hall take hold of one man, ; We will eat our own bread, ear our own apparel: only let called by thy name, to take our reproach. In that day shall anch of the LORD be beautiful lorious, and the fruit of the *hall be* excellent and comely m that are escaped of ISRAEL. shall come to pass, *that he* left in Zion, and *he that* re- h in Jerusalem, shall be called *ven* every one that is written the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory *shall be* a defence. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.

25. Evening, ISAIAH V. Nov. 25.

V will I sing to My wellbe- ved a song of My beloved g His vineyard. My well- l hath a vineyard in a very hill: and He fenced it, and d out the stones thereof, and l it with the choicest vine, and tower in the midst of it, and de a winepress therein: and ed that it should bring forth and it brought forth wild And now, O inhabitants of em, and men of Judah, judge, you, betwixt Me and My d. What could have been ore to My vineyard, that I t done in it? wherefore, when d that it should bring forth brought it forth wild grapes? w go to; I will tell you what o to My vineyard: I will take he hedge thereof, and it shall n up; *and break down the reof, and it shall be trodden and I will lay it waste: it* shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of the LORD of hosts *is* the house of ISRAEL, and the men of JUDAH His pleasant plant: and He looked for judgment, but behold oppression; for righteousness, but behold a cry. Woe unto them that join house to house, *that* lay field to field, till *there be* no place, that they may be placed alone in the midst of the earth! In Mine ears *said* the LORD of hosts, Of a truth many houses shall be desolate, *even* great and fair, without inhabitant. Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah. Woe unto them that rise up early in the morning, *that* they may *follow* strong drink; that continue *until* night, *till* wine inflame them! and the harp, and the viol, the tabret, and pipe, and wine, are in their

MOREOVER the Lord said unto me, Take thee a great roll, and write in it with a man's pen concerning Maher-shalal-hash-baz. And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah. And I went unto the prophetess; and she conceived, and bare a son. Then said the Lord to me, Call his name Maher-shalal-hash-baz. For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria. The Lord spake also unto me again, saying, Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son; now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, *even* the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks: and he shall pass through Judah; he shall overflow and go over, he shall reach *even* to the neck; and the stretching out of his wings shall fill the breadth

For the Lord
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nor be afraid. S
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fear, and *let* H
And He shall b
but for a stone o
a rock of offence
of Israel, for a gi
the inhabitants
many among the
fall, and be brok
and be taken.
mony, seal the l
ciples. And I
Lord, That hide
house of Jacob,
Him. Behold,
whom the Lord
for signs and fo
from the Lord of
eth in mount Zi
shall say unto y
that have famili
wizards that pee

and look upward. And
ook unto the earth; and
ible and darkness, dim-
ness of anguish; and *they shall be* driven to darkness.

Evening, ISAIAH IX. Nov. 27.

THELESS the dimness
ot *be* such as *was* in her
en at the first he lightly
land of Zebulun and the
htali, and afterward did
usly afflict *her by* the
sea, beyond Jordan, in
he nations. The people
l in darkness have seen
t: they that dwell in the
shadow of death, upon
the light shined. Thou
lied the nation, *and* not
e joy: they joy before
ing to the joy in harvest,
rejoice when they divide
or Thou hast broken the
burden, and the staff of
, the rod of his oppres-
he day of Midian. For
of the warrior *is* with
ise, and garments rolled
this shall be with burn-
l of fire. For unto Us a
rn, unto Us a Son is
the government shall be
houlder: and His name
ed Wonderful, Counsel-
ghty God, The everlast-
The Prince of Peace.
ease of *His* government
there shall be no end,
rone of David, and upon
, to order it, and to esta-
judgment and with jus-
nceforth even for ever.
the LORD of hosts will
.

sent a word into Jacob,
lighted upon Israel. And
e shall know, *even* Eph-
he inhabitant of Sama-
in the pride and stout-
t, The bricks are fallen
e will build with hewn
ycomores are cut down,
but we will change *them into* cedars. Therefore the LORD shall set up the adversaries of Rezin against him, and join his enemies together; the Syrians before, and the Philistines behind; and they shall devour Israel with open mouth. For all this His anger is not turned away, but His hand *is* stretched out still. For the people turneth not unto Him That smiteth them, neither do they seek the LORD of hosts. Therefore the LORD will cut off from Israel head and tail, branch and rush, in one day. The ancient and honourable, he *is* the head; and the prophet that teacheth lies, he *is* the tail. For the leaders of this people cause *them* to err; and *they that are* led of them *are* destroyed. Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one *is* an hypocrite and an evildoer, and every mouth speaketh folly. For all this His anger is not turned away, but His hand *is* stretched out still. For wickedness burneth as the fire: it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up *like* the lifting up of smoke. Through the wrath of the LORD of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother. And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm: Manasseh, Ephraim; and Ephraim, Manasseh: *and* they together *shall be* against Judah. For all this His anger is not turned away, but His hand *is* stretched out still.

WOE unto them that decree unrighteous decrees, and that write grievousness *which* they have prescribed; to turn aside the needy from judgment, and to take away the right from the poor of My people, that widows may be their prey, and *that* they may rob the fatherless! And what will ye do in the day of visitation, and in the desolation *which* shall come from far? to whom will ye flee for help? and where will ye leave your glory? Without Me they shall bow down under the prisoners, and they shall fall under the slain. For all this His anger is not turned away, but His hand *is* stretched out still. O Assyrian, the rod of Mine anger, and the staff in their hand is Mine indignation. I will send him against an hypocritical nation, and against the people of My wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so, neither doth his heart think so; but *it is* in his heart to destroy and cut off nations not a few. For he saith, *Are* not my princes altogether kings? *Is* not Calno as Carchemish? *is* not Hamath as Arpad? *is* not Samaria as Damascus? As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria; shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols? Wherefore it shall come to pass, *that* when the Lord hath performed His whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. For he saith, By the strength of my hand I have done *it*, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant *man:* and my hand hath found as a nest the riches of the people: and as one gathereth eggs *that are* left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped. Shall the ax boast itself against him that heweth therewith? *or* shall the saw magnify itself against him that shaketh it? as if the rod should shake *itself* against them that lift it up, *or* as if the staff should lift up *itself, as if it were* no wood. Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory He shall kindle a burning like the burning of a fire. And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day; and shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standardbearer fainteth. And the rest of the trees of his forest shall be few, that a child may write them.

And it shall come to pass in that day, *that* the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth. The remnant shall return, *even* the remnant of Jacob, unto the mighty God. For though Thy people Israel be as the sand of the sea, *yet* a remnant of them shall return: the consumption decreed shall overflow with righteousness. For the Lord GOD of hosts shall make a consumption, even determined, in the midst of all the land. Therefore thus saith the Lord God of hosts, O My people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. For yet a very little while, and the indignation shall cease, and Mine anger in their destruction. And

ts shall stir up a scourge
rding to the slaughter of
he rock of Oreb: and *as*
s upon the sea, so shall
p after the manner of
d it shall come to pass in
hat his burden shall be
from off thy shoulder,
e from off thy neck, and
ll be destroyed because of
g. He is come to Aiath,
d to Migron; at Mich-
th laid up his carriages:
e over the passage: they
up their lodging at Geba;
fraid; Gibeah of Saul is
fled. Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth. Madmenah is removed; the inhabitants of Gebim gather themselves to flee. As yet shall he remain at Nob that day: he shall shake his hand *against* the mount of the daughter of Zion, the hill of Jerusalem. Behold, the Lord, the LORD of hosts, shall lop the bough with terror: and the high ones of stature *shall be* hewn down, and the haughty shall be humbled. And He shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one.

Evening, ISAIAH XI. Nov. 28.

e shall come forth a Rod
the stem of Jesse, and
all grow out of his roots:
rit of the LORD shall rest
the spirit of wisdom and
ng, the spirit of counsel
the spirit of knowledge
fear of the LORD; and
Him of quick understand-
fear of the LORD: and
ot judge after the sight
neither reprove after the
His ears: but with righte-
ll He judge the poor, and
h equity for the meek of
and He shall smite the
he rod of His mouth, and
ath of His lips shall He
ked. And righteousness
girdle of His loins, and
the girdle of His reins.
lso shall dwell with the
he leopard shall lie down
d; and the calf and the
and the fatling together;
child shall lead them.
and the bear shall feed;
ones shall lie down to-
the lion shall eat straw
And the sucking child
the hole of the asp, and
child shall put his hand
atrice' den. They shall
destroy in all My holy
for the earth shall be full
of the knowledge of the LORD, as the waters cover the sea.

And in that day there shall be a Root of Jesse, Which shall stand for an ensign of the people; to It shall the Gentiles seek: and His rest shall be glorious. And it shall come to pass in that day, *that* the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the LORD shall utterly destroy the tongue of the Egyptian sea; and with His mighty wind shall He shake His hand over the river, and shall smite it in the seven streams, and

is my strength and *my* song; He also is become my salvation. Therefore with joy shall ye draw water out of

earth. Cry out and sho
bitant of Zion: for grea
One of Israel in the mi

Nov. 29. Evening, Isaiah XIII.

THE burden of Babylon, which Isaiah the son of Amoz did see. Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles. I have commanded My sanctified ones, I have also called My mighty ones for Mine anger, *even* them that rejoice in My highness. The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the Lord of hosts mustereth the host of the battle. They come from a far country, from the end of heaven, *even* the Lord, and the weapons of His indignation, to destroy the whole land. Howl ye; for the day of the Lord *is* at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt: and they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman

forth, and the moon sh
her light to shine. And
the world for *their* e
wicked for their iniquit
cause the arrogancy of
cease, and will lay low
ness of the terrible. I
man more precious th
even a man than the g
of Ophir.

Therefore I will shak
and the earth shall re
her place, in the wrath
of hosts, and in the day
anger. And it shall be
roe, and as a sheep tha
eth up: they shall every
his own people, and f
into his own land. E
is found shall be thrust
every one that is join
shall fall by the sword
dren also shall be das
before their eyes; thei
be spoiled, and their w
Behold, I will stir up

orrah. It shall never be inha-
d, neither shall it be dwelt in
n generation to generation: nei-
shall the Arabian pitch tent
e; neither shall the shepherds
e their fold there. But wild
sts of the desert shall lie there;
their houses shall be full of dole-
ful creatures; and owls shall dwell
there, and satyrs shall dance there.
And the wild beasts of the islands
shall cry in their desolate houses,
and dragons in *their* pleasant pa-
laces: and her time *is* near to come,
and her days shall not be pro-
longed.

OR the LORD will have mercy
on Jacob, and will yet choose
el, and set them in their own
d: and the strangers shall be
ed with them, and they shall
ve to the house of Jacob. And
people shall take them, and bring
m to their place: and the house
Israel shall possess them in the
d of the LORD for servants and
dmaids: and they shall take them
tives, whose captives they were;
they shall rule over their oppres-
. And it shall come to pass in
day that the LORD shall give thee
from thy sorrow, and from thy
, and from the hard bondage
rein thou wast made to serve,
t thou shalt take up this proverb
inst the king of Babylon, and
How hath the oppressor ceased!
golden city ceased! the LORD
h broken the staff of the wicked,
the sceptre of the rulers. He
smote the people in wrath with
ntinual stroke, he that ruled the
ons in anger, is persecuted, *and*
hindereth. The whole earth is
et, *and* is quiet: they break forth
singing. Yea, the fir trees re-
at thee, *and* the cedars of Le-
n, *saying*, Since thou art laid
n, no feller is come up against
Hell from beneath is moved for
to meet *thee* at thy coming: it
eth up the dead for thee, *even*
the chief ones of the earth; it
raised up from their thrones all
kings of the nations. All they
speak and say unto thee, Art
also become weak as we? art
become like unto us? Thy pomp
rought down to the grave, *and*
noise of thy viols: the worm is
spread under thee, and the worms
cover thee.

How art thou fallen from heaven,
O Lucifer, son of the morning! *how*
art thou cut down to the ground,
which didst weaken the nations! For
thou hast said in thine heart, I will
ascend into heaven, I will exalt my
throne above the stars of God: I will
sit also upon the mount of the con-
gregation, in the sides of the north:
I will ascend above the heights of
the clouds; I will be like the Most
High. Yet thou shalt be brought
down to hell, to the sides of the pit.
They that see thee shall narrowly
look upon thee, *and* consider thee,
saying, *Is* this the man that made
the earth to tremble, that did shake
kingdoms; *that* made the world as a
wilderness, and destroyed the cities
thereof; *that* opened not the house
of his prisoners? All the kings of the
nations, *even* all of them, lie in glo-
ry, every one in his own house. But
thou art cast out of thy grave like
an abominable branch, *and as* the
raiment of those that are slain, thrust
through with a sword, that go down
to the stones of the pit; as a carcase
trodden under feet. Thou shalt not
be joined with them in burial, be-
cause thou hast destroyed thy land,
and slain thy people: the seed of
evildoers shall never be renowned.
Prepare slaughter for his children
for the iniquity of their fathers; that
they do not rise, nor possess the
land, nor fill the face of the world
with cities. For I will rise up against
them, saith the LORD of hosts, and
cut off from Babylon the name, and
remnant, and son, and nephew, saith
the LORD. I will also make it a pos-

session for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the LORD of hosts.

The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, *so* shall it stand: that I will break the Assyrian in My land, and upon My mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders. This *is* the purpose that is purposed upon the whole earth: and this *is* the hand that is stretched out upon all the nations. For the LORD of hosts hath purposed, and who shall disannul *it?* and His hand *is* stretched out, and who shall turn it back? In the year that king Ahaz died was this burden. Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a cockatrice, and his fruit *shall be* a fiery flying serpent. And the firstborn of the poor shall feed, and the needy shall lie down in safety: and I will kill thy root with famine, and he shall slay thy remnant. Howl, O gate; cry, O city; thou, whole Palestina, *art* dissolved: for there shall come from the north a smoke, and none *shall be* alone in his appointed times. What shall *one* then answer the messengers of the nation? That the LORD hath founded Zion, and the poor of His people shall trust in it.

DEC. 1. Evening, ISAIAH XV. DEC. 1.

THE burden of Moab. Because in the night Ar of Moab is laid waste, *and* brought to silence; because in the night Kir of Moab is laid waste, *and* brought to silence; he is gone up to Bajith, and to Dibon, the high places, to weep: Moab shall howl over Nebo, and over Medeba: on all their heads *shall be* baldness, *and* every beard cut off. In their streets they shall gird themselves with sackcloth: on the tops of their houses, and in their streets, every one shall howl, weeping abundantly. And Heshbon shall cry, and Elealeh: their voice shall be heard *even* unto Jahaz: therefore the armed soldiers of Moab shall cry out; his life shall be grievous unto him. My heart shall cry out for Moab; his fugitives *shall flee* unto Zoar, an heifer of three years old: for by the mounting up of Luhith with weeping shall they go it up; for in the way of Horonaim they shall raise up a cry of destruction. For the waters of Nimrim shall be desolate: for the hay is withered away, the grass faileth, there is no green thing. Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the brook of the willows. For the cry is gone round about the borders of Moab; the howling thereof unto Eglaim, and the howling thereof unto Beer-elim. For the waters of Dimon shall be full of blood: for I will bring more upon Dimon, lions upon him that escapeth of Moab, and upon the remnant of the land.

DEC. 2. Morning, ISAIAH XVI. DEC. 2.

SEND ye the lamb to the ruler of the land from Sela to the wilderness, unto the mount of the daughter of Zion. For it shall be, *that*, as a wandering bird cast out of the nest, *so* the daughters of Moab shall be at the fords of Arnon. Take *counsel*, execute judgment; make thy shadow as the night in the midst of the noonday; hide the outcasts; bewray not him that wandereth. Let Mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed

nd in mercy shall the
ilished: and He shall
nth in the tabernacle
ng, and seeking judg-
ng righteousness. We
he pride of Moab; *he*
even of his haughti-
ride, and his wrath:
l not *be* so. Therefore
l for Moab, every one
r the foundations of
all ye mourn; surely
en. For the fields of
ish, *and* the vine of
lords of the heathen
vn the principal plants
are come *even* unto
andered *through* the
branches are stretch-
re gone over the sea.
rill bewail with the
zer the vine of Sib-
water thee with my
on, and Elealeh: for
the shouting for thy summer fruits
and for thy harvest is fallen. And
gladness is taken away, and joy out
of the plentiful field; and in the
vineyards there shall be no singing,
neither shall there be shouting: the
treaders shall tread out no wine in
their presses; I have made *their*
vintage shouting to cease. Wherefore
my bowels shall sound like an harp
for Moab, and mine inward parts
for Kir-haresh. And it shall come to
pass, when it is seen that Moab
is weary on the high place, that he
shall come to his sanctuary to pray;
but he shall not prevail. This *is* the
word that the LORD hath spoken con-
cerning Moab since that time. But
now the LORD hath spoken, saying,
Within three years, as the years of
an hireling, and the glory of Moab
shall be contemned, with all that
great multitude; and the remnant
shall be very small *and* feeble.

Evening, ISAIAH XVII. DEC. 2.

of Damascus. Behold,
is taken away from
l it shall be a ruinous
es of Aroer *are* for-
ll be for flocks, which
and none shall make
he fortress also shall
raim, and the king-
nascus, and the rem-
they shall be as the
ldren of Israel, saith
sts. And in that day
pass, *that* the glory
e made thin, and the
lesh shall wax lean.
as when the harvest-
the corn, and reapeth
is arm; and it shall
athereth ears in the
aim. Yet gleaning
left in it, as the
ive tree, two *or* three
p of the uppermost
five in the outmost
s thereof, saith the
srael. At that day
k to his Maker, and
have respect to the
Holy One of Israel. And he shall
not look to the altars, the work of
his hands, neither shall respect *that*
which his fingers have made, either
the groves, or the images. In that
day shall his strong cities be as a
forsaken bough, and an uppermost
branch, which they left because of
the children of Israel: and there
shall be desolation. Because thou
hast forgotten the God of thy salva-
tion, and hast not been mindful of
the Rock of thy strength, therefore
shalt thou plant pleasant plants, and
shalt set it with strange slips: in
the day shalt thou make thy plant
to grow, and in the morning shalt
thou make thy seed to flourish: *but*
the harvest *shall be* a heap in the
day of grief and of desperate sorrow.
Woe to the multitude of many peo-
ple, *which* make a noise like the noise
of the seas; and to the rushing of
nations, *that* make a rushing like the
rushing of mighty waters! The na-
tions shall rush like the rushing of
many waters: but *God* shall rebuke
them, and they shall flee far off, and

saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled! All ye inhabitants of the world, and dwellers on the earth, see ye, when He lifteth up an ensign on the mountains; and when He bloweth a trumpet, hear ye. For so the LORD said unto me, I will take My rest, and I will consider in My dwelling place like a clear heat upon herbs, *and* like a cloud of dew in the heat of harvest. For afore the

They shall be left
fowls of the mou
beasts of the ear
shall summer up
the beasts of the
upon them. In t
present be broug
of hosts of a pe
peeled, and from
from their beginn
tion meted out
foot, whose lan
spoiled, to the p
of the LORD of
Zion.

DEC. 3. **Evening, ISAIAH XIX.**

THE burden of Egypt. Behold, the LORD rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at His presence, and the heart of Egypt shall melt in the midst of it. And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, *and* kingdom against kingdom. And the spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof: and

defence shall be
up: the reeds an
The paper reeds
the mouth of the
thing sown by
wither, be driven
more. The fisher
and all they that
brooks shall lam
spread nets upo
languish. Moreo
in fine flax, and
networks, shall b
they shall be bro

ypt. The princes of Zoan
me fools, the princes of
e deceived; they have also
Egypt, *even they that are*
of the tribes thereof. The
th mingled a perverse spi-
e midst thereof: and they
sed Egypt to err in every
ereof, as a drunken *man*
h in his vomit. Neither
re be *any* work for Egypt,
e head or tail, branch or
y do. In that day shall
e like unto women: and it
afraid and fear because of
ng of the hand of the LORD
which He shaketh over it.
land of Judah shall be a
to Egypt, every one that
mention thereof shall be
himself, because of the
f the LORD of hosts, which
determined against it. In
shall five cities in the land
speak the language of Ca-
d swear to the LORD of
e shall be called, The city
ction. In that day shall
an altar to the LORD in the
the land of Egypt, and a
pillar at the border thereof to the
LORD. And it shall be for a sign
and for a witness unto the LORD of
hosts in the land of Egypt: for they
shall cry unto the LORD because of
the oppressors, and He shall send
them a saviour, and a great one, and
he shall deliver them. And the LORD
shall be known to Egypt, and the
Egyptians shall know the LORD in
that day, and shall do sacrifice and
oblation; yea, they shall vow a vow
unto the LORD, and perform *it*. And
the LORD shall smite Egypt: He
shall smite and heal *it:* and they
shall return *even* to the LORD, and
He shall be intreated of them, and
shall heal them. In that day shall
there be a highway out of Egypt to
Assyria, and the Assyrian shall come
into Egypt, and the Egyptian into
Assyria, and the Egyptians shall
serve with the Assyrians. In that
day shall Israel be the third with
Egypt and with Assyria, *even* a
blessing in the midst of the land:
whom the LORD of hosts shall bless,
saying, Blessed *be* Egypt My people,
and Assyria the work of My hands,
and Israel Mine inheritance.

Morning, ISAIAH XX, XXI. DEC. 4.

year that Tartan came unto
d, (when Sargon the king
ia sent him,) and fought
shdod, and took it; at the
e spake the LORD by Isaiah
of Amoz, saying, Go and
sackcloth from off thy loins,
off thy shoe from thy foot.
did so, walking naked and
And the LORD said, Like
rvant Isaiah hath walked
d barefoot three years *for*
d wonder upon Egypt and
iopia; so shall the king of
lead away the Egyptians
and the Ethiopians cap-
ing and old, naked and
ven with *their* buttocks un-
o the shame of Egypt. And
be afraid and ashamed of
their expectation, and of
ir glory. And the inhabit-
ant of this isle shall say in that day,
Behold, such *is* our expectation,
whither we flee for help to be de-
livered from the king of Assyria:
and how shall we escape?

THE burden of the desert of the
sea. As whirlwinds in the south
pass through; *so* it cometh from
the desert, from a terrible land. A
grievous vision is declared unto me;
the treacherous dealer dealeth trea-
cherously, and the spoiler spoileth.
Go up, O Elam: besiege, O Media;
all the sighing thereof have I made
to cease. Therefore are my loins
filled with pain: pangs have taken
hold upon me, as the pangs of a
woman that travaileth: I was bowed
down at the hearing *of it;* I was
dismayed at the seeing *of it.* My
heart panted, fearfulness affrighted
me: the night of my pleasure hath

I stand continually upon the watch-
tower in the daytime, and I am set
in my ward whole nights: and, be-
hold, here cometh a chariot of men,
with a couple of horsemen. And
he answered and said, Babylon is
fallen, is fallen; and all the graven
images of her gods he hath broken
unto the ground. O my threshing,
and the corn of my floor: that which
I have heard of the LORD of hosts,
the God of Israel, have I declared
unto you.

thirsty, they pr
bread him that
from the sword
sword, and from
from the grievo
thus hath the
Within a year, a
of an hireling, a
Kedar shall fail:
the number of
men of the child
be diminished: f
Israel hath spok

DEC. 4. **Evening, ISAIAH XXII.**

THE burden of the valley of vision.
What aileth thee now, that thou
art wholly gone up to the housetops?
Thou that art full of stirs, a tumul-
tuous city, a joyous city: thy slain
men are not slain with the sword,
nor dead in battle. All thy rulers
are fled together, they are bound by
the archers: all that are found in
thee are bound together, *which* have
fled from far. Therefore said I, Look
away from me; I will weep bitterly,
labour not to comfort me, because of

day to the armo
the forest. Ye
breaches of the
they are many:
gether the water
And ye have nu
Jerusalem, and
broken down to
made also a dit
walls for the wa
but ye have n
Maker thereof,
unto Him That f

, What hast thou here? and
hast thou here, that thou hast
thee out a sepulchre here, *as*
: heweth him out a sepulchre
, *and* that graveth an habita-
r himself in a rock? Behold,
RD will carry thee away with
ity captivity, and will surely
thee. He will surely violently
nd toss thee *like* a ball into a
country: there shalt thou die,
ere the chariots of thy glory
be the shame of thy lord's
And I will drive thee from
ation, and from thy state shall
ll thee down. And it shall
o pass in that day, that I will
y servant Eliakim the son of
: and I will clothe him with
be, and strengthen him with
rdle, and I will commit thy
government into his hand: and he
shall be a father to the inhabitants
of Jerusalem, and to the house of
Judah. And the key of the house
of David will I lay upon his shoul-
der; so he shall open, and none shall
shut; and he shall shut, and none
shall open. And I will fasten him
as a nail in a sure place; and he
shall be for a glorious throne to his
father's house. And they shall hang
upon him all the glory of his father's
house, the offspring and the issue,
all vessels of small quantity, from
the vessels of cups, even to all the
vessels of flagons. In that day, saith
the LORD of hosts, shall the nail that
is fastened in the sure place be re-
moved, and be cut down, and fall; and
the burden that *was* upon it shall be
cut off: for the LORD hath spoken *it*.

5. **Morning, ISAIAH XXIII.** DEC. 5.

E burden of Tyre. Howl, ye
ips of Tarshish; for it is laid
so that there is no house, no
g in: from the land of Chit-
s revealed to them. Be still,
bitants of the isle; thou whom
rchants of Zidon, that pass
e sea, have replenished. And
at waters the seed of Sihor,
rvest of the river, *is* her re-
and she is a mart of nations.
u ashamed, O Zidon: for the
h spoken, *even* the strength
sea, saying, I travail not, nor
forth children, neither do I
up young men, *nor* bring up
. As at the report concerning
so shall they be sorely pained
report of Tyre. Pass ye over
hish; howl, ye inhabitants of
Is this your joyous *city*, whose
ty *is* of ancient days? her
t shall carry her afar off to
. Who hath taken this coun-
inst Tyre, the crowning *city*,
nerchants *are* princes, whose
rs *are* the honourable of the
LORD of hosts hath purposed
ain the pride of all glory, *and*
into contempt all the honour-
able of the earth. Pass through thy
land as a river, O daughter of Tar-
shish: *there is* no more strength. He
stretched out His hand over the sea,
He shook the kingdoms: the LORD
hath given a commandment against
the merchant *city*, to destroy the
strong holds thereof. And He said,
Thou shalt no more rejoice, O thou
oppressed virgin, daughter of Zidon:
arise, pass over to Chittim; there also
shalt thou have no rest. Behold the
land of the Chaldeans; this people
was not, *till* the Assyrian founded
it for them that dwell in the wil-
derness: they set up the towers
thereof, they raised up the palaces
thereof; *and* he brought it to ruin.
Howl, ye ships of Tarshish: for your
strength is laid waste. And it shall
come to pass in that day, that Tyre
shall be forgotten seventy years,
according to the days of one king:
after the end of seventy years shall
Tyre sing as an harlot. Take an
harp, go about the city, thou harlot
that hast been forgotten; make sweet
melody, sing many songs, that thou
mayest be remembered. And it shall
come to pass after the end of seventy
years, that the LORD will visit Tyre,

ants thereof. And it shall be, as
with the people, so with the priest;
as with the servant, so with his
master; as with the maid, so with
her mistress; as with the buyer, so
with the seller; as with the lender,
so with the borrower; as with the
taker of usury, so with the giver of
usury to him. The land shall be
utterly emptied, and utterly spoiled:
for the LORD hath spoken this word.
The earth mourneth *and* fadeth
away, the world languisheth *and*
fadeth away, the haughty people of
the earth do languish. The earth
also is defiled under the inhabitants
thereof; because they have trans-
gressed the laws, changed the ordi-
nance, broken the everlasting cove-
nant. Therefore hath the curse
devoured the earth, and they that
dwell therein are desolate: there-
fore the inhabitants of the earth are
burned, and few men left. The new
wine mourneth, the vine languisheth,
all the merryhearted do sigh. The
mirth of tabrets ceaseth, the noise
of them that rejoice endeth, the joy
of the harp ceaseth. They shall not
drink wine with a song; strong drink
shall be bitter to them that drink it.
The city of confusion is broken down:

Wherefore glor
the fires, *even* th
God of Israel
sea. From the
the earth have
glory to the rig
My leanness, m
me! the treach
dealt treachero
cherous dealers
cherously. Fea
the snare, *are* u
ant of the earth.
to pass, *that* he
noise of the fea
pit; and he tha
the midst of th
in the snare: fo
on high are ope
tions of the ea
earth is utterly
earth is clean di
moved exceedin
reel to and fro l
shall be removed
the transgressio
heavy upon it;
not rise again.
pass in that day
punish the host
are on high, an
earth upon the

Morning, Isaiah XXV. Dec. 6.

Thou *art* my God; I
it Thee, I will praise
r Thou hast done won-
: *Thy* counsels of old
s *and* truth. For Thou
a city an heap; *of* a
a ruin: a palace of
no city; it shall never
refore shall the strong
Thee, the city of the
s shall fear Thee. For
en a strength to the
th to the needy in his
ge from the storm, a
he heat, when the blast
e ones *is* as a storm
all. Thou shalt bring
e of strangers, as the
place; *even* the heat
low of a cloud: the
terrible ones shall be
And in this mountain
D of hosts make unto
feast of fat things, a
s on the lees, of fat
marrow, of wines on
refined. And He will
destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth: for the Lord hath spoken *it*. And it shall be said in that day, Lo, this *is* our God; we have waited for Him, and He will save us: this *is* the Lord; we have waited for Him, we will be glad and rejoice in His salvation. For in this mountain shall the hand of the Lord rest, and Moab shall be trodden down under Him, even as straw is trodden down for the dunghill. And He shall spread forth His hands in the midst of them, as he that swimmeth spreadeth forth *his hands* to swim: and He shall bring down their pride together with the spoils of their hands. And the fortress of the high fort of thy walls shall He bring down, lay low, *and* bring to the ground, *even* to the dust.

Evening, Isaiah XXVI. Dec. 6.

shall this song be sung
l of Judah; We have
salvation will *God* ap-
s and bulwarks. Open
that the righteous na-
epeth the truth may
wilt keep *him* in per-
ose mind *is* stayed *on*
e he trusteth in Thee.
e Lord for ever: for
EHOVAH *is* everlast-
for He bringeth down
ell on high; the lofty
it low; He layeth it
he ground; He bring-
the dust. The foot
down, *even* the feet of
the steps of the needy.
e just *is* uprightness:
right, dost weigh the
t. Yea, in the way of
s, O Lord, have we
ee; the desire of *our*
soul *is* to Thy name, and to the remembrance of Thee. With my soul have I desired Thee in the night; yea, with my spirit within me will I seek Thee early: for when Thy judgments *are* in the earth, the inhabitants of the world will learn righteousness. Let favour be shewed to the wicked, *yet* will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord. Lord, *when* Thy hand is lifted up, they will not see: *but* they shall see, and be ashamed for *their* envy at the people; yea, the fire of Thine enemies shall devour them. Lord, Thou wilt ordain peace for us: for Thou also hast wrought all our works in us. O Lord our God, *other* lords beside Thee have had dominion over us: *but* by Thee only will we make mention of Thy name. They are

time of her delivery, is in pain, *and* crieth out in her pangs; so have we been in Thy sight, O LORD. We have been with child, we have been in pain, we have as it were brought

hold, the LORD
place to punish t
earth for their
also shall discl
shall no more c

DEC. 7. **Morning, ISAIAH XXVII.**

IN that day the LORD with His sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and He shall slay the dragon that *is* in the sea. In that day sing ye unto her, A vineyard of red wine. I the LORD do keep it; I will water it every moment: lest *any* hurt it, I will keep it night and day. Fury *is* not in Me: who would set the briers *and* thorns against Me in battle? I would go through them, I would burn them together. Or let him take hold of My strength, *that* he may make peace with Me; *and* he shall make peace with Me. He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit. Hath He smitten him, as He smote those that smote him? *or* is he slain according to the slaughter of them that are slain by Him? In

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Egypt, and ye
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it shall come to
the great trump

crown of pride, to
ards of Ephraim,
eauty *is* a fading
on the head of the
em that are over-
Behold, the Lord
l strong one, *which*
ail *and* a destroy-
ood of mighty wa-
shall cast down to
hand. The crown
kards of Ephraim,
nder feet: and the
hich *is* on the head
shall be a fading
hasty fruit before
hich *when* he that
eth, while it is yet
eth it up. In that
D of hosts be for a
nd for a diadem of
residue of His peo-
rit of judgment to
judgment, and for
hat turn the battle
hey also have erred
d through strong
he way; the priest
have erred through
are swallowed up
e out of the way
rink; they err in
ble *in* judgment.
full of vomit *and*
there is no place
ll He teach know-
shall He make to
ne? *them that are*
milk, *and* drawn
For precept *must*
precept upon pre-
ne, line upon line;
there a little: for
lips and another
eak to this people.
d, This *is* the rest
y cause the weary
is the refreshing:
not hear. But the
D was unto them
cept, precept upon
on line, line upon
and there a little;

that they might go, and fall backward, and be broken, and snared, and taken.

Wherefore hear the word of the Lord, ye scornful men, that rule this people which *is* in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone*, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only *to* understand the report. For the bed is shorter than that *a man* can stretch himself *on it:* and the covering narrower than that he can wrap himself *in it.* For the Lord shall rise up as *in* mount Perazim, He shall be wroth as *in* the valley of Gibeon, that He may do His work, His strange work; and bring to pass His act, His strange act. Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth. Give ye ear, and hear My voice; hearken, and hear My speech. Doth the plowman plow all day to sow? doth he open and break the clods of his ground? When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in

where David dwelt! add ye year to year; let them kill sacrifices. Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel. And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee. And thou shalt be brought down, *and* shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust. Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones *shall be* as chaff that passeth away: yea, it shall be at an instant suddenly. Thou shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire. And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision. It shall even be as when an hungry *man* dreameth, and, behold, he eateth; but he awaketh, and his

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the poor among men shall
the Holy One of Israel.
errible one is brought to
d the scorner is consumed,
at watch for iniquity are
at make a man an offender
l, and lay a snare for him
veth in the gate, and turn
just for a thing of nought.
thus saith the LORD, Who
Abraham, concerning the
house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of Mine hands, in the midst of him, they shall sanctify My name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

Evening, ISAIAH XXX. DEC. 8.

to the rebellious children,
th the LORD, that take
out not of Me; and that
h a covering, but not of My
t they may add sin to sin:
t to go down into Egypt,
not asked at My mouth;
gthen themselves in the
of Pharaoh, and to trust in
w of Egypt! Therefore shall
gth of Pharaoh be your
d the trust in the shadow
your confusion. For his
ere at Zoan, and his am-
came to Hanes. They were
ed of a people *that* could
them, nor be an help nor
t a shame, and also a re-
The burden of the beasts of
: into the land of trouble
ish, from whence *come* the
d old lion, the viper and
g serpent, they will carry
es upon the shoulders of
es, and their treasures up-
aches of camels, to a people
not profit *them*. For the
s shall help in vain, and to
se: therefore have I cried
g this, Their strength *is* to

, write it before them in a
l note it in a book, that it
r the time to come for ever
: that this *is* a rebellious
ing children, children *that*
hear the law of the LORD:
to the seers, See not; and
ophets, Prophesy not unto
ings, speak unto us smooth
ophesy deceits: get you out
of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us. Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon: therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant. And He shall break it as the breaking of the potters' vessel that is broken in pieces; He shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water *withal* out of the pit. For thus saith the Lord GOD, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not. But ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift. One thousand *shall flee* at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill.

And therefore will the LORD wait, that He may be gracious unto you, and therefore will He be exalted, that He may have mercy upon you: for the LORD *is* a God of judgment: blessed *are* all they that wait for Him. For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: He will be very gracious unto thee at the voice of thy cry;

thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence. Then shall He give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures. The oxen likewise and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan. And there shall be upon every high mountain, and upon every high hill, rivers *and* streams of waters in the day of the great slaughter, when the towers fall. Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of His people, and healeth the stroke of their wound.

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of the LORD sha
beaten down, *w*
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grounded staff sh
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He hath made
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like a stream
kindle it.

DEC. 9. **Morning, ISAIAH XXXI.**

WOE to them that go down to Egypt for help; and stay on horses, and trust in chariots, because *they are* many; and in horsemen, because they are very strong; but they

His hand, both h
fall, and he that
down, and they
ther. For thus ha
unto me, Like

passing over He will preserve urn ye unto *Him from* Whom hildren of Israel have deeply ted. For in that day every man cast away his idols of silver, his idols of gold, which your hands have made unto you *for* n. Then shall the Assyrian fall the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be discomfited. And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the LORD, Whose fire *is* in Zion, and His furnace in Jerusalem.

DEC. 9. Evening, ISAIAH XXXII. DEC. 9.

BEHOLD, a king shall reign in righteousness, and princes shall le in judgment. And a man shall e as an hiding place from the wind, nd a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land. And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly. The vile person shall be no more called liberal, nor the churl said to be bountiful. For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail. The instruments also of the churl *are* evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right. But the liberal deviseth liberal things; and by liberal things shall he stand. Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech. Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come. Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird *sackcloth* upon *your* loins. They shall lament for the teats, for the pleasant fields, for the fruitful vine. Upon the land of my people shall come up thorns *and* briers; yea, upon all the houses of joy *in* the joyous city: because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks; until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places; when it shall hail, coming down on the forest; and the city shall be low in a low place. Blessed *are* ye that sow beside all waters, that send forth *thither* the feet of the ox and the ass.

DEC. 10. Morning, ISAIAH XXXIII. DEC. 10.

WOE to thee that spoilest, and thou *wast* not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to *spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they* shall deal treacherously with thee. O LORD, be gracious unto us; we have waited for Thee: be Thou their arm every morning, our salvation also *in* the time of trouble. At the noise *of* the tumult the people fled; at the lifting up of Thyself the nations were

sadors of peace shall weep bitterly. The highways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man. The earth mourneth *and* languisheth: Lebanon is ashamed *and* hewn down: Sharon is like a wilderness; and Bashan and Carmel shake off *their fruits*. Now will I rise, saith the LORD; now will I be exalted; now will I lift up Myself. Ye shall conceive chaff, ye shall bring forth stubble: your breath, *as* fire, shall devour you. And the people shall be *as* the burnings of lime: *as* thorns cut up shall they be burned in the fire.

Hear, ye *that are* far off, what I have done; and, ye *that are* near, acknowledge My might. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of

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ed the towers
fierce people,
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city of our so
shall see Jeru
tion, a tabern
taken down;
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DEC. 10. **Evening, ISAIAH XXXIV**

COME near, ye nations, to hear; and hearken, ye people: let the

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ifice in Bozrah, and
in the land of Idu-
nicorns shall come
, and the bullocks
nd their land shall
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tness.
lay of the LORD's
the year of recom-
ontroversy of Zion.
s thereof shall be
, and the dust there-
, and the land there-
burning pitch. It
ched night nor day;
of shall go up for
ation to generation
e; none shall pass
ver and ever. But
nd the bittern shall
l also and the raven
and He shall stretch
ne of confusion, and
ptiness. They shall
hereof to the king-
dom, but none *shall be* there, and all her princes shall be nothing. And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be an habitation of dragons, *and* a court for owls. The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest. There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate. Seek ye out of the book of the LORD, and read: no one of these shall fail, none shall want her mate: for My mouth it hath commanded, and His spirit it hath gathered them. And He hath cast the lot for them, and His hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein.

Morning, ISAIAH XXXV. DEC. 11.

ss and the solitary
e glad for them; and
rejoice, and blossom
shall blossom abun-
e even with joy and
y of Lebanon shall
, the excellency of
on, they shall see the
, *and* the excellency
ngthen ye the weak
m the feeble knees.
at are of a fearful
, fear not: behold,
me *with* vengeance,
a recompence; He
ave you. Then the
d shall be opened,
he deaf shall be un-
shall the lame *man*
and the tongue of
or in the wilderness
shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, *shall be* grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein*. No lion shall be there, nor *any* ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk *there:* and the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

pool in the highway of the fuller's
field. Then came forth unto him Eliakim, Hilkiah's son, which was over the house, and Shebna the scribe, and Joah, Asaph's son, the recorder. And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence *is* this wherein thou trustest? I say, *sayest thou*, (but *they are but* vain words) *I have* counsel and strength for war: now on whom dost thou trust, that thou rebellest against me? Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so *is* Pharaoh king of Egypt to all that trust in him. But if thou say to me, We trust in the LORD our God: *is it* not He, Whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar? Now therefore give pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them. How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen? And

and said, He
great king, th
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The LORD wi
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salem out of n

came to pass, when king
ziah heard *it*, that he rent
and covered himself with
and went into the house
D. And he sent Eliakim,
over the household, and
e scribe, and the elders of
s covered with sackcloth,
h the prophet the son of
id they said unto him, Thus
ekiah, This day *is* a day of
nd of rebuke, and of blas-
or the children are come to
and *there is* not strength
orth. It may be the Lord
vill hear the words of Rab-
hom the king of Assyria his
th sent to reproach the liv-
ind will reprove the words
Lord thy God hath heard:
lift up *thy* prayer for the
hat is left. So the servants
Hezekiah came to Isaiah.
ah said unto them, Thus
ay unto your master, Thus
Lord, Be not afraid of the
t thou hast heard, where-
ervants of the king of As-
blasphemed Me. Behold,
d a blast upon him, and
ear a rumour, and return
a land; and I will cause
l by the sword in his own
Rabshakeh returned, and
king of Assyria warring
ibnah: for he had heard
is departed from Lachish.
ard say concerning Tirha-
of Ethiopia, He is come
ake war with thee. And
ard *it*, he sent messengers
ah, saying, Thus shall ye
Hezekiah king of Judah,
t not thy God, in Whom
est, deceive thee, saying,
shall not be given into the
e king of Assyria. Behold,
heard what the kings of
ave done to all lands by
them utterly; and shalt
livered? Have the gods of
s delivered them which
have destroyed, *as* Gozan,
and Haran, and Rezeph, and the
children of Eden which *were* in Te-
lassar? Where *is* the king of Ha-
math, and the king of Arphad, and
the king of the city of Sepharvaim,
Hena, and Ivah?

And Hezekiah received the letter
from the hand of the messengers, and
read it: and Hezekiah went up unto
the house of the Lord, and spread
it before the Lord. And Hezekiah
prayed unto the Lord, saying, O
Lord of hosts, God of Israel, That
dwellest *between* the cherubims, Thou
art the God, *even* Thou alone, of all
the kingdoms of the earth: Thou
hast made heaven and earth. Incline
Thine ear, O Lord, and hear; open
Thine eyes, O Lord, and see: and
hear all the words of Sennacherib,
which hath sent to reproach the liv-
ing God. Of a truth, Lord, the kings
of Assyria have laid waste all the
nations, and their countries, and
have cast their gods into the fire: for
they *were* no gods, but the work of
men's hands, wood and stone: there-
fore they have destroyed them. Now
therefore, O Lord our God, save us
from his hand, that all the kingdoms
of the earth may know that Thou
art the Lord, *even* Thou only.

Then Isaiah the son of Amoz sent
unto Hezekiah, saying, Thus saith
the Lord God of Israel, Whereas
thou hast prayed to Me against Sen-
nacherib king of Assyria: this *is* the
word which the Lord hath spoken
concerning him; The virgin, the
daughter of Zion, hath despised thee,
and laughed thee to scorn; the daugh-
ter of Jerusalem hath shaken her
head at thee. Whom hast thou
reproached and blasphemed? and
against Whom hast thou exalted *thy*
voice, and lifted up thine eyes on
high? *even* against the Holy One of
Israel. By thy servants hast thou
reproached the Lord, and hast said,
By the multitude of my chariots am
I come up to the height of the moun-
tains, to the sides of Lebanon; and I
will cut down the tall cedars thereof,

and the choice fir trees thereof: and I will enter into the height of his border, *and* the forest of his Carmel. I have digged, and drunk water; and with the sole of my feet have I dried up all the rivers of the besieged places. Hast thou not heard long ago, *how* I have done it; *and* of ancient times, that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste defenced cities *into* ruinous heaps. Therefore their inhabitants *were* of small power, they were dismayed and confounded: they were *as* the grass of the field, and *as* the green herb, *as* the grass on the housetops, and *as corn* blasted before it be grown up. But I know thy abode, and thy going out, and thy coming in, and thy rage against Me. Because thy rage against Me, and thy tumult, is come up into Mine ears, therefore will I put My hook in thy nose, and My bridle in thy lips, and I will turn thee back by the way by which thou camest. And this *shall be* a sign unto thee, Ye shall eat *this* year such as groweth of itself; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof. And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward: for out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD of hosts shall do this. Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD. For I will defend this city to save it for Mine Own sake, and for My servant David's sake. Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia: and Esar-haddon his son reigned in his stead.

DEC. 12. Evening, ISAIAH XXXVIII. DEC. 12.

IN those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD, Set thine house in order: for thou shalt die, and not live. Then Hezekiah turned his face toward the wall, and prayed unto the LORD, and said, Remember now, O LORD, I beseech Thee, how I have walked before Thee in truth and with a perfect heart, and have done *that which is* good in Thy sight. And Hezekiah wept sore. Then came the word of the LORD to Isaiah, saying, Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years. And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city. And this shall *be* a sign unto thee from the LORD, that the LORD will do this thing that He hath spoken; behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness: I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years. I said, I shall not see the LORD, even

the land of the living: man no more with the the world. Mine age id is removed from me 's tent: I have cut off my life: He will cut ining sickness: from night wilt Thou make I reckoned till morn- lion, so will He break from day *even* to night te an end of me. Like wallow, so did I chat- rn as a dove: mine eyes *ng* upward: O LORD, d; undertake for me. say? He hath both ne, and Himself hath hall go softly all my bitterness of my soul. hese *things men* live, se *things is* the life of wilt Thou recover me, and make me to live. Behold, for peace I had great bitterness: but Thou hast in love to my soul *delivered it* from the pit of corruption: for Thou hast cast all my sins behind Thy back. For the grave cannot praise Thee, death can *not* celebrate Thee: they that go down into the pit cannot hope for Thy truth. The living, the living, he shall praise Thee, as I *do* this day: the father to the children shall make known Thy truth. The LORD *was ready* to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the LORD. For Isaiah had said, Let them take a lump of figs, and lay *it* for a plaister upon the boil, and he shall recover. Hezekiah also had said, What *is* the sign that I shall go up to the house of the LORD?

Morning, ISAIAH XXXIX. DEC. 13.

ie Merodach-baladan, of Baladan, king of letters and a present for he had heard that ck, and was recovered. h was glad of them, hem the house of his s, the silver, and the spices, and the pre- t, and all the house of d all that was found s: there was nothing or in all his dominion, shewed them not. iah the prophet unto , and said unto him, ese men? and from hey unto thee? And , They are come from unto me, *even* from n said he, What have they seen in thine house? And Hezekiah answered, All that *is* in mine house have they seen: there is nothing among my treasures that I have not shewed them. Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts: Behold, the days come, that all that *is* in thine house, and *that* which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon. Then said Hezekiah to Isaiah, Good *is* the word of the LORD which thou hast spoken. He said moreover, For there shall be peace and truth in my days.

Evening, ISAIAH XL. DEC. 13.

ye, comfort ye My ith your God. Speak y to Jerusalem, and that her warfare is that her iniquity is pardoned: for she hath received of the LORD'S hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in

the flower of the field: the grass
withereth, the flower fadeth: be-
cause the spirit of the LORD bloweth
upon it: surely the people *is* grass.
The grass withereth, the flower
fadeth: but the word of our God
shall stand for ever. O Zion, that
bringest good tidings, get thee up
into the high mountain; O Jerusa-
lem, that bringest good tidings, lift
up thy voice with strength; lift *it*
up, be not afraid; say unto the
cities of Judah, Behold your God!
Behold, the Lord GOD will come
with strong *hand*, and His arm shall
rule for Him: behold, His reward
is with Him, and His work before
Him. He shall feed His flock like
a shepherd: He shall gather the
lambs with His arm, and carry *them*
in His bosom, *and* shall gently lead
those that are with young.

Who hath measured the waters in
the hollow of His hand, and meted
out heaven with the span, and com-
prehended the dust of the earth in
a measure, and weighed the moun-
tains in scales, and the hills in a
balance? Who hath directed the
Spirit of the LORD, or *being* His
counsellor hath taught Him? With
whom took He counsel, and *who*

image, *that*
Have ye not
heard? hath
from the be
understood f
the earth?
upon the ci
the inhabitan
hoppers; Th
heavens as
eth them out
That bringeth
He maketh t
as vanity.
planted; ye
sown: yea,
take root i
shall also blo
shall wither
shall take t
To whom th
or shall I be
One. Lift u
and behold
things, That
by number:
by names by
might, for t
power; not
est thou, O
O Israel, My
LORD, and n

: they that wait
shall renew *their*
all mount up with
wings as eagles; they shall run, and
not be weary; *and* they shall walk,
and not faint.

Morning, ISAIAH XLI. DEC. 14.

e before Me, O
l let the people re-
th: let them come
em speak: let us
her to judgment.
he righteous *man*
ed him to His foot,
before him, and
er kings? He gave
to his sword, *and*
to his bow. He
nd passed safely;
that he had not
feet. Who hath
ne *it*, calling the
the beginning? I
rst, and with the
The isles saw *it*,
ends of the earth
v near, and came.
ry one his neigh-
one said to his
good courage. So
ouraged the gold-
at smootheth *with*
that smote the an-
eady for the soder-
ned it with nails,
be moved.
l, *art* My servant,
ve chosen, the seed
iend. *Thou* whom
n the ends of the
hee from the chief
I said unto thee,
ant; I have chosen
thee away. Fear
m with thee: be
I *am* thy God: I
hee; yea, I will
will uphold thee
and of My right-
d, all they that
gainst thee shall
confounded: they
ig; and they that
all perish. Thou
nd shalt not find
that contended
with thee: they that war against
thee shall be as nothing, and as a
thing of nought. For I the LORD thy
God will hold thy right hand, sa-
ying unto thee, Fear not; I will help
thee. Fear not, thou worm Jacob,
and ye men of Israel; I will help
thee, saith the LORD, and thy Re-
deemer, the Holy One of Israel.
Behold, I will make thee a new
sharp threshing instrument having
teeth: thou shalt thresh the moun-
tains, and beat *them* small, and
shalt make the hills as chaff. Thou
shalt fan them, and the wind shall
carry them away, and the whirl-
wind shall scatter them: and thou
shalt rejoice in the LORD, *and* shalt
glory in the Holy One of Israel.
When the poor and needy seek
water, and *there is* none, *and* their
tongue faileth for thirst, I the LORD
will hear them, *I* the God of Israel
will not forsake them. I will open
rivers in high places, and fountains
in the midst of the valleys: I will
make the wilderness a pool of water,
and the dry land springs of water.
I will plant in the wilderness the
cedar, the shittah tree, and the myr-
tle, and the oil tree; I will set in
the desert the fir tree, *and* the pine,
and the box tree together: that they
may see, and know, and consider,
and understand together, that the
hand of the LORD hath done this,
and the Holy One of Israel hath
created it.

Produce your cause, saith the
LORD; bring forth your strong *rea-
sons*, saith the King of Jacob. Let
them bring *them* forth, and shew
us what shall happen: let them
shew the former things, what they
be, that we may consider them, and
know the latter end of them; or
declare us things for to come. Shew
the things that are to come here-
after, that we may know that ye

we may say, *He is* righteous? yea,

confusion.

Dec. 14. Evening, Isaiah XLII.

BEHOLD My Servant, Whom I uphold; Mine Elect, *in Whom* My soul delighteth; I have put My spirit upon Him: He shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause His voice to be heard in the street. A bruised reed shall He not break, and the smoking flax shall He not quench: He shall bring forth judgment unto truth. He shall not fail nor be discouraged, till He have set judgment in the earth: and the isles shall wait for His law. Thus saith God the Lord, He That created the heavens, and stretched them out; He That spread forth the earth, and that which cometh out of it; He That giveth breath unto the people upon it, and spirit to them that walk therein: I the Lord have called Thee in righteousness, and will hold Thine hand, and will keep Thee, and give Thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, *and* them that sit in darkness out of the prison

is therein; the i
ants thereof. L
the cities there
the villages *that*
let the inhabita
let them shout
mountains. Let
to the Lord, an
in the islands.

The Lordsha
man, He shall s
man of war: He
He shall prevail
I have long tim
I have been still
self: *now* will I
woman; I will d
once. I will m
and hills, and d
and I will mak
and I will dry u
will bring the
they knew not;
paths *that* they
will make darkn
and crooked thi
things will I do
forsake them.

pening the ears, but he hear-
t. The LORD is well pleased
is righteousness' sake; He
agnify the law, and make *it*
able. But this *is* a people
and spoiled; *they are* all of
nared in holes, and they are
prison houses: they are for
, and none delivereth; for a
nd none saith, Restore. Who
you will give ear to this?
ll hearken and hear for the
time to come? Who gave Jacob for
a spoil, and Israel to the robbers?
did not the LORD, He against Whom
we have sinned? for they would not
walk in His ways, neither were they
obedient unto His law. Therefore
He hath poured upon him the fury
of His anger, and the strength of
battle: and it hath set him on fire
round about, yet he knew not; and
it burned him, yet he laid *it* not
to heart.

15. **Morning, ISAIAH XLIII.** DEC. 15.

now thus saith the LORD
at created thee, O Jacob, and
t formed thee, O Israel, Fear
r I have redeemed thee, I
lled *thee* by thy name; thou
e. When thou passest through
ers, I *will be* with thee; and
the rivers, they shall not
w thee: when thou walkest
the fire, thou shalt not be
; neither shall the flame kin-
n thee. For I *am* the LORD
d, the Holy One of Israel,
iour: I gave Egypt *for* thy
, Ethiopia and Seba for thee.
ou wast precious in My sight,
st been honourable, and I
ved thee: therefore will I
n for thee, and people for
. Fear not: for I *am* with
will bring thy seed from the
d gather thee from the west;
y to the north, Give up; and
outh, Keep not back: bring
from far, and My daughters
e ends of the earth; *even*
me that is called by My
for I have created him for
ry, I have formed him; yea,
made him. Bring forth the
ople that have eyes, and the
at have ears. Let all the
be gathered together, and
people be assembled: who
them can declare this, and
s former things? let them
rth their witnesses, that they
justified: or let them hear,
, *It is* truth. Ye *are* My
es, saith the LORD, and My
servant whom I have chosen: that
ye may know and believe Me, and
understand that I *am* He: before
Me there was no God formed,
neither shall there be after Me. I,
even I, *am* the LORD; and beside
Me *there is* no Saviour. I have de-
clared, and have saved, and I have
shewed, when *there was* no strange
god among you: therefore ye *are*
My witnesses, saith the LORD, that
I *am* God. Yea, before the day *was*
I *am* He; and *there is* none that
can deliver out of My hand: I will
work, and who shall let it?

Thus saith the LORD, your Re-
deemer, the Holy One of Israel;
For your sake I have sent to Baby-
lon, and have brought down all their
nobles, and the Chaldeans, whose
cry *is* in the ships. I *am* the LORD,
your Holy One, the Creator of Israel,
your King. Thus saith the LORD,
Which maketh a way in the sea,
and a path in the mighty waters;
Which bringeth forth the chariot
and horse, the army and the power;
they shall lie down together, they
shall not rise: they are extinct, they
are quenched as tow. Remember
ye not the former things, neither
consider the things of old. Behold,
I will do a new thing; now it shall
spring forth; shall ye not know it?
I will even make a way in the wil-
derness, *and* rivers in the desert.
The beast of the field shall honour
Me, the dragons and the owls: be-
cause I give waters in the wilder-
ness, *and* rivers in the desert, to give

sweet cane with money, neither hast thou filled Me with the fat of thy

sanctuary, an
the curse, and

Dec. 15. Evening, Isaiah XLIV.

YET now hear, O Jacob My servant; and Israel, whom I have chosen: Thus saith the Lord That made thee, and formed thee from the womb, *Which* will help thee; Fear not, O Jacob, My servant; and thou, Jesurun, whom I have chosen. For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour My spirit upon thy seed, and My blessing upon thine offspring: and they shall spring up *as* among the grass, as willows by the water courses. One shall say, I *am* the Lord's; and another shall call *himself* by the name of Jacob; and another shall subscribe *with* his hand unto the Lord, and surname *himself* by the name of Israel. Thus saith the Lord the King of Israel, and his Redeemer the Lord of hosts; I *am* the first, and I *am* the last; and beside Me *there is* no God. And who, as I, shall call, and shall declare it, and set it in order for Me, since I appointed the ancient people? and the things that are coming,

they see not,
may be asham
a god, or molte
is profitable f
all his fellows
the workmen,
them all be g
them stand up
and they shall
The smith with
eth in the co
with hammers
the strength o
hungry, and hi
drinketh no w
carpenter stre
he marketh it
fitteth it with
eth it out wi
maketh it afte
according to t
that it may re
heweth him do
the cypress a
strengtheneth
trees of the f
ash, and the

nd the residue thereof
god, *even* his graven
eth down unto it, and
, and prayeth unto it,
iver me; for thou *art*
have not known nor
r He hath shut their
cannot see; *and* their
ey cannot understand.
sidereth in his heart,
e knowledge nor un-
say, I have burned
the fire; yea, also
bread upon the coals
re roasted flesh, and
shall I make the resi-
abomination? shall I
e stock of a tree? He
es: a deceived heart
n aside, that he can-
soul, nor say, *Is there*
right hand?
these, O Jacob and
u *art* My servant: I
ee; thou *art* My ser-
l, thou shalt not be
e. I have blotted out,
d, thy transgressions,
d, thy sins: return
have redeemed thee.

Sing, O ye heavens; for the LORD hath done *it:* shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified Himself in Israel. Thus saith the LORD, thy Redeemer, and He That formed thee from the womb, I *am* the LORD That maketh all *things;* That stretcheth forth the heavens alone; That spreadeth abroad the earth by Myself; That frustrateth the tokens of the liars, and maketh diviners mad; That turneth wise *men* backward, and maketh their knowledge foolish; That confirmeth the word of His servant, and performeth the counsel of His messengers; That saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof: That saith to the deep, Be dry, and I will dry up thy rivers: That saith of Cyrus, *He is* My shepherd, and shall perform all My pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

Morning, ISAIAH XLV. DEC. 16.

the LORD to His
Cyrus, whose right
en, to subdue na-
and I will loose
to open before
l gates; and the
shut; I will go
ake the crooked
ll break in pieces
d cut in sunder
I will give thee
kness, and hid-
places, that
t I, the LORD,
hy name, *am*
or Jacob My
el Mine elect,
by thy name:
though thou
the LORD,
here is no

God beside Me: I girded thee, though thou hast not known Me: that they may know from the rising of the sun, and from the west, that *there is* none beside Me. I *am* the LORD, and *there is* none else. I form the light, and create darkness: I make peace, and create evil: I the LORD do all these *things.* Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it. Woe unto him that striveth with his Maker! *Let* the potsherd *strive* with the potsherds of the earth. Shall the clay say to *him* that fashioneth it, What makest *thou?* or thy work, He hath no hands? Woe unto him that saith

unto *his* father, What begettest thou? or to the woman, What hast thou brought forth?

Thus saith the LORD, the Holy One of Israel, and his Maker, Ask Me of things to come concerning My sons, and concerning the work of My hands command ye Me. I have made the earth, and created man upon it: I, *even* My hands, have stretched out the heavens, and all their host have I commanded. I have raised him up in righteousness, and I will direct all his ways: he shall build My city, and he shall let go My captives, not for price nor reward, saith the LORD of hosts. Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, *saying*, Surely God *is* in thee; and *there is* none else, *there is* no God. Verily Thou *art* a God That hidest Thyself, O God of Israel, the Saviour. They shall be ashamed, and also confounded, all of them: they shall go to confusion together *that are* makers of idols. *But* Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end. For thus saith the LORD That created the heavens; God Himself That formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited: I *am* the LORD; and *there is* none else. I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye Me in vain: I the LORD speak righteousness, I declare things that are right.

Assemble yourselves and come; draw near together, ye *that are* escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god *that* cannot save. Tell ye, and bring *them* near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and *there is* no God else beside Me; a just God and a Saviour; *there is* none beside Me. Look unto Me, and be ye saved, all the ends of the earth: for I *am* God, and *there is* none else. I have sworn by Myself, the word is gone out of My mouth *in* righteousness, and shall not return, That unto Me every knee shall bow, every tongue shall swear. Surely, shall *one* say, in the LORD have I righteousness and strength: *even* to Him shall *men* come; and all that are incensed against Him shall be ashamed. In the LORD shall all the seed of Israel be justified, and shall glory.

DEC. 16. Evening, ISAIAH XLVI. DEC. 16.

BEL boweth down, Nebo stooperth, their idols were upon the beasts, and upon the cattle: your carriages *were* heavy loaden; *they are* a burden to the weary *beast*. They stoop, they bow down together; they could not deliver the burden, but themselves are gone into captivity. Hearken unto Me, O house of Jacob, and all the remnant of the house of Israel, which are borne *by Me* from the belly, which are carried from the womb: and *even* to *your* old age I *am* He; and *even* to hoar *hairs* will I carry *you:* I have made, and I will bear; even I will carry, and will deliver *you*. To whom will ye liken Me, and make *Me* equal, and compare Me, that we may be like? They lavish gold out of the bag, and weigh silver in the balance, *and* hire a goldsmith; and he maketh it a god: they fall down, yea, they worship. They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, *one* shall cry unto him, yet can he not answer, nor save him out of his trouble. Remember this, and

ourselves men: bring *it* again
d, O ye transgressors. Re-
r the former things of old:
m God, and *there is* none else;
God, and *there is* none like
clearing the end from the be-
g, and from ancient times *the*
that are not *yet* done, saying,
unsel shall stand, and I will
My pleasure: calling a ra-
bird from the east, the man
that executeth My counsel from a
far country: yea, I have spoken
it, I will also bring it to pass; I
have purposed *it*, I will also do
it. Hearken unto Me, ye stout-
hearted, that *are* far from righte-
ousness: I bring near My righteous-
ness; it shall not be far off, and
My salvation shall not tarry: and
I will place salvation in Zion for
Israel My glory.

17. **Morning, ISAIAH XLVII.** DEC. 17.

IE down, and sit in the dust,
virgin daughter of Babylon,
he ground: *there is* no throne,
ghter of the Chaldeans: for
alt no more be called tender
licate. Take the millstones,
nd meal: uncover thy locks,
are the leg, uncover the thigh,
er the rivers. Thy nakedness
e uncovered, yea, thy shame
seen: I will take vengeance,
vill not meet *thee as* a man.
our Redeemer, the LORD of
His name, the Holy One of
Sit thou silent, and get thee
rkness, O daughter of the
ans: for thou shalt no more
d, The lady of kingdoms. I
oth with My people, I have
l Mine inheritance, and given
ito thine hand: thou didst
em no mercy; upon the an-
st thou very heavily laid thy
And thou saidst, I shall be a
ever: *so* that thou didst not
e *things* to thy heart, neither
member the latter end of it.
re hear now this, *thou that*
n to pleasures, that dwellest
ly, that sayest in thine heart,
and none else beside me; I
ot sit *as* a widow, neither
know the loss of children:
se two *things* shall come to
a moment in one day, the
children, and widowhood:
all come upon thee in their
perfection for the multitude of thy
sorceries, *and* for the great abun-
dance of thine enchantments.

For thou hast trusted in thy wick-
edness: thou hast said, None seeth
me. Thy wisdom and thy know-
ledge, it hath perverted thee; and
thou hast said in thine heart, I *am*,
and none else beside me. Therefore
shall evil come upon thee; thou shalt
not know from whence it riseth:
and mischief shall fall upon thee;
thou shalt not be able to put it off:
and desolation shall come upon thee
suddenly, *which* thou shalt not know.
Stand now with thine enchantments,
and with the multitude of thy sor-
ceries, wherein thou hast laboured
from thy youth; if so be thou shalt
be able to profit, if so be thou mayest
prevail. Thou art wearied in the
multitude of thy counsels. Let now
the astrologers, the stargazers, the
monthly prognosticators, stand up,
and save thee from *these things* that
shall come upon thee. Behold, they
shall be as stubble; the fire shall
burn them; they shall not deliver
themselves from the power of the
flame: *there shall* not *be* a coal
to warm at, *nor* fire to sit be-
fore it. Thus shall they be unto
thee with whom thou hast labour-
ed, *even* thy merchants, from thy
youth: they shall wander every
one to his quarter; none shall save
thee.

Dec. 17. Evening, Isaiah XLVIII. Dec.

HEAR ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the Lord, and make mention of the God of Israel, *but* not in truth, nor in righteousness. For they call themselves of the holy city, and stay themselves upon the God of Israel; The Lord of hosts *is* His name. I have declared the former things from the beginning; and they went forth out of My mouth, and I shewed them; I did *them* suddenly, and they came to pass. Because I knew that thou *art* obstinate, and thy neck *is* an iron sinew, and thy brow brass; I have even from the beginning declared *it* to thee; before it came to pass I shewed *it* thee: lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them. Thou hast heard, see all this; and will not ye declare *it?* I have shewed thee new things from this time, even hidden things, and thou didst not know them. They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldest say, Behold, I knew them. Yea, thou heardest not; yea, thou knewest not; yea, from that time *that* thine ear was not opened: for I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb.

For My name's sake will I defer Mine anger, and for My praise will I refrain for thee, that I cut thee not off. Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. For Mine own sake, *even* for Mine own sake, will I do *it:* for how should *My name* be polluted? and I will not giv glory unto another. Hearken Me, O Jacob and Israel, My c I *am* He; I *am* the first, I also a last. Mine hand also hath la foundation of the earth, and My hand hath spanned the he *when* I call unto them, they st together. All ye, assemble your and hear; which among the declared these *things?* The hath loved him: He will do H sure on Babylon, and His ar *be on* the Chaldeans. I, even spoken; yea, I have called have brought him, and he sha his way prosperous. Come unto Me, hear ye this; I h spoken in secret from the be from the time that it was, t I: and now the Lord God, Spirit, hath sent me. Th the Lord, thy Redeemer, One of Israel; I *am* the I God Which teacheth thee Which leadeth thee by the thou shouldest go. O that th hearkened to My comma then had thy peace been a and thy righteousness as t of the sea: thy seed also as the sand, and the offspri bowels like the gravel th name should not have bee nor destroyed from before ye forth of Babylon, flee the Chaldeans, with a voic ing declare ye, tell this, utt to the end of the earth The Lord hath redeemed vant Jacob. And they thi *when* He led them throug serts: He caused the wate out of the rock for them: the rock also, and the wat out. *There is* no peace, Lord, unto the wicked.

Dec. 18. Morning, Isaiah XLIX.

LISTEN, O isles, unto Me; and hearken, ye people, from far; The Lord hath called Me from the womb; from the bow mother hath He made m My name. And He hath

a sharp sword; in the
His hand hath He hid
ade Me a polished shaft;
er hath He hid Me; and
Ie, Thou *art* My Servant,
Whom I will be glorified.
d, I have laboured in vain,
t My strength for nought,
: *yet* surely My judgment
LORD, and My work with
And now, saith the LORD
ed Me from the womb *to*
vant, to bring Jacob again
hough Israel be not ga-
shall I be glorious in the
LORD, and My God shall
ngth. And He said, It is
g that Thou shouldest be
t to raise up the tribes of
to restore the preserved
I will also give Thee for a
Gentiles, that Thou may-
salvation unto the end
h. Thus saith the LORD,
mer of Israel, *and* his
to Him Whom man de-
Him Whom the nation
to a Servant of rulers,
l see and arise, princes
worship, because of the
is faithful, *and* the Holy
ael, and He shall choose
s saith the LORD, In an
time have I heard Thee,
lay of salvation have I
e: and I will preserve
give Thee for a covenant
le, to establish the earth,
inherit the desolate he-
at Thou mayest say to
rs, Go forth; to them
darkness, Shew your-
y shall feed in the ways,
pastures *shall be* in all
. They shall not hunger
; neither shall the heat
te them: for He That hath
em shall lead them, even
ings of water shall He
. And I will make all
ins a way, and My high-
e exalted. Behold, these
from far: and, lo, these
rth and from the west;
om the land of Sinim.

Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted His people, and will have mercy upon His afflicted. But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of *My* hands; thy walls *are* continually before Me. Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee. Lift up thine eyes round about, and behold: all these gather themselves together, *and* come to thee. *As* I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them *on thee*, as a bride *doeth*. For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away. The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place *is* too straight for me: give place to me that I may dwell. Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where *had* they *been?* Thus saith the Lord GOD, Behold, I will lift up Mine hand to the Gentiles, and set up My standard to the people: and they shall bring thy sons in *their* arms, and thy daughters shall be carried upon *their* shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with *their* face toward the earth, and lick up the dust of thy feet; and thou shalt know that I *am* the LORD: for they shall not be ashamed that wait for Me. Shall the prey

ment, whom I have put away? or which of My creditors *is it* to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away. Wherefore, when I came, *was there* no man? when I called, *was there* none to answer? Is My hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at My rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because *there is* no water, and dieth for thirst. I clothe the heavens with blackness, and I make sackcloth their covering. The Lord God hath given Me the tongue of the learned, that I should know how to speak a word in season to *him that is* weary: He wakeneth morning by morning, He wakeneth Mine ear to hear as the learned. The Lord God hath opened Mine ear, and I was not rebellious, neither turned away back. I

hair: I hid not
and spitting. F
help Me; there
confounded: the
face like a flint,
shall not be as
that justifieth M
with Me? let us
is Mine advers
near to Me. B
will help Me;
condemn Me?
old as a garmen
them up. Who
feareth the Lo
voice of His ser
darkness, and h
trust in the nam
stay upon his G
that kindle a fir
selves about w
the light of yo
sparks *that* ye
shall ye have of
lie down in sorr

Dec. 19. Morning, Isaiah LI.

HEARKEN to Me, ye that follow after righteousness, ye that seek the Lord: look unto the rock *whence* ye are hewn, and to the hole of the

thanksgiving, a
lody. Hearken
ple; and give
nation: for a la

old like a garment, and they
dwell therein shall die in like
ner: but My salvation shall be
ver, and My righteousness shall
be abolished. Hearken unto Me,
at know righteousness, the peo-
n whose heart *is* My law; fear
ot the reproach of men, neither
e afraid of their revilings. For
moth shall eat them up like a
ent, and the worm shall eat
like wool: but My righteous-
shall be for ever, and My salva-
from generation to generation.
wake, awake, put on strength,
m of the LORD; awake, as in the
nt days, in the generations of
Art Thou not it That hath cut
ab, *and* wounded the dragon?
Thou not it Which hath dried
ea, the waters of the great deep;
hath made the depths of the sea
y for the ransomed to pass over?
efore the redeemed of the LORD
return, and come with singing
Zion; and everlasting joy *shall*
pon their head: they shall ob-
gladness and joy; *and* sorrow
mourning shall flee away. I,
I, *am* He That comforteth you:
art thou, that thou shouldest be
id of a man *that* shall die, and
e son of man *which* shall be
e *as* grass; and forgettest the
n thy Maker, That hath stretched
the heavens, and laid the foun-
ons of the earth; and hast feared
inually every day because of the
of the oppressor, as if he were
dy to destroy? and where *is* the
of the oppressor? The captive
e hasteneth that he may be loos-
and that he should not die in the
pit, nor that his bread should fail.
But I *am* the LORD thy God, That
divided the sea, whose waves roared:
The LORD of hosts *is* His name. And
I have put My words in thy mouth,
and I have covered thee in the sha-
dow of Mine hand, that I may plant
the heavens, and lay the foundations
of the earth, and say unto Zion,
Thou *art* My people.

Awake, awake, stand up, O Je-
rusalem, which hast drunk at the
hand of the LORD the cup of His
fury; thou hast drunken the dregs
of the cup of trembling, *and* wrung
them out. *There is* none to guide
her among all the sons *whom* she
hath brought forth; neither *is there*
any that taketh her by the hand of
all the sons *that* she hath brought
up. These two *things* are come un-
to thee; who shall be sorry for thee?
desolation, and destruction, and the
famine, and the sword: by whom
shall I comfort thee? Thy sons have
fainted, they lie at the head of all
the streets, as a wild bull in a net:
they are full of the fury of the LORD,
the rebuke of thy God. Therefore
hear now this, thou afflicted, and
drunken, but not with wine: thus
saith thy Lord the LORD, and thy
God *That* pleadeth the cause of His
people, Behold, I have taken out of
thine hand the cup of trembling,
even the dregs of the cup of My
fury; thou shalt no more drink it
again: but I will put it into the
hand of them that afflict thee; which
have said to thy soul, Bow down,
that we may go over: and thou hast
laid thy body as the ground, and as
the street, to them that went over.

WAKE, awake; put on thy
strength, O Zion; put on thy
utiful garments, O Jerusalem,
holy city: for henceforth there
no more come into thee the un-
cumcised and the unclean. Shake
self from the dust; arise, *and* sit
n, O Jerusalem: loose thyself
the bands of thy *neck, O cap-*
tive daughter of Zion. For thus
saith the LORD, Ye have sold your-
selves for nought; and ye shall be
redeemed without money. For thus
saith the Lord GOD, My people
went down aforetime into Egypt to
sojourn there; and the Assyrian op-
pressed them without cause. Now
therefore, what have I here, saith

the LORD, that My people is taken away for nought? they that rule over them make them to howl, saith the LORD; and My name continually every day *is* blasphemed. Therefore My people shall know My name: therefore *they shall know* in that day that I *am* He That doth speak: behold, *it is* I. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted His people, He hath redeemed Jerusalem. The LORD hath made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. Depart ye, depart ye, go ye out from thence, touch no unclean *thing;* go ye out of the midst of her; be ye clean, that bear the vessels of the LORD. For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel *will be* your rereward. Behold, My Servant shall deal prudently, He shall be exalted and extolled, and be very high. As many were astonied at Thee; His visage was so marred more than any man, and His form more than the sons of men: so shall He sprinkle many nations; the kings shall shut their mouths at Him: for *that* which had not been told them shall they see; and *that* which they had not heard shall they consider.

DEC. 20. Morning, ISAIAH LIII. DEC. 20.

WHO hath believed our report? and to whom is the arm of the LORD revealed? For He shall grow up before Him as a tender plant, and as a root out of a dry ground: He hath no form nor comeliness; and when we shall see Him, *there is* no beauty that we should desire Him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from Him; He was despised, and we esteemed Him not. Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He *was* wounded for our transgressions, *He was* bruised for our iniquities: the chastisement of our peace *was* upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on Him the iniquity of us all. He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth. He was taken from prison and from judgment: and who shall declare His generation? for He was cut off out of the land of the living: for the transgression of My people was He stricken. And He made His grave with the wicked, and with the rich in His death; because He had done no violence, neither *was any* deceit in His mouth. Yet it pleased the LORD to bruise Him; He hath put *Him* to grief: when Thou shalt make His soul an offering for sin, He shall see *His* seed, He shall prolong *His* days, and the pleasure of the LORD shall prosper in His hand. He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall My Righteous Servant justify many; for He shall bear their iniquities. Therefore will I divide Him *a portion* with the great, and He shall divide the spoil with the strong; because He hath poured out His soul unto death: and He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors.

20. **Evening, Isaiah LIV.** Dec. 20.

, O barren, thou *that* didst
bear; break forth into sing-
cry aloud, thou *that* didst
ail with child: for more *are*
lren of the desolate than the
of the married wife, saith
D. Enlarge the place of thy
d let them stretch forth the
of thine habitations: spare
then thy cords, and strength-
takes; for thou shalt break
the right hand and on the
d thy seed shall inherit the
, and make the desolate ci-
e inhabited. Fear not; for
alt not be ashamed: neither
confounded; for thou shalt
ut to shame: for thou shalt
e shame of thy youth, and
ot remember the reproach
widowhood any more. For
ker *is* thine husband; the
hosts *is* His name; and thy
er the Holy One of Israel;
l of the whole earth shall He
l. For the Lord hath called
woman forsaken and griev-
pirit, and a wife of youth,
ou wast refused, saith thy
or a small moment have I
thee; but with great mer-
I I gather thee. In a little
hid My face from thee for a
; but with everlasting kind-
I I have mercy on thee, saith
D thy Redeemer. For this *is*
vaters of Noah unto Me: for
e sworn that the waters of
Noah should no more go over the
earth; so have I sworn that I would
not be wroth with thee, nor rebuke
thee. For the mountains shall de-
part, and the hills be removed; but
My kindness shall not depart from
thee, neither shall the covenant of
My peace be removed, saith the
Lord That hath mercy on thee.

O thou afflicted, tossed with tem-
pest, *and* not comforted, behold, I
will lay thy stones with fair colours,
and lay thy foundations with sap-
phires. And I will make thy win-
dows of agates, and thy gates of car-
buncles, and all thy borders of plea-
sant stones. And all thy children
shall be taught of the Lord; and
great *shall be* the peace of thy chil-
dren. In righteousness shalt thou be
established: thou shalt be far from
oppression; for thou shalt not fear:
and from terror; for it shall not
come near thee. Behold, they shall
surely gather together, *but* not by
Me: whosoever shall gather together
against thee shall fall for thy sake.
Behold, I have created the smith that
bloweth the coals in the fire, and
that bringeth forth an instrument for
his work; and I have created the
waster to destroy. No weapon that
is formed against thee shall prosper;
and every tongue *that* shall rise
against thee in judgment thou shalt
condemn. This *is* the heritage of the
servants of the Lord, and their right-
eousness *is* of Me, saith the Lord.

22. **Morning, Isaiah LV.** Dec. 22.

every one that thirsteth,
me ye to the waters, and he
h no money; come ye, buy,
; yea, come, buy wine and
ithout money and without
Wherefore do ye spend mo-
that which is not bread?
r labour for *that which* satis-
it? hearken diligently unto
eat ye *that which is* good,
your soul delight itself in
Incline your ear, and come
: hear, and your soul shall
live; and I will make an everlasting
covenant with you, *even* the sure
mercies of David. Behold, I have
given Him *for* a witness to the peo-
ple, a leader and commander to the
people. Behold, thou shalt call a
nation *that* thou knowest not, and
nations *that* knew not thee shall
run unto thee because of the Lord
thy God, and for the Holy One of
Israel; for He hath glorified thee.
Seek ye the Lord while He may be
found, call ye upon Him while He

the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower,

come up the my
shall be to the
for an everlasting
be cut off.

Dec. 22. Evening, Isaiah LVI.

THUS saith the Lord, Keep ye judgment, and do justice: for My salvation *is* near to come, and My righteousness to be revealed. Blessed *is* the man *that* doeth this, and the son of man *that* layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from His people: neither let the eunuch say, Behold, I *am* a dry tree. For thus saith the Lord unto the eunuchs that keep My sabbaths, and choose *the things* that please Me, and take hold of My covenant; even unto them will I give in Mine house and within My walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. Also the

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it, and taketh hol
even them will I
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My house of pr
offerings and thei
accepted upon M
house shall be c
prayer for all
God Which gat
of Israel saith,
others to Him, b
gathered unto H
of the field, come
ye beasts in the
men *are* blind:
rant, they *are* a
cannot bark; sle
loving to slumb
greedy dogs *wh*
enough, and they
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to their own way
gain, from his

sons of the sorceress,
: adulterer and the
t whom do ye sport
ainst whom make ye
and draw out the
not children of trans-
d of falsehood, en-
ves with idols under
ee, slaying the chil-
leys under the clifts
Among the smooth
tream *is* thy portion;
thy lot: even to
poured a drink offer-
ffered a meat offer-
receive comfort in
lofty and high moun-
set thy bed: even
thou up to offer sa-
l the doors also and
thou set up thy re-
r thou hast discover-
nother than Me, and
ou hast enlarged thy
thee *a covenant* with
edst their bed where
And thou wentest
a ointment, and didst
fumes, and didst send
far off, and didst de-
en unto hell. Thou
the greatness of thy
t thou not, There is
a hast found the life
therefore thou wast
And of whom hast
d or feared, that thou
hast not remembered
to thy heart? have
peace even of old,
and thou fearest Me not? I will declare thy righteousness, and thy works; for they shall not profit thee. When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take *them:* but he that putteth his trust in Me shall possess the land, and shall inherit My holy mountain; and shall say, Cast ye up, cast ye up, prepare the way, take up the stumblingblock out of the way of My people. For thus saith the high and lofty One That inhabiteth eternity, Whose name *is* Holy; I dwell in the high and holy *place*, with him also *that is* of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend for ever, neither will I be always wroth: for the spirit should fail before Me, and the souls *which* I have made. For the iniquity of his covetousness was I wroth, and smote him: I hid Me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips; Peace, peace to *him that is* far off, and to *him that is* near, saith the LORD; and I will heal him. But the wicked *are* like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. *There is* no peace, saith my God, to the wicked.

Evening, ISAIAH LVIII. DEC. 23.

pare not, lift up thy
a trumpet, and shew
r transgression, and
acob their sins. Yet
daily, and delight to
, as a nation that did
and forsook not the
eir God: they ask of
nces of justice; they
approaching to God.
e we fasted, *say they*,
not? *wherefore have*
we afflicted our soul, and Thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as *ye do this* day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? *is it* to bow down his head as a bulrush, and to spread sackcloth and ashes

from thine own flesh?

Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy rereward. Then shalt thou call, and the LORD shall answer; thou shalt cry, and He shall say, Here I *am*. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and *if* thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity,

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spoken *it*.

DEC. 24. **Morning**, ISAIAH LIX

BEHOLD, the LORD's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid *His* face from you, that He will not hear. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. None calleth for justice, nor *any* pleadeth for truth: they trust in vanity, and speak lies; they con-

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blood: their
of iniquity;
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peace they
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whosoever
know peace.

Therefore
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ness. We

iniquities, we know them; ressing and lying against , and departing away from speaking oppression and nceiving and uttering from words of falsehood. And is turned away backward, ice standeth afar off: for fallen in the street, and nnot enter. Yea, truth fail- d he *that* departeth from eth himself a prey: and the w *it*, and it displeased Him *re was* no judgment. And that *there was* no man, and d that *there was* no inter- therefore His arm brought unto him; and His right- , it sustained him. For he righteousness as a breast- nd an helmet of salvation s head; and he put on the s of vengeance *for* clothing, and was clad with zeal as a cloke. According to *their* deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence. So shall they fear the name of the LORD from the west, and His glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD. As for Me, this *is* My covenant with them, saith the LORD; My spirit that *is* upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

24. Evening, ISAIAH LX. DEC. 24.

SE, shine; for thy light is me, and the glory of the risen upon thee. For, be- e darkness shall cover the nd gross darkness the peo- the LORD shall arise upon d His glory shall be seen ee. And the Gentiles shall thy light, and kings to the ss of thy rising. Lift up es round about, and see: gather themselves together, me to thee: thy sons shall om far, and thy daughters nursed at *thy* side. Then alt see, and flow together, e heart shall fear, and be ; because the abundance of hall be converted unto thee, es of the Gentiles shall come e. The multitude of camels er thee, the dromedaries of and Ephah; all they from hall come: they shall bring d incense; and they shall th the praises of the LORD. flocks of Kedar shall be ga- ogether unto thee, the rams oth shall minister *unto thee:* they shall come up with acceptance on Mine altar, and I will glorify the house of My glory. Who *are* these *that* fly as a cloud, and as the doves to their windows? Surely the isles shall wait for Me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because He hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in My wrath I smote thee, but in My favour have I had mercy on thee.

Therefore thy gates shall be open continually; they shall not be shut day nor night; that *men* may bring unto thee the forces of the Gentiles, and *that* their kings *may be* brought. For the nation and kingdom that will not serve thee shall perish; yea, *those* nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, *to* beautify the place of My sanctu-

an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD *am* thy Saviour and thy Redeemer, the Mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exact-

shall they know
the LORD shall b
light, and the da
shall be ended.
shall be all right
herit the land f
of My planting,
hands, that I m
little one shall
and a small one
the LORD will ha

DEC. 29. **Morning, ISAIAH LXI.**

THE Spirit of the Lord GOD *is* upon Me; because the LORD hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound; to proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that He might be glorified. And they shall

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double; and *for*
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double: everlasti
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seed shall be kn
tiles, and their
people: all that
knowledge them
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I will greatly r
my soul shall be
for He hath cl

Evening, Isaiah LXII. Dec. 29.

ake will I not hold
and for Jerusalem's
est, until the right-
go forth as bright-
lvation thereof as a
h. And the Gentiles
hteousness, and all
: and thou shalt be
v name, which the
D shall name. Thou
own of glory in the
D, and a royal dia-
of thy God. Thou
termed Forsaken;
land any more be
: but thou shalt be
h, and thy land Beu-
D delighteth in thee,
all be married. For
marrieth a virgin,
s marry thee: and
m rejoiceth over the
hy God rejoice over
watchmen upon thy
m, *which* shall never
day nor night: ye
on of the Lord, keep
not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth. The Lord hath sworn by His right hand, and by the arm of His strength, Surely I will no more give thy corn *to be* meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured: but they that have gathered it shall eat it, and praise the Lord; and they that have brought it together shall drink it in the courts of My holiness. Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward *is* with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken.

Morning, Isaiah LXIII. Dec. 30.

That cometh from
ith dyed garments
hi *That is* glorious
, avelling in the
s rength? I That
o sness, mighty to
v *art Thou* red in
Thy garments like
in the winefat? I
e winepress alone;
ple *there was* none
will tread them in
d trample them in
their blood shall be
My garments, and I
y raiment. For the
e *is* in Mine heart,
f My redeemed is
oked, and *there was*
nd I wondered that
to uphold: therefore
rought salvation un-
fury, it upheld Me.
And I will tread down the people in Mine anger, and make them drunk in My fury, and I will bring down their strength to the earth. I will mention the lovingkindnesses of the Lord, *and* the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which He hath bestowed on them according to His mercies, and according to the multitude of His lovingkindnesses. For He said, Surely they *are* My people, children *that* will not lie: so He was their Saviour. In all their affliction He was afflicted, and the angel of His presence saved them: in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old. But they rebelled, and vexed His holy Spirit: therefore He was turned to be their enemy, and He

an horse in the wilderness, *that* they should not stumble? As a beast goeth down into the valley, the Spirit of the LORD caused him to rest: so didst Thou lead Thy people, to make Thyself a glorious name. Look down from heaven, and behold from the habitation of Thy holiness and of

from Thy fear
vants' sake, the
heritance. The p
have possessed
our adversaries
Thy sanctuary.
never barest ru
were not called

DEC. 30. **Evening, ISAIAH LXIV.**

OH that Thou wouldest rend the heavens, that Thou wouldest come down, that the mountains might flow down at Thy presence, as *when* the melting fire burneth, the fire causeth the waters to boil, to make Thy name known to Thine adversaries, *that* the nations may tremble at Thy presence! When Thou didst terrible things *which* we looked not for, Thou camest down, the mountains flowed down at Thy presence. For since the beginning of the world *men* have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, *what* He hath prepared for him that waiteth for Him. Thou meetest him that rejoiceth and worketh righteousness, *those that* remember Thee in Thy ways: behold, Thou art wroth; for we have sinned: in those is conti-

all our righteou
rags; and we a
and our iniquiti
taken us away.
that calleth up
stirreth up him
Thee: for Tho
from us, and h
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LORD, Thou ar
the clay, and T
we all *are* the w
not wroth very
remember iniqu
see, we beseech
people. Thy ho
ness, Zion is a w
a desolation. O
tiful house, whe
Thee, is burned
our pleasant th
Wilt Thou refr

sels; which say, Stand by
ome not near to me; for I
r than thou. These *are* a
My nose, a fire that burn-
e day. Behold, *it is* written
e: I will not keep silence,
recompense, even recom-
to their bosom, your ini-
and the iniquities of your
together, saith the LORD,
ve burned incense upon the
s, and blasphemed Me up-
lls: therefore will I measure
mer work into their bosom.
th the LORD, As the new
ound in the cluster, and *one*
estroy it not; for a blessing
so will I do for My servants'
hat I may not destroy them
d I will bring forth a seed
Jacob, and out of Judah an
r of My mountains: and Mine
all inherit it, and My ser-
all dwell there. And Sharon
a fold of flocks, and the val-
Achor a place for the herds
lown in, for My people that
ught Me.
ye *are* they that forsake the
hat forget My holy mountain,
epare a table for that troop,
at furnish the drink offering
at number. Therefore will I
you to the sword, and ye
l bow down to the slaughter:
when I called, ye did not
; when I spake, ye did not
at did evil before Mine eyes,
l choose *that* wherein I de-
not. Therefore thus saith
d GOD, Behold, My servants
t, but ye shall be hungry:
My servants shall drink, but
be thirsty: behold, My ser-
hall rejoice, but ye shall be
d: behold, My servants shall
joy of heart, but ye shall cry
ow of heart, and shall howl
for vexation of spirit. And ye shall leave your name for a curse unto My chosen: for the Lord GOD shall slay thee, and call His servants by another name: that he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from Mine eyes. For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever *in that* which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in My people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner *being* an hundred years old shall be accursed. And they shall build houses, and inhabit *them;* and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree *are* the days of My people, and Mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they *are* the seed of the blessed of the LORD, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust *shall be* the serpent's meat. They shall not hurt nor destroy in all My holy mountain, saith the LORD.

31. Evening, ISAIAH LXVI. DEC. 31.

S saith the LORD, The heaven
My throne, and the earth *is*
stool: where *is* the house that
unto Me? and where *is* the
place of My rest? For all those *things* hath Mine hand made, and all those *things* have been, saith the LORD: but to this *man* will I look,

fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before Mine eyes, and chose *that* in which I delighted not. Hear the word of the LORD, ye that tremble at His word; Your brethren that hated you, that cast you out for My name's sake, said, Let the LORD be glorified: but He shall appear to your joy, and they shall be ashamed. A voice of noise from the city, a voice from the temple, a voice of the LORD That rendereth recompence to His enemies. Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? *or* shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut *the womb?* saith thy God. Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: that ye may suck, and be satisfied with the breasts of her consola-

many. They th
and purify the
behind one *tr*
swine's flesh,
and the mous
together, saith
their works a
shall come, th
tions and ton
come, and see
set a sign am
send those tha
the nations,
Lud, that dra
and Javan, *to*
have not heard
seen My glor
clare My glor
And they sha
thren *for* an o
out of all nat
in chariots, an
mules, and up
holy mountain
LORD, as the c
an offering in
house of the L
take of them
vites, saith th
new heavens a
I will make, s
saith the LO

EZEKIEL. CHAPTER XX.

D it came to pass in the se-
enth year, in the fifth *month*,
nth *day* of the month, *that* cer-
f the elders of Israel came to
re of the LORD, and sat before
Then came the word of the
unto me, saying, Son of man,
unto the elders of Israel, and
nto them, Thus saith the Lord
; Are ye come to enquire of
As I live, saith the Lord GOD,
l not be enquired of by you.
thou judge them, son of man,
thou judge *them?* cause them
now the abominations of their
rs:
d say unto them, Thus saith the
d GOD; In the day when I chose
el, and lifted up Mine hand unto
seed of the house of Jacob, and
le Myself known unto them in
land of Egypt, when I lifted up
ne hand unto them, saying, I *am*
LORD your God; in the day *that*
fted up Mine hand unto them, to
g them forth of the land of Egypt
a land that I had espied for them,
ing with milk and honey, which
he glory of all lands: then said I
o them, Cast ye away every man
abominations of his eyes, and
e not yourselves with the idols
gypt: I *am* the LORD your God.
they rebelled against Me, and
ld not hearken unto Me: they
not every man cast away the
inations of their eyes, neither
hey forsake the idols of Egypt:
I said, I will pour out My fury
them, to accomplish My anger
st them in the midst of the land
gypt. But I wrought for My
e's sake, that it should not be
ted before the heathen, among
m they *were*, in whose sight I
Myself known unto them, in
ing them forth out of the land
gypt.

Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. And I gave them My statutes, and shewed them My judgments, which *if* a man do, he shall even live in them. Moreover also I gave them My sabbaths, to be a sign between Me and them, that they might know that I *am* the LORD that sanctify them. But the house of Israel rebelled against Me in the wilderness: they walked not in My statutes, and they despised My judgments, which *if* a man do, he shall even live in them; and My sabbaths they greatly polluted: then I said, I would pour out My fury upon them in the wilderness, to consume them. But I wrought for My Name's sake, that it should not be polluted before the heathen, in whose sight I brought them out. Yet also I lifted up My hand unto them in the wilderness, that I would not bring them into the land which I had given *them*, flowing with milk and honey, which *is* the glory of all lands; because they despised My judgments, and walked not in My statutes, but polluted My sabbaths: for their heart went after their idols. Nevertheless Mine eye spared them from destroying them, neither did I make an end of them in the wilderness. But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols: I *am* the LORD your God; walk in My statutes, and keep My judgments, and do them; and hallow My sabbaths; and they shall be a sign between Me and you, that ye may know that I *am* the LORD your God. Notwithstanding the children rebelled against Me: they walked not in My statutes, neither kept My

judgments to do them, which *if* a man do, he shall even live in them; they polluted My sabbaths: then I said, I would pour out My fury upon them, to accomplish My anger against them in the wilderness. Nevertheless I withdrew Mine hand, and wrought for My Name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth. I lifted up Mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries; because they had not executed My judgments, but had despised My statutes, and had polluted My sabbaths, and their eyes were after their fathers' idols. Wherefore I gave them also statutes *that were* not good, and judgments whereby they should not live; and I polluted them in their own gifts, in that they caused to pass through *the fire* all that openeth the womb, that I might make them desolate, to the end that they might know that I *am* the LORD.

Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord GOD; Yet in this your fathers have blasphemed Me, in that they have committed a trespass against Me. *For* when I had brought them into the land, *for* the which I lifted up Mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their sweet savour, and poured out there their drink offerings. Then I said unto them, What *is* the high place whereunto ye go? And the name thereof is called Bamah unto this day. Wherefore say unto the house of Israel, Thus saith the Lord GOD; Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations? For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with *all* your idols, even unto this day: and shall I be enquired of by you, O house of Israel? *As* I live, saith the Lord GOD, I will not be enquired of by you. And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone.

As I live, saith the Lord GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: and I will purge out from among you the rebels, and them that transgress against Me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I *am* the LORD. As for you, O house of Israel, thus saith the Lord GOD; Go ye, serve ye every one his idols, and hereafter *also*, if ye will not hearken unto Me: but pollute ye My holy Name no more with your gifts, and with your idols. For in Mine holy mountain, in the mountain of the height of Israel, saith the Lord GOD, there shall all the house of Israel, all of them in the land, serve Me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things. I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen. And ye shall know that I *am* the LORD, when I shall bring you into the land of Is-

nto the country *for* the which
d up Mine hand to give it to
fathers. And there shall ye
ıber your ways, and all your
, wherein ye have been de-
and ye shall lothe yourselves
ır own sight for all your evils
ye have committed. And ye
know that I *am* the LORD,
I have wrought with you for
ame's sake, not according to
vicked ways, nor according to
corrupt doings, O ye house of
, saith the Lord GOD.
eover the word of the LORD
unto me, saying, Son of man,
y face toward the south, and
drop *thy word* toward the south, and
prophesy against the forest of the
south field; and say to the forest
of the south, Hear the word of the
LORD; Thus saith the Lord GOD;
Behold, I will kindle a fire in thee,
and it shall devour every green tree
in thee, and every dry tree: the
flaming flame shall not be quenched,
and all faces from the south to the
north shall be burned therein. And
all flesh shall see that I the LORD
have kindled it: it shall not be
quenched. Then said I, Ah Lord
GOD! they say of me, Doth he not
speak parables?

CHAPTER XXIV.

AIN in the ninth year, in the
enth month, in the tenth *day*
month, the word of the LORD
unto me, saying, Son of man,
thee the name of the day, *even*
same day: the king of Ba-
set himself against Jerusalem
me day. And utter a para-
to the rebellious house, and
o them, Thus saith the Lord
et on a pot, set *it* on, and
ır water into it: gather the
ereof into it, *even* every good
e thigh, and the shoulder;
th the choice bones. Take
e of the flock, and burn also
under it, *and* make it boil
let them seethe the bones
in.
ore thus saith the Lord
to the bloody city, to the
cum *is* therein, and whose
gone out of it! bring it
y piece; let no lot fall
or her blood is in the
: she set it upon the top
he poured it not upon
to cover it with dust;
cause fury to come up
ance; I have set her
e top of a rock, that
e covered. Therefore
Lord GOD; Woe to the
will even make the
eat. Heap on wood,
kindle the fire, consume the flesh,
and spice it well, and let the bones
be burned. Then set it empty upon
the coals thereof, that the brass of it
may be hot, and may burn, and *that*
the filthiness of it may be molten in
it, *that* the scum of it may be con-
sumed. She hath wearied *herself*
with lies, and her great scum went
not forth out of her: her scum *shall*
be in the fire. In thy filthiness *is*
lewdness: because I have purged
thee, and thou wast not purged, thou
shalt not be purged from thy filthi-
ness any more, till I have caused My
fury to rest upon thee. I the LORD
have spoken *it:* it shall come to pass,
and I will do *it;* I will not go back,
neither will I spare, neither will I
repent; according to thy ways, and
according to thy doings, shall they
judge thee, saith the Lord GOD.
Also the word of the LORD came
unto me, saying, Son of man, be-
hold, I take away from thee the de-
sire of thine eyes with a stroke: yet
neither shalt thou mourn nor weep,
neither shall thy tears run down.
Forbear to cry, make no mourning
for the dead, bind the tire of thine
head upon thee, and put on thy shoes
upon thy feet, and cover not *thy* lips,
and eat not the bread of men. So I
spake unto the people in the morn-
ing: and at even my wife died;

eth; and your sons and your daughters whom ye have left shall fall by the sword. And ye shall do as I have done: ye shall not cover *your* lips, nor eat the bread of men. And your tires *shall be* upon your heads, and your shoes upon your feet: ye shall not mourn nor weep; but ye shall

escapeth in tha
thee, to cause
thine ears? I
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escaped, and t
be no more dum
a sign unto th
know that I *am*

THE

NEW TESTAMENT

OF

OUR LORD AND SAVIOUR

JESUS CHRIST,

TRANSLATED OUT OF THE ORIGINAL GREEK: AND WITH THE FORMER TRANSLATIONS DILIGENTLY COMPARED AND REVISED, BY HIS MAJESTY'S SPECIAL COMMAND.

APPOINTED TO BE READ IN CHURCHES.

THE GOSPEL ACCORDING TO

St. MATTHEW.

CHAPTER I.

Jan. 2, May 3, Aug. 31.

book of the generation of
s Christ, the Son of David,
of Abraham. Abraham be-
; and Isaac begat Jacob;
b begat Judas and his bre-
d Judas begat Phares and
Thamar; and Phares begat
nd Esrom begat Aram; and
gat Aminadab; and Amina-
t Naasson; and Naasson be-
on; and Salmon begat Booz
b; and Booz begat Obed of
nd Obed begat Jesse; and
at David the king; and Da-
king begat Solomon of her
been the wife of Urias; and
begat Roboam; and Ro-
gat Abia; and Abia begat
d Asa begat Josaphat; and
begat Joram; and Joram
ias; and Ozias begat Joa-
nd Joatham begat Achaz;
z begat Ezekias; and Eze-
t Manasses; and Manasses
non; and Amon begat Jo-
Josias begat Jechonias and
ren, about the time they
ried away to Babylon: and
y were brought to Babylon,
s begat Salathiel; and Sa-
gat Zorobabel; and Zoro-
at Abiud; and Abiud begat
and Eliakim begat Azor;
r begat Sadoc; and Sadoc
him; and Achim begat E-
Elind begat Eleazar; and
begat Matthan; and Mat-
at Jacob; and Jacob be-
ph the husband of Mary,
was born Jesus, Who is
called Christ. So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations.

Now the birth of Jesus Christ was on this wise: When as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just *man*, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call His name JESUS: for He shall save His people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call His name Emmanuel, which being interpreted is, God with us. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till she had brought forth her firstborn Son: and he called His name JESUS.

CHAPTER II.

Jan. 3, May 4, Sept. 1.

NOW when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is He That is born King of the Jews? for we have seen His star in the east, and are come to worship Him. When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet, And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, That shall rule My people Israel. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young Child; and when ye have found *Him*, bring me word again, that I may come and worship Him also. When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young Child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young Child with Mary His mother, and fell down, and worshipped Him: and when they had opened their treasures, they presented unto Him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

And when they were departed, behold, the angel of the Lord
eth to Joseph in a dream
Arise, and take the young C
His mother, and flee into Eg
be thou there until I bring th
for Herod will seek the you
to destroy Him. When he
took the young Child and
ther by night, and depar
Egypt: and was there
death of Herod: that it mig
filled which was spoken of
by the prophet, saying, Out
have I called My Son. The
when he saw that he was m
the wise men, was exceedin
and sent forth, and slew all
dren that were in Bethleh
in all the coasts thereof, f
years old and under, acco
the time which he had
enquired of the wise men.
fulfilled that which was s
Jeremy the prophet, saying,
was there a voice heard,
tion, and weeping, and gre
ing, Rachel weeping *for* he
and would not be comfort
they are not. But when
dead, behold, an angel
appeareth in a dream t
Egypt, saying, Arise, a
young Child and His
go into the land of Isr
are dead which sough
Child's life. And he a
the young Child and
and came into the l
But when he heard
did reign in Judæa
his father Herod, he
go thither: notwith
warned of God in a
ed aside into the
and he came and
called Nazareth: th
filled which was s
phets, He shall be

CHAPTER III.

Jan. 4, May 5, Sept. 2.

e days came John the Bap-
reaching in the wilderness
a, and saying, Repent ye:
kingdom of heaven is at
For this is he that was spo-
the prophet Esaias, saying,
e of one crying in the wil-
Prepare ye the way of the
ke His paths straight. And
e John had his raiment of
hair, and a leathern girdle
s loins; and his meat was
nd wild honey. Then went
m Jerusalem, and all Judæa,
he region round about Jor-
l were baptized of him in
confessing their sins. But
saw many of the Pharisees
ducees come to his baptism,
unto them, O generation of
who hath warned you to flee
wrath to come? bring forth
e fruits meet for repentance:
k not to say within your-
We have Abraham to *our*
for I say unto you, that God
of these stones to raise up
unto Abraham. And now
ax is laid unto the root of
: therefore every tree which
bringeth not forth good fruit is hewn
down, and cast into the fire. I in-
deed baptize you with water unto
repentance: but He That cometh
after me is mightier than I, Whose
shoes I am not worthy to bear: He
shall baptize you with the Holy
Ghost, and *with* fire: Whose fan *is*
in His hand, and He will through-
ly purge His floor, and gather His
wheat into the garner; but He will
burn up the chaff with unquenchable
fire.

Then cometh Jesus from Galilee to
Jordan unto John, to be baptized of
him. But John forbad Him, saying,
I have need to be baptized of Thee,
and comest Thou to me? And Jesus
answering said unto him, Suffer *it to
be so* now: for thus it becometh us to
fulfil all righteousness. Then he suf-
fered Him. And Jesus, when He was
baptized, went up straightway out
of the water: and, lo, the heavens
were opened unto Him, and He saw
the Spirit of God descending like a
dove, and lighting upon Him: and
lo a voice from heaven, saying, This
is My beloved Son, in Whom I am
well pleased.

CHAPTER IV.

Jan. 5, May 6, Sept. 3.

N was Jesus led up of the
it into the wilderness to be
of the devil. And when He
ted forty days and forty
He was afterward an hun-
nd when the tempter came
he said, If Thou be the Son
command that these stones
bread. But He answered
, It is written, Man shall not
bread alone, but by every
at proceedeth out of the
f God. Then the devil tak-
up into the holy city, and
Him on a pinnacle of the
nd saith unto Him, If Thou
be the Son of God, cast Thyself
down: for it is written, He shall
give His angels charge concerning
thee: and in *their* hands they shall
bear thee up, lest at any time thou
dash thy foot against a stone. Jesus
said unto him, It is written again,
Thou shalt not tempt the Lord thy
God. Again, the devil taketh Him
up into an exceeding high moun-
tain, and sheweth Him all the king-
doms of the world, and the glory of
them; and saith unto Him, All these
things will I give Thee, if Thou wilt
fall down and worship me. Then
saith Jesus unto him, Get thee

Nephthalim: that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for

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and those w
those that h
healed them
Him great m
Galilee, and
from Jerusa
and *from* be

CHAPTER V.

Jan. 7, May 7, Sept. 4

AND seeing the multitudes, He went up into a mountain: and when He was set, His disciples came unto Him: and He opened His mouth, and taught them, saying, Blessed *are* the poor in spirit: for their's is the kingdom of heaven. Blessed *are* they that mourn: for they shall be comforted. Blessed *are* the meek: for they shall inherit

Blessed are
vile you, and
say all man
falsely, for M
exceeding gl
reward in he
they the pro
you. Ye ar
but if the sa
wherewith s

k not that I am come
law, or the prophets:
ne to destroy, but to
rily I say unto you,
d earth pass, one jot
shall in no wise pass
, till all be fulfilled.
erefore shall break one
commandments, and
n so, he shall be called
e kingdom of heaven:
r shall do and teach
e shall be called great
m of heaven. For I
That except your right-
exceed *the righteous-*
cribes and Pharisees,
o case enter into the
aven.

rd that it was said by
time, Thou shalt not
soever shall kill shall
f the judgment: but I
That whosoever is an-
rother without a cause
nger of the judgment:
r shall say to his bro-
all be in danger of the
whosoever shall say,
ll be in danger of hell
re if thou bring thy
ar, and there remem-
y brother hath ought
leave there thy gift
ar, and go thy way;
led to thy brother, and
l offer thy gift. Agree
ersary quickly, whiles
way with him; lest at
adversary deliver thee
and the judge deliver
ficer, and thou be cast
erily I say unto thee,
y no means come out
u hast paid the utter-

rd that it was said by
time, Thou shalt not
ery: but I say unto
osoever looketh on a
t after her hath com-
y with her already in
d if thy right eye of-
ck it out, and cast *it*
it is profitable *for thee*

that one of thy members should perish, and not *that* thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is His footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil. Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloke also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father Which is in heaven: for He maketh His sun to rise on the evil and on the good, and

sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more *than others*? not even the publicans so? ye therefore perfect, even as yo Father Which is in heaven is pe fect.

CHAPTER VI.

JAN. 8, MAY 8, SEPT. 5.

TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father Which is in heaven. Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father Which seeth in secret Himself shall reward thee openly. And when thou prayest, thou shalt not be as the hypocrites *are:* for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father Which is in secret; and thy Father Which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen *do:* for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask Him. After this manner therefore pray ye: Our Father Which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as *it is* in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever. Amen. For if ye forgive men their tre passes, your heavenly Father wi also forgive you: but if ye forgiv not men their trespasses, neithe will your Father forgive your tre passes.

Moreover when ye fast, be not, a the hypocrites, of a sad countenance for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father Which is in secret: and thy Father Which seeth in secret, shall reward thee openly. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also.

The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness! No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

he fowls of the air: for they
, neither do they reap, nor
ito barns; yet your heavenly
feedeth them. Are ye not
etter than they? Which of
taking thought can add one
ito his stature? And why
thought for raiment? Con-
lilies of the field, how they
hey toil not, neither do they
id yet I say unto you, That
lomon in all his glory was
red like one of these. Where-
od so clothe the grass of the
ich to day is, and to morrow
nto the oven, *shall He* not
much more *clothe* you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.

CHAPTER VII.

Jan. 9, Feb. 29, May 9, Sept. 6.

E not, that ye be not judg-
For with what judgment ye
e shall be judged: and with
easure ye mete, it shall be
d to you again. And why be-
thou the mote that is in thy
eye, but considerest not the
t is in thine own eye? Or
thou say to thy brother, Let
put the mote out of thine
behold, a beam *is* in thine
Thou hypocrite, first cast
m out of thine own eye;
shalt thou see clearly to
mote out of thy brother's
ot that which is holy unto
ither cast ye your pearls
, lest they trample them
eet, and turn again and
sk, and it shall be given
nd ye shall find; knock,
e opened unto you: for
asketh receiveth; and
h findeth; and to him
it shall be opened. Or
here of you, whom if
id, will he give him a
ask a fish, will he
ent? If ye then, be-
w to give good gifts
en, how much more
Which is in heaven
to them that ask
all things *whatso-*
ever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat: because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father Which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and *in Thy* name done many wonderful

works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity. Therefore whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of Mine, and doeth them no be likened unto a foolish man, built his house upon the sa the rain descended, and the came, and the winds blew, a upon that house; and it fe great was the fall of it. And to pass, when Jesus had end sayings, the people were as at His doctrine: for He taug as *one* having authority, an the scribes.

CHAPTER VIII.

JAN. 10, MAY 10, SEPT. 7.

WHEN He was come down from the mountain, great multitudes followed Him. And, behold, there came a leper and worshipped Him, saying, Lord, if Thou wilt, Thou canst make me clean. And Jesus put forth *His* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. And when Jesus was entered into Capernaum, there came unto Him a centurion, beseeching Him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that Thou shouldest come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*. When Jesus heard *it*, He marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But dren of the kingdom shall out into outer darkness: th be weeping and gnashing And Jesus said unto the Go thy way; and as thou lieved, *so* be it done unto t his servant was healed in same hour.

And when Jesus was Peter's house, He saw mother laid, and sick of And He touched her hand fever left her: and she ministered unto them. even was come, they bro Him many that were poss devils: and He cast out with *His* word, and heale were sick: that it might which was spoken by prophet, saying, Himself infirmities, and bare *our* Now when Jesus saw gr tudes about Him, He gave ment to depart unto the And a certain scribe came unto Him, Master, I will fo whithersoever Thou goest. sus saith unto him, The holes, and the birds of th nests; but the Son of ma where to lay *His* head. A of His disciples said unto suffer me first to go and father. But Jesus said Follow Me; and let the their dead. And when

ship, His disciples fol-
nd, behold, there arose
t in the sea, insomuch
was covered with the
le was asleep. And
me to *Him*, and awoke
Lord, save us: we pe-
saith unto them, Why
O ye of little faith?
se, and rebuked the
sea; and there was a
ut the men marvelled,
manner of man is this,
winds and the sea obey

He was come to the
o the country of the
ere met Him two pos-
ils, coming out of the
ing fierce, so that no
s by that way. And,
ied out, saying, What
have we to do with Thee, Jesus, Thou Son of God? art Thou come hither to torment us before the time? And there was a good way off from them an herd of many swine feeding. So the devils besought Him, saying, If Thou cast us out, suffer us to go away into the herd of swine. And He said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. And, behold, the whole city came out to meet Jesus: and when they saw Him, they besought *Him* that He would depart out of their coasts.

CHAPTER IX.

Jan. 11, May 11, Sept. 8.

tered into a ship, and
er, and came into His
l, behold, they brought
sick of the palsy, lying
Jesus seeing their faith
ick of the palsy; Son,
eer; thy sins be for-
nd, behold, certain of
id within themselves,
sphemeth. And Jesus
thoughts said, Where-
evil in your hearts?
is easier, to say, *Thy*
en thee; or to say,
lk? But that ye may
Son of man hath power
rgive sins, (then saith
of the palsy,) Arise,
ed, and go unto thine
e arose, and departed
But when the multi-
they marvelled, and
Which had given such
men. And as Jesus
rom thence, He saw
Matthew, sitting at
custom: and He saith
unto him, Follow Me. And he arose, and followed Him. And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with Him and His disciples. And when the Pharisees saw *it*, they said unto His disciples, Why eateth your Master with publicans and sinners? But when Jesus heard *that*, He said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

Then came to Him the disciples of John, saying, Why do we and the Pharisees fast oft, but Thy disciples fast not? And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast. No man putteth a piece of new cloth unto an old garment,

for that which is put in to fill it up taketh from the garment, and the rent is made worse. Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

While He spake these things unto them, behold, there came a certain ruler, and worshipped Him, saying, My daughter is even now dead: but come and lay Thy hand upon her, and she shall live. And Jesus arose, and followed him, and *so did* His disciples. And, behold, a woman, which was diseased with an issue of blood twelve years, came behind *Him*, and touched the hem of His garment: for she said within herself, If I may but touch His garment, I shall be whole. But Jesus turned Him about, and when He saw her, He said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed Him to scorn. But when the people were put forth, He went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

And when Jesus departed thence, two blind men followed Him, crying, and saying, *Thou* Son of David, have mercy on us. And when He was come into the house, the blind men came to Him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto Him, Yea, Lord. Then touched He their eyes, saying, According to your faith be it unto you. And their eyes were opened; and Jesus straitly charged them, saying, See *that* no man know it. But they, when they were departed, spread abroad His fame in all that country. As they went out, behold, they brought to Him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel. But the Pharisees said, He casteth out devils through the prince of the devils. And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith He unto His disciples, The harvest truly is plenteous, but the labourers *are* few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest.

CHAPTER X.

JAN. 12, MAY 12, SEPT. 9.

AND when He had called unto *Him* His twelve disciples, He gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his *brother*; Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son* of Alphæus, and Lebbæus, whose surname was Thaddæus; Simon the Canaanite, and Judas Iscariot, who also betrayed Him. These twelve Jesus sent forth and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel.

o, preach, saying, The
eaven is at hand. Heal
nse the lepers, raise the
t devils: freely ye have
ely give. Provide nei-
or silver, nor brass in
nor scrip for *your* jour-
two coats, neither shoes,
s: for the workman is
meat. And into what-
r town ye shall enter,
in it is worthy; and
till ye go thence. And
e into an house, salute
e house be worthy, let
come upon it: but if it
y, let your peace return
d whosoever shall not
nor hear your words,
part out of that house
te off the dust of your
I say unto you, It shall
erable for the land of
Gomorrha in the day of
an for that city.
send you forth as sheep
of wolves: be ye there-
serpents, and harmless
ut beware of men: for
iver you up to the coun-
y will scourge you in
gues; and ye shall be
re governors and kings
for a testimony against
e Gentiles. But when
you up, take no thought
ye shall speak: for it
you in that same hour
ll speak. For it is not
, but the Spirit of your
h speaketh in you. And
hall deliver up the bro-
h, and the father the
e children shall rise up
parents, and cause them
death. And ye shall be
men for My name's
that endureth to the
saved. But when they
u in this city, flee ye
for verily I say unto
not have gone over the
el, till the Son of man

e is not above *his* mas-
ter, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call* them of his household? Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul: but rather fear Him Which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows. Whosoever therefore shall confess Me before men, him will I confess also before My Father Which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father Which is in heaven. Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes *shall be* they of his own household. He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me. And he that taketh not his cross, and followeth after Me, is not worthy of Me. He that findeth his life shall lose it: and he that loseth his life for My sake shall find it. He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a right-

heard in the prison the works of Christ, he sent two of his disciples, and said unto Him, Art Thou He That should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is *he*, whosoever shall not be offended in Me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in kings' houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is *he*, of whom it is written, Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the king-

and ye have not l
came neither ea
and they say, He
Son of man cam
ing, and they s
gluttonous, and a
of publicans and
dom is justified o

Then began I
cities wherein m
works were don
pented not: Wo
zin! woe unto th
if the mighty wor
in you, had been
Sidon, they woul
ago in sackcloth
say unto you, It
able for Tyre an
of judgment, tha
Capernaum, whi
heaven, shalt be
hell: for if the m
have been done
done in Sodom,
mained until this
you, That it sha
for the land of S
judgment, than
time Jesus ans
thank Thee, O F
van and earth

our and are heavy laden, and I
ll give you rest. Take My yoke
on you, and learn of Me; for I am
meek and lowly in heart: and ye shall
find rest unto your souls. For My
yoke *is* easy, and My burden is light.

CHAPTER XII.

JAN. 14, MAY 14, SEPT. 11.

T that time Jesus went on the
sabbath day through the corn;
His disciples were an hungred,
began to pluck the ears of corn,
to eat. But when the Pharisees
it, they said unto Him, Behold,
disciples do that which is not
ful to do upon the sabbath day.
He said unto them, Have ye not
what David did, when he was
ungred, and they that were with
; how he entered into the house
od, and did eat the shewbread,
ch was not lawful for him to eat,
her for them which were with
, but only for the priests? Or
ye not read in the law, how that
the sabbath days the priests in
temple profane the sabbath, and
blameless? But I say unto you,
t in this place is *One* greater
n the temple. But if ye had known
at *this* meaneth, I will have mer-
and not sacrifice, ye would not
e condemned the guiltless. For
Son of man is Lord even of the
bath day. And when He was de-
rted thence, He went into their
agogue: and, behold, there was
man which had *his* hand withered.
nd they asked Him, saying, Is it
wful to heal on the sabbath days?
at they might accuse Him. And
e said unto them, What man shall
ere be among you, that shall have
e sheep, and if it fall into a pit on
e sabbath day, will he not lay hold
it, and lift *it* out? How much then
a man better than a sheep? Where-
re it is lawful to do well on the
bath days. Then saith He to the
n, Stretch forth thine hand. And
stretched *it* forth; and it was
ored whole, like as the other.
Then the Pharisees went out, and
d a council against Him, how they
ght destroy Him. But when Jesus
knew *it*, He withdrew Himself from
thence: and great multitudes follow-
ed Him, and He healed them all;
and charged them that they should
not make Him known: that it might
be fulfilled which was spoken by
Esaias the prophet, saying, Behold
My Servant, Whom I have chosen;
My Beloved, in Whom My soul is
well pleased: I will put My spirit up-
on Him, and He shall shew judgment
to the Gentiles. He shall not strive,
nor cry; neither shall any man hear
His voice in the streets. A bruised
reed shall He not break, and smok-
ing flax shall He not quench, till He
send forth judgment unto victory.
And in His name shall the Gentiles
trust. Then was brought unto Him
one possessed with a devil, blind, and
dumb: and He healed him, insomuch
that the blind and dumb both spake
and saw. And all the people were
amazed, and said, Is not This the
Son of David?

But when the Pharisees heard *it*,
they said, This *fellow* doth not cast
out devils, but by Beelzebub the
prince of the devils. And Jesus knew
their thoughts, and said unto them,
Every kingdom divided against itself
is brought to desolation; and every
city or house divided against itself
shall not stand: and if Satan cast
out Satan, he is divided against him-
self; how shall then his kingdom
stand? And if I by Beelzebub cast
out devils, by whom do your children
cast *them* out? therefore they shall
be your judges. But if I cast out
devils by the Spirit of God, then the
kingdom of God is come unto you.
Or else how can one enter into a
strong man's house, and spoil his
goods, except he first bind the strong
man? and then he will spoil his house.
He that is not with Me is against

Me; and he that gathereth not with Me scattereth abroad. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come. Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from Thee. But He answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation. While He yet talked to the people, behold, *His* mother and His brethren stood without, desiring to speak with Him. Then one said unto Him, Behold, Thy mother and Thy brethren stand without, desiring to speak with Thee. But He answered and said unto him that told Him, Who is My mother? and who are My brethren? And He stretched forth His hand toward His disciples, and said, Behold My mother and My brethren! For whosoever shall do the will of My Father Which is in heaven, the same is My brother, and sister, and mother.

CHAPTER XIII.

JAN. 15, MAY 15, SEPT. 12.

THE same day went Jesus out of the house, and sat by the sea side. And great multitudes were gathered together unto Him, so that He went into a ship, and sat; and the whole multitude stood on the shore. And He spake many things unto them in parables, saying, Behold, a sower went forth to sow; and when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up: some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root

y. And some fell a-
and the thorns sprung
d them: but other fell
nd, and brought forth
hundredfold, some six-
thirtyfold. Who hath
et him hear.
sciples came, and said
hy speakest Thou unto
les? He answered and
m, Because it is given
know the mysteries of
of heaven, but to them
. For whosoever hath,
be given, and he shall
undance: but whoso-
t, from him shall be
ven that he hath. There-
to them in parables:
seeing see not; and
hear not, neither do
nd. And in them is ful-
phecy of Esaias, which
ring ye shall hear, and
erstand; and seeing ye
shall not perceive: for
heart is waxed gross,
s are dull of hearing,
s they have closed; lest
they should see with
d hear with *their* ears,
nderstand with *their*
ould be converted, and
them. But blessed *are*
r they see: and your
hear. For verily I say
at many prophets and
n have desired to see
which ye see, and have
n; and to hear *those*
ye hear, and have not

erefore the parable of
When any one heareth
the kingdom, and un-
t not, then cometh the
nd catcheth away that
wn in his heart. This
ceived seed by the way
that received the seed
ces, the same is he that
ord, and anon with joy
yet hath he not root
t dureth for a while:
ulation or persecution

ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. But he that received seed into the good ground is he that heareth the word, and understandeth *it;* which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

Another parable put He forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

Another parable put He forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

Another parable spake He unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

All these things spake Jesus unto the multitude in parables; and without a parable spake He not unto

them: that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world. Then Jesus sent the multitude away, and went into the house: and His disciples came unto Him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked *one;* the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it. Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth. Jesus saith unto them, Have ye understood all these things? They say unto Him, Yea, Lord. Then said He unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man *that* is an householder, which bringeth forth out of his treasure *things* new and old.

And it came to pass, *that* when Jesus had finished these parables, He departed thence. And when He was come into His own country, He taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works? Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? and his sisters, are they not all with us? Whence then hath this *man* all these things? And they were offended in Him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. And He did not many mighty works there because of their unbelief.

CHAPTER XIV.

JAN. 16, MAY 16, SEPT. 13.

AT that time Herod the tetrarch heard of the fame of Jesus, and said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him. For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife. For John said unto him, It is not lawful for thee to have her. And when he would have put him to death, he feared the multitude, because they counted him as a prophet. But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. Whereupon he promised with an

er whatsoever she would
she, being before instruct-
nother, said, Give me here
tist's head in a charger.
ing was sorry: neverthe-
e oath's sake, and them
with him at meat, he com-
to be given *her*. And he
beheaded John in the pri-
his head was brought in
and given to the damsel:
rought *it* to her mother.
isciples came, and took up
and buried it, and went
Jesus. When Jesus heard
eparted thence by ship into
lace apart: and when the
d heard *thereof*, they fol-
n on foot out of the cities.
s went forth, and saw a
itude, and was moved with
n toward them, and He
ir sick.
en it was evening, His dis-
e to Him, saying, This is
lace, and the time is now
l the multitude away, that
go into the villages, and
elves victuals. But Jesus
them, They need not de-
ye them to eat. And they
Him, We have here but
, and two fishes. He said,
m hither to Me. And He
d the multitude to sit down
ss, and took the five loaves,
wo fishes, and looking up
, He blessed, and brake,
he loaves to *His* disciples,
isciples to the multitude.
did all eat, and were fill-
ey took up of the fragments
ined twelve baskets full.
that had eaten were about
nd men, beside women and

And straightway Jesus constrained His disciples to get into a ship, and to go before Him unto the other side, while He sent the multitudes away. And when He had sent the multitudes away, He went up into a mountain apart to pray: and when the evening was come, He was there alone. But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. And in the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw Him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. And Peter answered Him and said, Lord, if it be Thou, bid me come unto Thee on the water. And He said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth *His* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? And when they were come into the ship, the wind ceased. Then they that were in the ship came and worshipped Him, saying, Of a truth Thou art the Son of God. And when they were gone over, they came into the land of Gennesaret. And when the men of that place had knowledge of Him, they sent out into all that country round about, and brought unto Him all that were diseased; and besought Him that they might only touch the hem of His garment: and as many as touched were made perfectly whole.

CHAPTER XV.

Jan. 17, May 17, Sept. 14.

came to Jesus scribes and
isees, which were of Jeru-
ing, Why do Thy disciples
the tradition of the elders?

for they wash not their hands when
they eat bread. But He answered
and said unto them, Why do ye also
transgress the commandment of God

did Esaias prophesy of you, saying,
This people draweth nigh unto Me
with their mouth, and honoureth Me
with *their* lips; but their heart is
far from Me. But in vain they do
worship Me, teaching *for* doctrines
the commandments of men. And He
called the multitude, and said unto
them, Hear, and understand: not that
which goeth into the mouth defileth
a man; but that which cometh out
of the mouth, this defileth a man.
Then came His disciples, and said un-
to Him, Knowest Thou that the Pha-
risees were offended, after they heard
this saying? But He answered and
said, Every plant, which My heaven-
ly Father hath not planted, shall be
rooted up. Let them alone: they be
blind leaders of the blind. And if
the blind lead the blind, both shall
fall into the ditch. Then answered
Peter and said unto Him, Declare
unto us this parable. And Jesus said,
Are ye also yet without understand-
ing? Do not ye yet understand, that
whatsoever entereth in at the mouth
goeth into the belly, and is cast out
into the draught? But those things
which proceed out of the mouth come
forth from the heart; and they defile

bread, and to c
she said, Truth,
eat of the crum
their masters' ta
swered and said
great *is* thy fai
even as thou w
ter was made w
hour.

And Jesus de
and came nigh t
lee; and went
and sat down th
titudes came un
them *those tha*
dumb, maimed, t
cast them down
He healed them
multitude wond
the dumb to sp
be whole, the la
blind to see: a
God of Israel.
His disciples w
have compassio
because they co
three days, and
and I will not s
ing, lest they fa
His disciples sa
should we have

eat that was left seven bas-
. And they that did eat were
sand men, beside women and
children. And He sent away the
multitude, and took ship, and came
into the coasts of Magdala.

CHAPTER XVI.

Jan. 18, May 18, Sept. 15.

Pharisees also with the Sad-
ees came, and tempting de-
m that He would shew them
om heaven. He answered and
o them, When it is evening,
It will be fair weather: for
is red. And in the morning,
be foul weather to day: for
is red and lowring. O *ye*
es, ye can discern the face
ky; but can ye not *discern*
s of the times? A wicked
lterous generation seeketh
ign; and there shall no sign
unto it, but the sign of the
Jonas. And He left them,
arted. And when His dis-
ere come to the other side,
d forgotten to take bread.
esus said unto them, Take
d beware of the leaven of
risees and of the Sadducees.
ey reasoned among them-
aying, *It is* because we have
bread. *Which* when Jesus
d, He said unto them, O ye
faith, why reason ye among
es, because ye have brought
? Do ye not yet understand,
remember the five loaves of
thousand, and how many
ye took up? Neither the se-
es of the four thousand, and
y baskets ye took up? How
ye do not understand that
it not to you concerning
at ye should beware of the
f the Pharisees and of the
es? Then understood they
t he bade *them* not beware
eaven of bread, but of the
of the Pharisees and of the
es.

Jesus came into the coasts
rea Philippi, He asked His
, saying, Whom do men say
e Son of man am? *And they*
said, Some *say that Thou art* John
the Baptist: some, Elias; and others,
Jeremias, or one of the prophets.
He saith unto them, But whom say
ye that I am? And Simon Peter an-
swered and said, Thou art the Christ,
the Son of the living God. And Jesus
answered and said unto him, Blessed
art thou, Simon Bar-jona: for flesh
and blood hath not revealed *it* unto
thee, but My Father Which is in
heaven. And I say also unto thee,
That thou art Peter, and upon this
rock I will build My church; and
the gates of hell shall not prevail
against it. And I will give unto thee
the keys of the kingdom of heaven:
and whatsoever thou shalt bind on
earth shall be bound in heaven: and
whatsoever thou shalt loose on earth
shall be loosed in heaven. Then
charged He His disciples that they
should tell no man that He was Jesus
the Christ.

From that time forth began Jesus
to shew unto His disciples, how that
He must go unto Jerusalem, and suf-
fer many things of the elders and
chief priests and scribes, and be kill-
ed, and be raised again the third
day. Then Peter took Him, and be-
gan to rebuke Him, saying, Be it far
from Thee, Lord: this shall not be
unto Thee. But He turned, and said
unto Peter, Get thee behind Me,
Satan: thou art an offence unto Me:
for thou savourest not the things that
be of God, but those that be of men.
Then said Jesus unto His disciples,
If any *man* will come after Me, let
him deny himself, and take up his
cross, and follow Me. For whosoever
will save his life shall lose it: and
whosoever will lose his life for My
sake shall find it. For what is a man
profited, if he shall gain the whole
world, and lose his own soul? or what

shall a man give in exchange for his soul? For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in His kingdom.

CHAPTER XVII.

JAN. 19, MAY 19, SEPT. 16.

AND after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and His face did shine as the sun, and His raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with Him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if Thou wilt, let us make here three tabernacles; one for Thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is My beloved Son, in Whom I am well pleased; hear ye Him. And when the disciples heard *it*, they fell on their face; and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. And His disciples asked Him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that He spake unto them of John the Baptist.

And when they were come to the *multitude*, there came to Him a *certain* man, kneeling down to Him, and saying, Lord, have mercy on my son: for he is lunatick, and sore vexed: for ofttimes he falleth into the fire, and oft into the water. And I brought him to Thy disciples, and they could not cure him. Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to Me. And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour. Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting. And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: and they shall kill Him, and the third day He shall be raised again. And they were exceeding sorry. And when they were come to Capernaum, they that received tribute *money* came to Peter, and said, Doth not your Master pay tribute? He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? He saith unto Him, Of strangers. Jesus saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea,

, and take up the fish
ieth up; and when thou
his mouth, thou shalt
find a piece of money: that take,
and give unto them for Me and
thee.

CHAPTER XVIII.

Jan. 20, May 20, Sept. 17.

ame time came the dis-
nto Jesus, saying, Who
t in the kingdom of hea-
esus called a little child
d set him in the midst
said, Verily I say unto
ye be converted, and be-
e children, ye shall not
e kingdom of heaven.
therefore shall humble
is little child, the same
the kingdom of heaven.
shall receive one such
in My name receiveth
oso shall offend one of
nes which believe in Me,
r for him that a mill-
anged about his neck,
were drowned in the
sea. Woe unto the world
ences! for it must needs
ces come; but woe to
whom the offence com-
ore if thy hand or thy
hee, cut them off, and
m thee: it is better for
into life halt or maim-
an having two hands or
e cast into everlasting
thine eye offend thee,
and cast *it* from thee:
r thee to enter into life
rather than having two
st into hell fire. Take
despise not one of these
or I say unto you, That
ir angels do always be-
e of My Father Which
For the Son of man is
e that which was lost.
? if a man have an hun-
nd one of them be gone
he not leave the ninety
d goeth into the moun-
keth that which is gone
if so be that he find it,
unto you, he rejoiceth
more of that *sheep*, than of the nine-
ty and nine which went not astray.
Even so it is not the will of your Fa-
ther Which is in heaven, that one
of these little ones should perish.

Moreover if thy brother shall tres-
pass against thee, go and tell him his
fault between thee and him alone: if
he shall hear thee, thou hast gained
thy brother. But if he will not hear
thee, *then* take with thee one or two
more, that in the mouth of two or
three witnesses every word may be
established. And if he shall neglect
to hear them, tell *it* unto the church:
but if he neglect to hear the church,
let him be unto thee as an heathen
man and a publican. Verily I say
unto you, Whatsoever ye shall bind
on earth shall be bound in heaven:
and whatsoever ye shall loose on
earth shall be loosed in heaven.
Again I say unto you, That if two
of you shall agree on earth as touch-
ing any thing that they shall ask, it
shall be done for them of My Father
Which is in heaven. For where two
or three are gathered together in My
name, there am I in the midst of
them.

Then came Peter to Him, and said,
Lord, how oft shall my brother sin
against me, and I forgive him? till
seven times? Jesus saith unto him,
I say not unto thee, Until seven
times: but, Until seventy times se-
ven. Therefore is the kingdom of
heaven likened unto a certain king,
which would take account of his ser-
vants. And when he had begun to
reckon, one was brought unto him,
which owed him ten thousand ta-
lents. But forasmuch as he had not
to pay, his lord commanded him to
be sold, and his wife, and children,
and all that he had, and payment to
be made. The servant therefore fell

his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his

all that was d
wise shall My
also unto you,
forgive not eve
trespasses.

CHAPTER XIX.

JAN. 21, MAY 21, SEPT. 18

AND it came to pass, *that* when Jesus had finished these sayings, He departed from Galilee, and came into the coasts of Judæa beyond Jordan; and great multitudes followed Him; and He healed them there. The Pharisees also came unto Him, tempting Him, and saying unto Him, Is it lawful for a man to put away his wife for every cause? And He answered and said unto them, Have ye not read, that He Which made *them* at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto Him, Why did Moses

doth commit a
say unto Him
man be so wi
good to marry
them, All *men*
saying, save *th*
For there are
were so born
womb: and
nuchs, which
men: and the
have made th
the kingdom o
that is able t
receive *it*.

Then were th
little children,
hands on them
disciples rebuk
said, Suffer lit
bid them not, t
of such is the

ler, Thou shalt not com-
y, Thou shalt not steal,
not bear false witness,
father and *thy* mother:
shalt love thy neighbour
The young man saith
All these things have I
my youth up: what lack
us said unto him, If thou
rfect, go *and* sell that
nd give to the poor, and
ave treasure in heaven:
d follow Me. But when
man heard that saying,
ay sorrowful: for he had
ssions. Then said Jesus
sciples, Verily I say unto
rich man shall hardly
the kingdom of heaven.
I say unto you, It is
camel to go through the
dle, than for a rich man
to the kingdom of God.
When His disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved? But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible. Then answered Peter and said unto Him, Behold, we have forsaken all, and followed Thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed Me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundredfold, and shall inherit everlasting life. But many *that are* first shall be last; and the last *shall be* first.

CHAPTER XX.

Jan. 22, May 22, Sept. 19.

e kingdom of heaven is
to a man *that is* an house-
ch went out early in the
hire labourers into his
And when he had agreed
abourers for a penny a
t them into his vineyard.
ent out about the third
aw others standing idle
ketplace, and said unto
e also into the vineyard,
ever is right I will give
they went their way.
ent out about the sixth
hour, and did likewise.
he eleventh hour he went
nd others standing idle,
nto them, Why stand ye
day idle? They say un-
ause no man hath hired
h unto them, Go ye also
eyard; and whatsoever
at shall ye receive. So
was come, the lord of
d saith unto his steward,
bourers, and give them
beginning from the last
unto the first. And when they came that *were hired* about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received *it*, they murmured against the goodman of the house, saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem; and

the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn Him to death, and shall deliver Him to the Gentiles to mock, and to scourge, and to crucify *Him:* and the third day He shall rise again.

Then came to Him the mother of Zebedee's children with her sons, worshipping *Him*, and desiring a certain thing of Him. And He said unto her, What wilt thou? She saith unto Him, Grant that these my two sons may sit, the one on Thy right hand, and the other on the left, in Thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto Him, We are able. And He saith unto them, Ye shall drink indeed of My cup, and be baptized with the baptism that I am baptized with: but to sit on My right hand, and on My left, is not Mine to give, but *it shall be given to them* for whom it is prepared of My Father. And when the ten heard *it*, they were moved with indignation against the two brethren. But Jesus called them *unto Him*, a[illegible] know that the princes o[illegible] tiles exercise dominion ov[illegible] they that are great exerci[illegible] upon them. But it shal[illegible] among you: but whoso[illegible] great among you, let him be *your* minister; and whosoever *will be chief* among you, let him be *your servant*: even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.

And as they departed from Jericho, a great multitude followed Him. And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, Thou Son of David. And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *Thou* Son of David. And Jesus stood still, and called them, and said, What will ye that I shall do unto you? They say unto Him, Lord, that our eyes may be opened. So Jesus had compassion *on them*, and touched their eyes: and immediately their eyes received sight, and they followed Him.

CHAPTER XXI.

JAN. 23, MAY 23, SEPT. 20.

AND when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto Me. And if any *man* say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them, and brought the ass, and the colt, and put on them their clothes, and they set *Him* thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed *them* in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed *is* He That cometh in the name of the Lord; Hosanna in the highest. And when He was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the Prophet of Nazareth of Galilee.

And Jesus went into the temple of God, and cast out all them that

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reasoned with themselves, saying, If we shall say, From heaven; He will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet. And they answered Jesus, and said, We cannot tell. And He said unto them, Neither tell I you by what authority I do these things. But what think ye? A *certain* man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I *go*, sir: and went not. Whether of them twain did the will of *his* father? They say unto Him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast *him* out of the vineyard, and slew *him*. When the lord therefore of the vineyard cometh, what will he do unto those husband-

CHAPTER XXII.

JAN. 24, MAY 24, SEPT. 21.

AND Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage. But they made light of *it*, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated *them* spitefully, and slew *them*. But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all

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brethren: and the first, l married a wife, de- aving no issue, left his brother: likewise the nd the third, unto the l last of all the woman herefore in the resur- wife shall she be of for they all had her. ed and said unto them, ot knowing the scrip- e power of God. For rection they neither re given in marriage, angels of God in hea- touching the resurrec- ead, have ye not read as spoken unto you by I am the God of Abra- God of Isaac, and the ? God is not the God ut of the living. And titude heard *this*, they ed at His doctrine. he Pharisees had heard put the Sadducees to vere gathered together. Then one of them, *which was* a lawyer, asked *Him a question*, tempting Him, and saying, Master, which *is* the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second *is* like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose Son is He? They say unto Him, *The Son* of David. He saith unto them, How then doth David in spirit call Him Lord, saying, The Lord said unto my Lord, Sit Thou on My right hand, till I make Thine enemies Thy footstool? If David then call Him Lord, how is He his Son? And no man was able to answer Him a word, neither durst any *man* from that day forth ask Him any more *questions*.

CHAPTER XXIII.

Jan. 26, May 25, Sept. 22.

ke Jesus to the multi- l to His disciples, say- es and the Pharisees ' seat: all therefore hey bid you observe, nd do; but do not ye rks: for they say, and they bind heavy bur- vous to be borne, and men's shoulders; but *es* will not move them their fingers. But all hey do for to be seen make broad their phy- enlarge the borders of s, and love the upper- t feasts, and the chief synagogues, and greet- rkets, and to be called bi, Rabbi. But be not bbi: for one is your Christ; and all ye are nd call no *man* your father upon the earth: for one is your Father, Which is in heaven. Neither be ye called masters: for one is your Master, *even* Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him

twofold more the child of hell than yourselves. Woe unto you, *ye* blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! *Ye* fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. *Ye* fools and blind: for whether *is* greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by Him That dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by Him That sitteth thereon. Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

Ye blind guides, which strain at a gnat, and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all unc Even so ye also outwardly righteous unto men, but w are full of hypocrisy and Woe unto you, scribes and P hypocrites! because ye b tombs of the prophets, and the sepulchres of the righte say, If we had been in the our fathers, we would not h partakers with them in the the prophets. Wherefore y nesses unto yourselves, tha the children of them whic the prophets. Fill ye up measure of your fathers. pents, *ye* generation of vip can ye escape the damnatio Wherefore, behold, I send prophets, and wise men, an and *some* of them ye shall crucify; and *some* of them scourge in your synagogues secute *them* from city to c upon you may come all the blood shed upon the earth blood of righteous Abel blood of Zacharias son of whom ye slew between t and the altar. Verily I say All these things shall c this generation. O Jerusa salem, *thou* that killest phets, and stonest them sent unto thee, how of I have gathered thy chil ther, even as a hen gat chickens under *her* wing would not! Behold, you left unto you desolate. unto you, Ye shall no henceforth, till ye shall s ed *is* He That cometh in of the Lord.

CHAPTER XXIV.

JAN. 27, MAY 26, SEPT. 23.

AND Jesus went out, and departed from the temple: and His disciples came to *Him* for to shew Him the buildings of the temple. And Jesus said unto them, See ye *not* all these things? verily I say unto you, There shall not one stone upon another, not be thrown down. An upon the mount of Olive ciples came unto Him pri ing, Tell us, when shall t

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there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together.

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh: so likewise ye, when ye shall see all these things, know that it is near, *even* at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but My words shall not pass away. But of that day and hour knoweth no *man*, no, not the angels of heaven, but My Father only.

But as the days of Noe *were*, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one

shall be taken, and the other left. Two *women shall be* grinding at the mill; the one shall be taken, and the other left. Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed *is* that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite *his* fellowservants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

CHAPTER XXV.

JAN. 28, MAY 27, SEPT. 24.

THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five *were* foolish. They that *were* foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, *Not so;* lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not.

Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh. For *the kingdom of heaven is* as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made *them* other five talents. And likewise he that *had received* two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter

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world: for I was an hungred, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me. Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungred, and fed *Thee?* or thirsty, and gave *Thee* drink? when saw we Thee a stranger, and took *Thee* in? or naked, and clothed *Thee?* or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these My brethren, ye have done *it* unto Me. Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungred, and ye gave Me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in: naked, and ye clothed Me not: sick, and in prison, and ye visited Me not. Then shall they also answer Him, saying, Lord, when saw we Thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee? Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to Me. And these shall go away into everlasting punishment: but the righteous into life eternal.

CHAPTER XXVI.

Jan. 29, May 28, Sept. 25.

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priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty, and kill *Him*. But they said, Not on the feast *day*, lest there be an uproar among the people. Now when Jesus was in Bethany, in the house of Simon the leper, there came unto Him a woman having an alabaster box of very

precious ointment, and poured it on His head, as He sat *at meat*. But when His disciples saw *it*, they had indignation, saying, To what purpose *is* this waste? for this ointment might have been sold for much, and given to the poor. When Jesus understood *it*, He said unto them, Why trouble ye the woman? for she hath wrought a good work upon Me. For ye have the poor always with you; but Me ye have not always. For in that she hath poured this ointment on My body, she did *it* for My burial. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said *unto them*, What will ye give me, and I will deliver Him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray Him. Now the first *day* of the *feast of* unleavened bread the disciples came to Jesus, saying unto Him, Where wilt Thou that we prepare for Thee to eat the passover? And He said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with My disciples. And the disciples did as Jesus had appointed them; and they made ready the passover. Now when the even was come, He sat down with the twelve. And as they did eat, He said, Verily I say unto you, that one of you shall betray Me. And they were exceeding sorrowful, and began every one of them to say unto Him, Lord, is it I? And He answered and said, He that dippeth *his* hand with Me in the dish, the same shall betray Me. The Son of man goeth as it is written of Him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. Then Judas, which betrayed *Him*, answered and said, Master, is it I? He said unto him, said.

And as they were eat took bread, and blessed *it*, *it*, and gave *it* to the dis said, Take, eat; this is And He took the cup, and g and gave *it* to them, sayin all of it; for this is My bl new testament, which is many for the remission of I say unto you, I will henceforth of this fruit o until that day when I dri with you in My Father's And when they had sung they went out into the Olives.

Then saith Jesus unto ye shall be offended beca this night: for it is writ smite the Shepherd, and th the flock shall be scatter But after I am risen agai before you into Galilee. swered and said unto Hi all *men* shall be offended Thee, *yet* will I never b Jesus said unto him, V unto thee, That this night cock crow, thou shalt deny Peter said unto Him, Thou die with Thee, yet will Thee. Likewise also s disciples.

Then cometh Jesus wit a place called Gethseman unto the disciples, Sit ye I go and pray yonder. A with Him Peter and the Zebedee, and began to b and very heavy. Then sa them, My soul is exceed ful, even unto death: tar and watch with Me. A a little farther, and fell and prayed, saying, O if it be possible, let th from Me: nevertheless n but as Thou *wilt*. And unto the disciples, and f asleep, and saith unto P could ye not watch wi hour? Watch and pra enter not into temptation

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And they that had laid hold on Jesus led *Him* away to Caiaphas the high priest, where the scribes and the elders were assembled. But Peter followed Him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end. Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put Him to death; but found none: yea, though many false witnesses came, *yet* found they none. At the last came two false witnesses, and said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days. And the high priest arose, and said unto Him, Answerest Thou nothing? what *is it which* these witness against Thee? But Jesus held His peace. And the high priest answered and said unto Him, I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard His blasphemy. What think ye? They answered and said, He is guilty of death. Then did they spit in His face, and buffeted Him; and others smote *Him* with the palms of their hands, saying, Prophesy unto us, Thou Christ, Who is he that smote Thee?

Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before *them* all, saying, I know not what thou sayest. And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man. And after a while came unto *him* they that stood by,

THE GOSPEL ACCORDING TO

St. LUKE.

CHAPTER I.

Feb. 17, Oct. 14, to ver. 39.
Feb. 18, Oct. 15, from ver. 39. June 17.

FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed.

There was in the days of Herod, the king of Judæa, a certain priest named Zacharias, of the course of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years. And it came to pass, that while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side *of the* altar of incense. And when Zacharias saw *him*, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy Elisabeth shall bear thee a son, thou shalt call his name John. thou shalt have joy and glad and many shall rejoice at his For he shall be great in the sig the Lord, and shall drink ne wine nor strong drink; and he be filled with the Holy Ghost, from his mother's womb. And of the children of Israel shall he to the Lord their God. And he go before Him in the spirit and p of Elias, to turn the hearts of t thers to the children, and the obedient to the wisdom of the to make ready a people prepare the Lord. And Zacharias said the angel, Whereby shall I this? for I am an old man, an wife well stricken in years. An angel answering said unto him, Gabriel, that stand in the pre of God; and am sent to speak thee, and to shew thee these tidings. And, behold, thou sh dumb, and not able to speak, the day that these things sh performed, because thou bel not my words, which shall be led in their season. And the p waited for Zacharias, and mar that he tarried so long in the te And when he came out, he cou speak unto them: and they per that he had seen a vision in the ple: for he beckoned unto them remained speechless. And it pass, that, as soon as the da ministration were accomp

he common hall, and
Him the whole band
l they stripped Him,
a scarlet robe. And
platted a crown of
it *it* upon His head,
His right hand: and
e knee before Him,
n, saying, Hail, King
And they spit upon
the reed, and smote
ad. And after that
d Him, they took the
im, and put His own
, and led Him away
And as they came
l a man of Cyrene,
him they compelled
ss. And when they
a place called Gol-
to say, a place of a
e Him vinegar to
with gall: and when
hereof, He would not
y crucified Him, and
ments, casting lots:
e fulfilled which was
rophet, They parted
nong them, and upon
they cast lots. And
y watched Him there;
His head His accu-
THIS IS JESUS
F THE JEWS.
ere two thieves cru-
n, one on the right
er on the left. And
by reviled Him, wag-
s, and saying, Thou
the temple, and build-
days, save Thyself.
Son of God, come
cross. Likewise also
mocking *Him*, with
elders, said, He saved
He cannot save. If
g of Israel, let Him
from the cross, and
Him. He trusted in
deliver Him now, if
Him: for He said, I
od. The thieves also,
cified with Him, cast
teeth.
sixth hour *there was*
741

darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, My God, why hast Thou forsaken Me? Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias. And straightway one of them ran, and took a spunge, and filled *it* with vinegar, and put *it* on a reed, and gave Him to drink. The rest said, Let be, let us see whether Elias will come to save Him. Jesus, when He had cried again with a loud voice, yielded up the ghost.

And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly This was the Son of God. And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto Him: among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

When the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple: he went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. Now the next day, that followed the day of the preparation, the chief priests *and* Pharisees came together unto

Pilate, saying, Sir, we remember that that deceiver said, while He was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest His disciples come by night, and steal Him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make *it* as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

CHAPTER XXVIII.

JAN. 31, MAY 30, SEPT. 27.

IN the end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead *men*. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, Which was crucified. He is not here: for He is risen, as He said. Come, see the place where the Lord lay. And go quickly, and tell His disciples that He is risen from the dead; and, behold, He goeth before you into Galilee; there shall ye see Him: lo, I have told you.

And they departed quickly from the sepulchre with fear and great joy; and did run to bring His disciples word. And as they went to tell His disciples, behold, Jesus met them, saying, All hail. And they came and held Him by the feet, and worshipped Him. Then said Jesus unto them, Be not afraid: go tell My brethren that they go into Galilee, and there shall they see Me.

Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole Him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw Him, they worshipped Him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

THE GOSPEL ACCORDING TO

St. MARK.

CHAPTER I.

Feb. 1, May 31, Sept. 28.

: beginning of the gospel of
sus Christ, the Son of God; as
itten in the prophets, Behold,
My messenger before Thy
hich shall prepare Thy way
Thee. The voice of one crying
vilderness, Prepare ye the way
Lord, make His paths straight.
lid baptize in the wilderness,
each the baptism of repent-
r the remission of sins. And
rent out unto him all the land
æa, and they of Jerusalem,
re all baptized of him in the
Jordan, confessing their sins.
ohn was clothed with camel's
nd with a girdle of a skin a-
s loins; and he did eat locusts
ld honey; and preached, say-
ere cometh One mightier than
me, the latchet of Whose
am not worthy to stoop down
oose. I indeed have baptized
th water: but He shall bap-
with the Holy Ghost.
it came to pass in those days,
esus came from Nazareth of
, and was baptized of John
an. And straightway coming
of the water, He saw the
opened, and the Spirit like
descending upon Him: and
ame a voice from heaven, *say-*
ou art My beloved Son, in
I am well pleased. And im-
ly the spirit driveth Him into
lerness. And He was there
vilderness forty days, tempt-
atan; and was with the wild
and the angels ministered
m.
After that John was put in pri-
us came into Galilee, preach-
gospel of the kingdom of God,
ing, The time is fulfilled, and
the kingdom of God is at hand: repent ye, and believe the gospel. Now as He walked by the sea of Galilee, He saw Simon and Andrew his brother casting a net into the sea: for they were fishers. And Jesus said unto them, Come ye after Me, and I will make you to become fishers of men. And straightway they forsook their nets, and followed Him. And when He had gone a little farther thence, He saw James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets. And straightway He called them: and they left their father Zebedee in the ship with the hired servants, and went after Him.

And they went into Capernaum; and straightway on the sabbath day He entered into the synagogue, and taught. And they were astonished at His doctrine: for He taught them as one that had authority, and not as the scribes. And there was in their synagogue a man with an unclean spirit; and he cried out, saying, Let *us* alone; what have we to do with Thee, Thou Jesus of Nazareth? art Thou come to destroy us? I know Thee Who Thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine *is* this? for with authority commandeth He even the unclean spirits, and they do obey Him. And immediately His fame spread abroad throughout all the region round about Galilee.

And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is My body. And He took the cup, and when He had given thanks, He gave *it* to them: and they all drank of it. And He said unto them, This is My blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

And when they had sung an hymn, they went out into the mount of Olives. And Jesus saith unto them, All ye shall be offended because of Me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter said unto Him, Although all shall be offended, yet *will* not I. And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny Me thrice. But he spake the more vehemently, If I should die with Thee, I will not deny Thee in any wise. Likewise also said they all.

And they came to a place which was named Gethsemane: and He saith to His disciples, Sit ye here, while I shall pray. And He taketh with Him Peter and James and John, and began to be sore amazed, and to be very heavy; and saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. And He went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from Him. And He said, Abba, Father, all things *are* possible unto Thee; take away this cup from Me: nevertheless not what I will, but what Thou wilt. And He cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit *truly is* ready, but the flesh *is* weak. And again He went away, and prayed, and spake the same words. And when He returned, He found them asleep again, (for their eyes were heavy,) neither wist they what to answer Him. And He cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth Me is at hand.

And immediately, while He yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. And he that betrayed Him had given them a token, saying, Whomsoever I shall kiss, that same is He; take Him, and lead *Him* away safely. And as soon as he was come, he goeth straightway to Him, and saith, Master, Master; and kissed Him. And they laid their hands on Him, and took Him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take Me? I was daily with you in the temple teaching, and ye took Me not: but the scriptures must be fulfilled. And they all forsook Him, and fled. And there followed Him a certain young man, having a linen cloth cast about *his* naked *body;* and the young men laid hold on him: and he left the linen cloth, and fled from them naked.

And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes. And Peter followed Him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire. And the chief priests and all the council sought for witness against Jesus to put Him to death; and found none. For many bare false witness against Him, but their witness agreed not together. And there arose certain, and bare

im, and He taught
e passed by, He saw
Alphæus sitting at
stom, and said unto
And he arose and
And it came to pass,
sat at meat in his
blicans and sinners
with Jesus and His
ere were many, and
im. And when the
risees saw Him eat
nd sinners, they said
s, How is it that He
teth with publicans
hen Jesus heard *it*,
hem, They that are
ed of the physician,
e sick: I came not
eous, but sinners to

ples of John and of
d to fast: and they
to Him, Why do the
n and of the Pha-
Thy disciples fast
is said unto them,
of the bridecham-
the bridegroom is
ng as they have the
them, they cannot
ys will come, when
hall be taken away
from them, and then shall they fast in those days. No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse. And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

And it came to pass, that He went through the corn fields on the sabbath day; and His disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto Him, Behold, why do they on the sabbath day that which is not lawful? And He said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him? How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him? And He said unto them, The sabbath was made for man, and not man for the sabbath: therefore the Son of man is Lord also of the sabbath.

CHAPTER III.

Feb. 3, June 2, Sept. 30.

red again into the
and there was a man
l a withered hand.
d Him, whether He
n the sabbath day;
accuse Him. And
man which had the
tand forth. And He
Is it lawful to do
bath days, or to do
e, or to kill? But
peace. And when
ound about on them
ng grieved for the
r hearts, He saith
Stretch forth thine
retched *it* out: and
his hand was restored whole as the other. And the Pharisees went forth, and straightway took counsel with the Herodians against Him, how they might destroy Him. But Jesus withdrew Himself with His disciples to the sea: and a great multitude from Galilee followed Him, and from Judæa, and from Jerusalem, and from Idumæa, and *from* beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things He did, came unto Him.

And He spake to His disciples, that a small ship should wait on Him because of the multitude, lest they

And He ordained twelve, that they should be with Him, and that He might send them forth to preach, and to have power to heal sicknesses, and to cast out devils: and Simon He surnamed Peter; and James the *son* of Zebedee, and John the brother of James; and He surnamed them Boanerges, which is, The sons of thunder: and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alphæus, and Thaddæus, and Simon the Canaanite, and Judas Iscariot, which also betrayed Him: and they went into an house.

And the multitude cometh together again, so that they could not so much as eat bread. And when His friends heard *of it*, they went out to lay hold on Him: for they said, He is beside Himself. And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the

strong man; and
his house. Verily
sins shall be for
of men, and blas
soever they shall
that shall blas
Holy Ghost hath
but is in danger
tion: because the
unclean spirit. T
brethren and His
ing without, sent
Him. And the m
Him, and they s
hold, Thy mother
without seek for
swered them, sa
mother, or My
looked round ab
sat about Him, a
mother and My b
soever shall do t
same is My brot
and mother.

CHAPTER IV.

Feb. 4, June 3, Oct. 1.

AND He began again to teach by the sea side: and there was gathered unto Him a great multitude

some fell on sto
had not much ear

said unto them, He that
s to hear, let him hear. And
e was alone, they that were
Him with the twelve asked of
ıe parable. And He said unto
Unto you it is given to know
stery of the kingdom of God:
ıto them that are without, all
things are done in parables:
seing they may see, and not
ve; and hearing they may hear,
t understand; lest at any time
hould be converted, and *their*
ıould be forgiven them. And
id unto them, Know ye not
ırable? and how then will ye
ıll parables? The Sower sow-
e word. And these are they
way side, where the word is
but when they have heard,
cometh immediately, and tak-
vay the word that was sown
r hearts. And these are they
se which are sown on stony
l; who, when they have heard
ord, immediately receive it
ladness; and have no root in
elves, and so endure but for a
afterward, when affliction or
ution ariseth for the word's
mmediately they are offended.
hese are they which are sown
thorns; such as hear the
and the cares of this world,
ıe deceitfulness of riches, and
ts of other things entering in,
the word, and it becometh
tful. And these are they which
wn on good ground; such as
the word, and receive *it*, and
forth fruit, some thirtyfold,
ixty, and some an hundred.
d He said unto them, Is a can-
ought to be put under a bushel,
der a bed? and not to be set on
llestick? For there is nothing
hich shall not be manifested;
t was any thing kept secret,
ıat it should come abroad. If
ıan have ears to hear, let him
And He said unto them, Take
hat ye hear: with what mea-
e mete, it shall be measured
: and unto you that hear shall
be given. For he that hath,
to him shall be given: and he that
hath not, from him shall be taken
even that which he hath. And He
said, So is the kingdom of God, as
if a man should cast seed into the
ground; and should sleep, and rise
night and day, and the seed should
spring and grow up, he knoweth not
how. For the earth bringeth forth
fruit of herself; first the blade, then
the ear, after that the full corn in the
ear. But when the fruit is brought
forth, immediately he putteth in the
sickle, because the harvest is come.
And He said, Whereunto shall we
liken the kingdom of God? or with
what comparison shall we compare
it? *It is* like a grain of mustard seed,
which, when it is sown in the earth,
is less than all the seeds that be in
the earth: but when it is sown, it
groweth up, and becometh greater
than all herbs, and shooteth out
great branches; so that the fowls of
the air may lodge under the shadow
of it.

And with many such parables
spake He the word unto them, as
they were able to hear *it*. But with-
out a parable spake He not unto
them: and when they were alone,
He expounded all things to His dis-
ciples. And the same day, when the
even was come, He saith unto them,
Let us pass over unto the other side.
And when they had sent away the
multitude, they took Him even as He
was in the ship. And there were
also with Him other little ships.
And there arose a great storm of
wind, and the waves beat into the
ship, so that it was now full. And
He was in the hinder part of the
ship, asleep on a pillow: and they
awake Him, and say unto Him, Mas-
ter, carest Thou not that we perish?
And He arose, and rebuked the wind,
and said unto the sea, Peace, be still.
And the wind ceased, and there was
a great calm. And He said unto them,
Why are ye so fearful? how is it that
ye have no faith? And they feared
exceedingly, and said one to another,
What manner of man is this, that
even the wind and the sea obey Him?

no, not with chains: because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. But when he saw Jesus afar off, he ran and worshipped Him, and cried with a loud voice, and said, What have I to do with Thee, Jesus, *Thou* Son of the most high God? I adjure Thee by God, that Thou torment me not. For He said unto him, Come out of the man, *thou* unclean spirit. And He asked him, What *is* thy name? And he answered, saying, My name *is* Legion: for we are many. And he besought Him much that He would not send them away out of the country. Now there was there nigh unto the mountains a great herd of swine feeding. And all the devils besought Him, saying, Send us into the swine, that we may enter into them. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about

ed him not, but s
home to thy frie
how great things
for thee, and hath
thee. And he de
to publish in De
things Jesus had
all *men* did marv

And when Jes
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much people gath
He was nigh unt
hold, there comet
of the synagogue
and when he saw
feet, and besought
ing, My little da
point of death:
and lay Thy han
may be healed;
And *Jesus* went
people followed
Him. And a cer
had an issue of b
and had suffered m
physicians, and ha
had, and was no
rather grew wor
heard of Jesus,
behind, and touc
For she said, If
His clothes, I sh

her that had done
he woman fearing
nowing what was
and fell down be-
l Him all the truth.
to her, Daughter,
nade thee whole;
be whole of thy

spake, there came
f the synagogue's
sh said, Thy daugh-
troublest thou the
er? As soon as Je-
d that was spoken,
ruler of the syna-
raid, only believe.
no man to follow
, and James, and
of James. And He
use of the ruler of
d seeth the tumult,
and them that wept and wailed greatly. And when He was come in, He saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth. And they laughed Him to scorn. But when He had put them all out, He taketh the father and the mother of the damsel, and them that were with Him, and entereth in where the damsel was lying. And He took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise. And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment. And He charged them straitly that no man should know it; and commanded that something should be given her to eat.

CHAPTER VI.

Feb. 6, June 5, Oct. 3.

out from thence,
nto His own coun-
ciples follow Him.
sabbath day was
teach in the syna-
hearing *Him* were
, From whence hath
hings? and what
hich is given unto
uch mighty works
His hands? Is not
, the son of Mary,
nes, and Joses, and
non? and are not
rith us? And they
Him. But Jesus
A prophet is not
but in his own
g his own kin, and
e. And He could
ty work, save that
s upon a few sick
hem. And He mar-
heir unbelief. And
bout the villages,

unto Him the
to send them forth
by two and two; and gave them power over unclean spirits; and commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no money in *their* purse: but *be* shod with sandals; and not put on two coats. And He said unto them, In what place soever ye enter into an house, there abide till ye depart from that place. And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city. And they went out, and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed *them*.

And king Herod heard *of Him*; (for His name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him. Others said, That it

for Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly. And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief *estates* of Galilee; and when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee. And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom. And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her. And immediately the king sent an executioner, and commanded his head to be brought: and he went

them, because th
having a shephe
teach them man
the day was no
ciples came unt
is a desert plac
is far passed: s
they may go int
about, and into
themselves brea
thing to eat. H
unto them, Give
they say unto h
buy two hund
bread, and giv
saith unto then
have ye? go and
knew, they say,
And He comma
all sit down by
green grass. A
ranks, by hund
And when He
loaves and the
up to heaven, a
the loaves, and
ciples to set b
two fishes divi
all. And they
filled. And the
kets full of the

n the land. And He saw them in rowing; for the wind was y unto them: and about the watch of the night He com- o them, walking upon the sea, uld have passed by them. But hey saw Him walking upon a, they supposed it had been it, and cried out: for they all im, and were troubled. And iately He talked with them, aith unto them, Be of good : it is I; be not afraid. And ent up unto them into the and the wind ceased: and they sore amazed in themselves be- measure, and wondered. For they considered not *the miracle* of the loaves: for their heart was hardened. And when they had passed over, they came into the land of Gennesaret, and drew to the shore. And when they were come out of the ship, straightway they knew Him, and ran through that whole region round about, and began to carry about in beds those that were sick, where they heard He was. And whithersoever He entered, into villages, or cities, or country, they laid the sick in the streets, and besought Him that they might touch if it were but the border of His garment: and as many as touched Him were made whole.

CHAPTER VII.

FEB. 7, JUNE 6, OCT. 4.

EN came together unto Him the Pharisees, and certain of cribes, which came from Jeru- And when they saw some of isciples eat bread with defiled, s to say, with unwashen, hands, found fault. For the Pharisees, ll the Jews, except they wash hands oft, eat not, holding the ion of the elders. And *when come* from the market, except wash, they eat not. And many things there be, which they received to hold, *as* the wash- cups, and pots, brasen vessels, of tables. Then the Pharisees cribes asked Him, Why walk hy disciples according to the ion of the elders, but eat bread unwashen hands? He answered aid unto them, Well hath Esaias esied of you hypocrites, as it is en, This people honoureth Me *their* lips, but their heart is far Me. Howbeit in vain do they ip Me, teaching *for* doctrines ommandments of men. For lay- side the commandment of God, ld the tradition of men, *as* the ing of pots and cups: and many such like things ye do. And aid unto them, Full well ye re- he commandment of God, that ye may keep your own tradition. For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: but ye say, If a man shall say to his father or mother, *It is* Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free*. And ye suffer him no more to do ought for his father or his mother; making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

And when He had called all the people *unto Him*, He said unto them, Hearken unto Me every one *of you*, and understand: there is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. If any man have ears to hear, let him hear. And when He was entered into the house from the people, His disciples asked Him concerning the parable. And He saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him; because it entereth not into his heart, but into the belly, and goeth out into the draught,

but He could not be hid. For a *certain* woman, whose young daughter had an unclean spirit, heard of Him, and came and fell at His feet: the woman was a Greek, a Syrophenician by nation; and she besought Him that He would cast forth the devil out of her daughter. But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs. And she answered and said unto Him, Yes, Lord: yet the dogs under the table eat of the children's crumbs. And He said unto her, For

put His fingers in
spit, and touched
looking up to hea
saith unto him, E
Be opened. An
ears were opened
his tongue was lo
plain. And He
they should tell
more He charged
more a great deal
and were beyond
saying, He hath d
He maketh both
and the dumb to

CHAPTER VIII.

Feb. 8, June 7, Oct. 5.

IN those days the multitude being very great, and having nothing to eat, Jesus called His disciples *unto Him*, and saith unto them, I have compassion on the multitude, because they have now been with Me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far. And His disciples answered Him. From whence can a man satisfy

before the people
few small fishes
and commanded
fore *them*. So the
filled: and they to
meat that was
And they that ha
four thousand:
away. And strai
into a ship with
came into the pa
And the Pharis

s had forgotten to
er had they in the
nore than one loaf.
them, saying, Take
the leaven of the
the leaven of He-
soned among them-
is because we have
hen Jesus knew *it*,
m, Why reason ye,
no bread? perceive
r understand? have
hardened? having
? and having ears,
do ye not remem-
ake the five loaves
nd, how many bas-
nents took ye up?
lim, Twelve. And
nong four thousand,
s full of fragments
d they said, Seven.
o them, How is it
derstand?
to Bethsaida; and
d man unto Him,
to touch him. And
man by the hand,
of the town; and
it on his eyes, and
on him, He asked
ht. And he looked
see men as trees,
that He put *His*
his eyes, and made
He was restored,
n clearly. And He
his house, saying,
he town, nor tell *it*
n.
out, and His disci-
ns of Cæsarea Philippi: and by the way He asked His disciples, saying unto them, Whom do men say that I am? And they answered, John the Baptist: but some *say*, Elias; and others, One of the prophets. And He saith unto them, But whom say ye that I am? And Peter answereth and saith unto Him, Thou art the Christ. And He charged them that they should tell no man of Him. And He began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and *of* the chief priests, and scribes, and be killed, and after three days rise again. And He spake that saying openly. And Peter took Him, and began to rebuke Him. But when He had turned about and looked on His disciples, He rebuked Peter, saying, Get thee behind Me, Satan: for thou savourest not the things that be of God, but the things that be of men. And when He had called the people *unto Him* with His disciples also, He said unto them, Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? Whosoever therefore shall be ashamed of Me and of My words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when He cometh in the glory of His Father with the holy angels.

CHAPTER IX.

Feb. 9, June 8, Oct. 6.

unto them, Verily
you, That there be
stand here, which
leath, till they have
of God come with
er six days Jesus
Peter, and James,
ideth them up into
an high mountain apart by themselves: and He was transfigured before them. And His raiment became shining, exceeding white as snow; so as no fuller on earth can white them. And there appeared unto them Elias with Moses: and they were talking with Jesus. And Peter an-

came down from the mountain, He charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean. And they asked Him, saying, Why say the scribes that Elias must first come? And He answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that He must suffer many things, and be set at nought. But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

And when He came to *His* disciples, He saw a great multitude about them, and the scribes questioning with them. And straightway all the people, when they beheld Him, were greatly amazed, and running to *Him* saluted Him. And He asked the scribes, What question ye with them? And one of the multitude answered and said, Master, I have brought unto Thee my son, which hath a dumb spirit; and wheresoever he taketh him, he teareth him: and

with tears, Lo
Thou mine un
saw that the p
together, He re
saying unto hi
deaf spirit, I c
of him, and en
And *the spirit*
sore, and came
was as one d
many said, He
took him by
him up; and
He was come
disciples asked
could not we c
said unto them
forth by nothi
fasting.

And they
passed throu
would not t
know *it*. For
ples, and said
man is delive
men, and they
after that He
the third day.
not that sayin
ask Him. An
naum; and b
asked them

ıd taken him in His
ıto them, Whosoever
: of such children in
veth Me: and who-
ceive Me, receiveth
n That sent Me.
swered Him, saying,
one casting out de-
ne, and he followeth
forbad him, because
us. But Jesus said,
: for there is no man
a miracle in My
lightly speak evil of
t is not against us is
For whosoever shall
of water to drink
ecause ye belong to
ay unto you, he shall
ard. And whosoever
of *these* little ones
Me, it is better for
llstone were hanged
, and he were cast
ıd if thy hand offend
thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt *is* good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

CHAPTER X.

Feb. 10, June 9, Oct. 7.

se from thence, and
to the coasts of Ju-
ther side of Jordan:
e resort unto Him
; He was wont, He
ain. And the Pha-
him, and asked Him,
a man to put away
ting Him. And He
aid unto them, What
ıand you? And they
fered to write a bill
and to put *her* away.
vered and said unto
ardness of your heart
is precept. But from
of the creation God
le and female. For
a man leave his fa-
r, and cleave to his
twain shall be one
ey are no more twain,
What therefore God
ther, let not man put
n the house His disciples asked Him again of the same *matter*. And He saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery.

And they brought young children to Him, that He should touch them: and *His* disciples rebuked those that brought *them*. But when Jesus saw *it*, He was much displeased, and said unto them, Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And He took them up in His arms, put *His* hands upon them, and blessed them.

And when He was gone forth into the way, there came one running, and kneeled to Him, and asked Him,

loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow Me. And he was sad at that saying, and went away grieved: for he had great possessions. And Jesus looked round about, and saith unto His disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were astonished at His words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. And they were astonished out of measure, saying among themselves, Who then can be saved? And Jesus looking upon them saith, With men *it is* impossible, but not with God: for with God all things are possible. Then Peter began to say unto Him, Lo, we have left all, and have followed Thee. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sis-

Him, and shall
shall spit upon H
Him: and the th
rise again.

And James an
of Zebedee, come
Master, we would
est do for us wh
desire. And He
What would ye t
you? They said
unto us that we m
right hand, and
left hand, in Thy
said unto them,
ye ask: can ye dr
I drink of? and b
baptism that I a
And they said u
And Jesus said u
indeed drink of th
of; and with the
baptized withal sh
but to sit on My
My left hand is
but *it shall be*
whom it is prepa
ten heard *it*, they
displeased with
But Jesus called
saith unto them,
which are accoun

ey came to Jericho: and
ent out of Jericho with
les and a great number of
nd Bartimæus, the son of
sat by the highway side
And when he heard that
us of Nazareth, he began
, and say, Jesus, *Thou* Son
have mercy on me. And
rged him that he should
peace: but he cried the
eat deal, *Thou* Son of Da-
mercy on me. And Jesus
, and commanded him to
be called. And they call the blind
man, saying unto him, Be of good
comfort, rise; He calleth thee. And
he, casting away his garment, rose,
and came to Jesus. And Jesus an-
swered and said unto him, What
wilt thou that I should do unto
thee? The blind man said unto
Him, Lord, that I might receive my
sight. And Jesus said unto him,
Go thy way; thy faith hath made
thee whole. And immediately he
received his sight, and followed Je-
sus in the way.

CHAPTER XI.

FEB. 11, JUNE 10, OCT. 8.

hen they came nigh to Je-
em, unto Bethphage and
at the mount of Olives, He
orth two of His disciples,
unto them, Go your way
village over against you:
u as ye be entered into it,
find a colt tied, whereon
sat; loose him, and bring
if any man say unto you,
ye this? say ye that the
need of him; and straight-
vill send him hither. And
their way, and found the
y the door without in a place
ways met; and they loose
certain of them that stood
unto them, What do ye,
e colt? And they said unto
as Jesus had commanded:
let them go. And they
he colt to Jesus, and cast
ments on him; and He sat
. And many spread their
in the way: and others cut
nches off the trees, and
hem in the way. And they
before, and they that fol-
ed, saying, Hosanna; Bless-
that cometh in the name of
Blessed *be* the kingdom of
David, that cometh in the
the Lord: Hosanna in the
And Jesus entered into Je-
and into the temple: and
had looked *round about*
upon all things, and now the even-
tide was come, He went out unto
Bethany with the twelve.

And on the morrow, when they
were come from Bethany, He was
hungry: and seeing a fig tree afar
off having leaves, He came, if haply
He might find any thing thereon:
and when He came to it, He found
nothing but leaves; for the time of
figs was not *yet*. And Jesus answer-
ed and said unto it, No man eat fruit
of thee hereafter for ever. And His
disciples heard *it*. And they come to
Jerusalem: and Jesus went into the
temple, and began to cast out them
that sold and bought in the temple,
and overthrew the tables of the mo-
neychangers, and the seats of them
that sold doves; and would not suf-
fer that any man should carry *any*
vessel through the temple. And He
taught, saying unto them, Is it not
written, My house shall be called of
all nations the house of prayer? but
ye have made it a den of thieves.
And the scribes and chief priests
heard *it*, and sought how they might
destroy Him: for they feared Him,
because all the people was astonish-
ed at His doctrine. And when even
was come, He went out of the city.

And in the morning, as they pass-
ed by, they saw the fig tree dried up
from the roots. And Peter calling
remembrance saith unto Him, M

shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*. And when ye stand praying, forgive, if ye have ought against any: that your Father also Which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father Which is in heaven forgive your trespasses.

And they come again to Jerusalem: and as He was walking in the

thority I do these
tism of John, was
of men? answer
soned with thems
shall say, From he
Why then did ye
But if we shall
feared the people:
ed John, that he
deed. And they
unto Jesus, We ca
sus answering sai
ther do I tell you
I do these things.

CHAPTER XII.

Feb. 12, June 12, Oct. 9.

AND He began to speak unto them by parables. A *certain* man planted a vineyard, and set an hedge about *it*, and digged *a place for* the winefat, and built a tower, and let it out to husbandmen, and went into a far country. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. And they caught *him*, and beat him, and sent *him* away empty. And again he sent unto them ano-

him out of the vin
therefore the lor
do? he will com
husbandmen, and
yard unto others.
read this scriptur
the builders rejec
head of the cor
Lord's doing, and
our eyes? And
hold on Him, but
for they knew t
the parable again

see *it*. And they brought
e saith unto them, Whose
age and superscription?
said unto Him, Cæsar's.
s answering said unto
der to Cæsar the things
Cæsar's, and to God the
t are God's. And they
at Him.
me unto Him the Saddu-
a say there is no resurrec-
they asked Him, saying,
loses wrote unto us, If a
her die, and leave *his* wife
n, and leave no children,
other should take his wife,
up seed unto his brother.
were seven brethren: and
ook a wife, and dying left
And the second took her,
neither left he any seed:
ird likewise. And the se-
r, and left no seed: last of
man died also. In the re-
therefore, when they shall
wife shall she be of them?
ven had her to wife. And
vering said unto them, Do
efore err, because ye know
iptures, neither the power
For when they shall rise
dead, they neither marry,
ven in marriage; but are
gels which are in heaven.
ching the dead, that they
ye not read in the book of
v in the bush God spake
saying, I *am* the God of
and the God of Isaac, and
f Jacob? He is not the
dead, but the God of the
therefore do greatly err.
of the scribes came, and
ard them reasoning toge-
perceiving that He had an-
m well, asked Him, Which
commandment of all? And
vered him, The first of all
andments *is*, Hear, O Is-
Lord our God is one Lord:
halt love the Lord thy God
hy heart, and with all thy
with all thy mind, and with
ngth: this *is* the first commandment. And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. And the scribe said unto Him, Well, Master, Thou hast said the truth: for there is one God; and there is none other but He: and to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, He said unto him, Thou art not far from the kingdom of God. And no man after that durst ask Him *any question*.

And Jesus answered and said, while He taught in the temple, How say the scribes that Christ is the Son of David? For David himself said by the Holy Ghost, The LORD said to my Lord, Sit Thou on My right hand, till I make Thine enemies Thy footstool. David therefore himself calleth Him Lord; and whence is He *then* his Son? And the common people heard Him gladly. And He said unto them in His doctrine, Beware of the scribes, which love to go in long clothing, and *love* salutations in the marketplaces, and the chief seats in the synagogues, and the uppermost rooms at feasts: which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation. And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And He called *unto Him* His disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: for all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living.

CHAPTER XIII.

FEB. 13, JUNE 13, OCT. 10.

AND as He went out of the temple, one of His disciples saith unto Him, Master, see what manner of stones and what buildings *are here!* And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down. And as He sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked Him privately, Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled? And Jesus answering them began to say, Take heed lest any *man* deceive you: for many shall come in My name, saying, I am *Christ;* and shall deceive many. And when ye shall hear of wars and rumours of wars, be ye not troubled: for *such things* must needs be; but the end *shall* not *be* yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these *are* the beginnings of sorrows. But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for My sake, for a testimony against them. And the gospel must first be published among all nations.

But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. Now the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death. And ye shall be hated of all *men* for My name's sake: but *he that* shall endure unto the end, the same shall be saved. But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not (let him that readeth understand), then let them that be in Judea flee to the mountains: and let him that is on the housetop not go down into the house, neither enter *therein* to take any thing out of his house: and let him that is in the field not turn back again for to take up his garment. But woe to them that are with child, and to them that give suck in those days! And pray ye that your flight be not in the winter. For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom He hath chosen, He hath shortened the days. And then if any man shall say to you, Lo, here *is* Christ; or, lo, *He is* there; believe *him* not: for false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect. But take ye heed: behold, I have foretold you all things.

But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds with great power and glory. And then shall He send His angels, and shall gather together His elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: so ye in like manner, when ye shall see these things come to pass, know that it is

the doors. Verily I say
t this generation shall
ll these things be done.
arth shall pass away:
shall not pass away.
y and *that* hour know-
o, not the angels which
, neither the Son, but
Take ye heed, watch
ye know not when the
the Son of man is as a
man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.

CHAPTER XIV.

Feb. 14, June 14, Oct. 11.

o days was *the feast of*
over, and of unleaven-
l the chief priests and
ought how they might
craft, and put *Him* to
hey said, Not on the
there be an uproar of
And being in Bethany
of Simon the leper, as
t, there came a woman
baster box of ointment
very precious; and she
, and poured *it* on His
ere were some that had
within themselves, and
as this waste of the
le? For it might have
more than three hun-
nd have been given to
nd they murmured a-
and Jesus said, Let her
ouble ye her? she hath
ood work on Me. For
poor with you always,
er ye will ye may do
ut Me ye have not al-
th done what she could:
forehand to anoint My
burying. Verily I say
heresoever this gospel
ached throughout the
this also that she hath
spoken of for a me-

s Iscariot, one of the
unto the chief priests,
unto them. And when
, they *were glad, and*
promised to give him money. And he sought how he might conveniently betray Him. And the first day of unleavened bread, when they killed the passover, His disciples said unto Him, Where wilt Thou that we go and prepare that Thou mayest eat the passover? And He sendeth forth two of His disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with My disciples? And he will shew you a large upper room furnished *and* prepared: there make ready for us. And His disciples went forth, and came into the city, and found as He had said unto them: and they made ready the passover.

And in the evening He cometh with the twelve. And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with Me shall betray Me. And they began to be sorrowful, and to say unto Him one by one, *Is* it I? and another *said, Is* it I? And He answered and said unto them, *It is* one of the twelve, that dippeth with Me in the dish. The Son of man indeed goeth, as it is written of Him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is My body. And He took the cup, and when He had given thanks, He gave *it* to them: and they all drank of it. And He said unto them, This is My blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

And when they had sung an hymn, they went out into the mount of Olives. And Jesus saith unto them, All ye shall be offended because of Me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter said unto Him, Although all shall be offended, yet *will* not I. And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny Me thrice. But he spake the more vehemently, If I should die with Thee, I will not deny Thee in any wise. Likewise also said they all.

And they came to a place which was named Gethsemane: and He saith to His disciples, Sit ye here, while I shall pray. And He taketh with Him Peter and James and John, and began to be sore amazed, and to be very heavy; and saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. And He went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from Him. And He said, Abba, Father, all things *are* possible unto Thee; take away this cup from Me: nevertheless not what I will, but what Thou wilt. And He cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit *truly is* ready, but the flesh *is* weak. And again He went away, and prayed, and spake the same words. when He returned, He found [illegible] asleep again, (for their eyes [illegible] heavy,) neither wist they wh[illegible] answer Him. And He comet[illegible] third time, and saith unto [illegible] Sleep on now, and take *your* re[illegible] is enough, the hour is come; b[illegible] the Son of man is betrayed in[illegible] hands of sinners. Rise up, let [illegible] lo, he that betrayeth Me is a[illegible]

And immediately, while [illegible] spake, cometh Judas, one [illegible] twelve, and with him a gre[illegible] titude with swords and sta[illegible] the chief priests and the scribes a[illegible] the elders. And he that betray[illegible] Him had given them a token, saying, Whomsoever I shall kiss, *that same* is He; take Him, and lead *Him* away safely. And as soon as he was come, he goeth straightway to Him, and saith, Master, Master; and kissed Him. And they laid their hands on Him, and took Him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take Me? I was daily with you in the temple teaching, and ye took Me not: but the scriptures must be fulfilled. And they all forsook Him, and fled. And there followed Him a certain young man, having a linen cloth cast about *his* naked *body*; and the young men laid hold on him: and he left the linen cloth, and fled from them naked.

And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes. And Peter followed Him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire. And the chief priests and all the council sought for witness against Jesus to put Him to death; and found none. For many bare false witness against Him, but their witness agreed not together. And there arose certain, and bare

ess against Him, saying,
l Him say, I will destroy
e that is made with hands,
n three days I will build
nade without hands. But
did their witness agree
And the high priest stood
midst, and asked Jesus,
nswerest Thou nothing?
t which these witness a-
e? But He held His peace,
ered nothing. Again the
t asked Him, and said un-
Art Thou the Christ, the
Blessed? And Jesus said,
d ye shall see the Son of
ng on the right hand of
d coming in the clouds of
Then the high priest rent
s, and saith, What need
rther witnesses? Ye have
blasphemy: what think
they all condemned Him
ty of death. And some be-
t on Him, and to cover His
to buffet Him, and to say
, Prophesy: and the servants did strike Him with the palms of their hands.

And as Peter was beneath in the palace, there cometh one of the maids of the high priest: and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. And a maid saw him again, and began to say to them that stood by, This is *one* of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them: for thou art a Galilæan, and thy speech agreeth *thereto*. But he began to curse and to swear, *saying*, I know not this Man of Whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny Me thrice. And when he thought thereon, he wept.

CHAPTER XV.

Feb. 15, June 15, Oct. 12.

traightway in the morning
hief priests held a consul-
h the elders and scribes and
council, and bound Jesus,
d *Him* away, and deliver-
Pilate. And Pilate asked
Thou the King of the Jews?
answering said unto him,
st *it*. And the chief priests
Iim of many things: but
red nothing. And Pilate
n again, saying, Answer-
nothing? behold how many
y witness against Thee.
yet answered nothing; so
e marvelled.
that feast he released unto
prisoner, whomsoever they
And there was *one* named
which lay bound with
had made insurrection with
had committed murder in
ection. And the *multitude* crying aloud began to desire *him to do* as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he knew that the chief priests had delivered Him for envy. But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered and said again unto them, What will ye then that I shall do *unto Him* Whom ye call the King of the Jews? And they cried out again, Crucify Him. Then Pilate said unto them, Why, what evil hath He done? And they cried out the more exceedingly, Crucify Him. And *so* Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *Him*, to be crucified.

And the soldiers led Him away *into* the hall, called Prætorium; and

the country, the father of Alexander and Rufus, to bear His cross. And they bring Him unto the place Golgotha, which is, being interpreted, The place of a skull. And they gave Him to drink wine mingled with myrrh: but He received *it* not. And when they had crucified Him, they parted His garments, casting lots upon them, what every man should take.

And it was the third hour, and they crucified Him. And the superscription of His accusation was written over, THE KING OF THE JEWS. And with Him they crucify two thieves; the one on His right hand, and the other on His left. And the scripture was fulfilled, which saith, And He was numbered with the transgressors. And they that passed by railed on Him, wagging their heads, and saying, Ah, Thou That destroyest the temple, and buildest *it* in three days, save Thyself, and come down from the cross. Likewise also the chief priests mocking said among themselves with the scribes, He saved others; Himself He cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And

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gainst Him, saw
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Truly This Ma
God.

There were als
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Magdalene, and
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Galilee, followe
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unto Jerusalem.
even was come,
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CHAPTER XVI.

Feb. 16, June 16, Oct. 13.

hen the sabbath was past, y Magdalene, and Mary the f James, and Salome, had eet spices, that they might anoint Him. And very early orning the first *day* of the y came unto the sepulchre ing of the sun. And they ng themselves, Who shall ay the stone from the door pulchre? And when they ey saw that the stone was ay: for it was very great. ring into the sepulchre, they ng man sitting on the right hed in a long white gar- l they were affrighted. And nto them, Be not affrighted: Jesus of Nazareth, Which fied: He is risen; He is not hold the place where they But go your way, tell His and Peter that He goeth n into Galilee: there shall im, as He said unto you. went out quickly, and fled sepulchre; for they trem- were amazed: neither said thing to any *man;* for they id.

hen *Jesus* was risen early *day* of the week, He ap- irst to Mary Magdalene, om He had cast seven de- l she went and told them been with Him, as they mourned and wept. And they, when they had heard that He was alive, and had been seen of her, believed not.

After that He appeared in another form unto two of them, as they walked, and went into the country. And they went and told *it* unto the residue: neither believed they them.

Afterward He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen. And He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

So then after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen.

THE GOSPEL ACCORDING TO

St. LUKE.

CHAPTER I.

FEB. 17, OCT. 14, TO VER. 39.
FEB. 18, OCT. 15, FROM VER. 39. JUNE 17.

FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed.

There was in the days of Herod, the king of Judæa, a certain priest named Zacharias, of the course of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years. And it came to pass, that while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side *of the* altar of incense. And when *Zacharias* saw *him*, he was troubled, *and* fear fell upon him. But the angel *said* unto him, Fear not, Zacharias: for thy prayer is heard; and thy Elisabeth shall bear thee a son, thou shalt call his name John. thou shalt have joy and gladn and many shall rejoice at his b For he shall be great in the sig the Lord, and shall drink ne wine nor strong drink; and he be filled with the Holy Ghost, from his mother's womb. And of the children of Israel shall he to the Lord their God. And he go before Him in the spirit and of Elias, to turn the hearts of t thers to the children, and th obedient to the wisdom of the to make ready a people prepa the Lord. And Zacharias sai the angel, Whereby shall I this? for I am an old man, wife well stricken in years. A angel answering said unto hi Gabriel, that stand in the p of God; and am sent to spe thee, and to shew thee the tidings. And, behold, thou dumb, and not able to speak the day that these things performed, because thou be not my words, which shall be led in their season. And the p waited for Zacharias, and mar that he tarried so long in the te And when he came out, he coul speak unto them: and they perc that he had seen a vision in the ple: for he beckoned unto them, remained speechless. And it ca pass, that, as soon as the days o ministration were accomplish

departed to his own house. And after those days his wife Elisabeth conceived, and hid herself five months, saying, Thus hath the Lord dealt with me in the days wherein He looked on me, to take away my reproach among men.

And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary. And the angel came in unto her, and said, Hail, *thou that art* highly favoured, the Lord *is* with thee: blessed *art* thou among women. And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

Ver. 39. And Mary arose in those days, and went into *the hill country with haste, into a city of Juda; and entered into the house of Zacharias,* and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: and she spake out with a loud voice, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb. And whence *is* this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed *is* she that believed: for there shall be a performance of those things which were told her from the Lord. And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For He hath regarded the low estate of His handmaiden: for, behold, from henceforth all generations shall call me blessed. For He That is mighty hath done to me great things; and holy *is* His name. And His mercy *is* on them that fear Him from generation to generation. He hath shewed strength with His arm; He hath scattered the proud in the imagination of their hearts. He hath put down the mighty from *their* seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich He hath sent empty away. He hath holpen His servant Israel, in remembrance of *His* mercy; as He spake to our fathers, to Abraham, and to his seed for ever. And Mary abode with her about three months, and returned to her own house.

Now Elisabeth's full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto

Judæa. And all they that heard *them* laid *them* up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed *be* the Lord God of Israel; for He hath visited and redeemed His people, and hath raised up an horn of salvation for us in the house of His servant David; as He spake by the mouth of His holy prophets, which have been since

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CHAPTER II.

Feb. 19, June 18, Oct. 1

AND it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. (*And* this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) to be taxed

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another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the Babe lying in a manger. And when they had seen *it*, they made known abroad the saying which was told them concerning this Child. And all they that heard *it* wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered *them* in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the Child, His name was called JESUS, Which was so named of the angel before He was conceived in the womb. And when the days of her purification according to the law of Moses were accomplished, they brought Him to Jerusalem, to present *Him* to the Lord; (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the spirit into the temple: and when the parents brought in the Child Jesus, to do for Him after the custom of the law, then took he Him up in his arms, and blessed God, and said, Lord, now lettest Thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation, Which Thou hast prepared before the face of *all people; a light to lighten the Gentiles, and the glory of Thy people Israel. And Joseph* and His mother marvelled at those things which were spoken of Him. And Simeon blessed them, and said unto Mary His mother, Behold, this *Child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; and she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of Him to all them that looked for redemption in Jerusalem.

And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the Child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him. Now His parents went to Jerusalem every year at the feast of the passover. And when He was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the Child Jesus tarried behind in Jerusalem; and Joseph and His mother knew not *of it*. But they, supposing Him to have been in the company, went a day's journey; and they sought Him among *their* kinsfolk and acquaintance. And when they found Him not, they turned back again to Jerusalem, seeking Him. And it came to pass, that after three days they found Him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard Him were astonished at His understanding and answers. And when they saw Him, they were amazed: and His mother said unto *Him*, Son, why hast Thou thus dealt

IN reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; as it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth; and all flesh shall see the salvation of God. Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you,

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the son of Aminadab, which was *th*
son of Aram, which was *the son* o
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which was *the son* of Juda, whic
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son of Isaac, which was *the son* o
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the son of Phalec, which was *th*
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son of Lamech, which was *the so*
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Enoch, which was *the son* of Jare
which was *the son* of Maleleel, whic
was *the son* of Cainan, which wa
the son of Enos, which was *the so*
of Seth, which was *the son* of Adan
which was *the son* of God.

CHAPTER IV.

Feb. 21, June 20, Oct. 18.

AND Jesus being full of the Holy
Ghost returned from Jordan,
and was led by the Spirit into the
wilderness, being forty days tempted
of the devil. And in those days He
did eat nothing: and when they were
ended, He afterward hungered. And
the devil said unto Him, If Thou be
the Son of God, command this stone
that it be made bread. And Jesus
answered him, saying, It is written,
That man shall not live by bread
alone, but by every word of God.
And the devil, *taking Him up into
an high mountain, shewed unto Him
all the kingdoms of the world in a
moment of time. And the devil said*
unto Him, All this power will I giv
Thee, and the glory of them: for tha
is delivered unto me; and to whom
soever I will I give it. If Tho
therefore wilt worship me, all sha
be Thine. And Jesus answered an
said unto him, Get thee behind M
Satan: for it is written, Thou sha
worship the Lord thy God, an
Him only shalt thou serve. And h
brought Him to Jerusalem, and s
Him on a pinnacle of the templ
and said unto Him, If Thou be th
Son of God, cast Thyself down fr
hence: for it is written, He s
give His angels charge over
to keep thee: and in their

they shall bear thee up, lest at any time thou dash thy foot against a stone. And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God. And when the devil had ended all the temptation, he departed from Him for a season.

And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of Him through all the region round about. And He taught in their synagogues, being glorified of all. And He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto Him the book of the prophet Esaias. And when He had opened the book, He found the place where it was written, The Spirit of the Lord *is* upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And He closed the book, and He gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on Him. And He began to say unto them, This day is this scripture fulfilled in your ears. And all bare Him witness, and wondered at the gracious words which proceeded out of His mouth.

And they said, Is not this Joseph's son? And He said unto them, Ye will surely say unto Me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in Thy country. And He said, Verily I say unto you, No prophet is accepted in his own country. But I tell you of a *truth*, many widows were in Israel *in the* days of Elias, when the heaven was shut up three years and *six months*, when great famine was throughout all the land; but unto none of them was Elias sent, unto Sarepta, *a city* of Sidon, a woman *that was* a widow. many lepers were in Israel in time of Eliseus the prophet; none of them was cleansed, sa Naaman the Syrian. And all in the synagogue, when they he these things, were filled with wr and rose up, and thrust Him ou the city, and led Him unto the b of the hill whereon their city built, that they might cast Him d headlong. But He passing thro the midst of them went His way, came down to Capernaum, a cit Galilee, and taught them on the bath days. And they were astor ed at His doctrine: for His was with power.

And in the synagogue there a man, which had a spirit of ar clean devil, and cried out with a voice, saying, Let *us* alone; have we to do with Thee, *Thou* J of Nazareth? art Thou come to stroy us? I know Thee Who T art; the Holy One of God. And sus rebuked him, saying, Hold peace, and come out of him. when the devil had thrown hi the midst, he came out of him, hurt him not. And they were amazed, and spake among th selves, saying, What a word *is* t for with authority and power commandeth the unclean spirits, they come out. And the fame of went out into every place of country round about. And He a out of the synagogue, and ent into Simon's house. And Sim wife's mother was taken with a g fever; and they besought Him her. And He stood over her, and buked the fever; and it left her: immediately she arose and minis ed unto them. Now when the was setting, all they that had sick with divers diseases bro them unto Him; and He laid hands on every one of them, healed them. And devils also c out of many, crying out, and sa Thou art Christ the Son o

ebuking *them* suffered them
ak: for they knew that He
t. And when it was day,
ted and went into a desert
d the people sought Him,
unto Him, and stayed Him,
that He should not depart from them.
And He said unto them, I must
preach the kingdom of God to other
cities also: for therefore am I sent.
And He preached in the synagogues
of Galilee.

CHAPTER V.

Feb. 22, June 21, Oct. 19.

t came to pass, that, as the
ple pressed upon Him to
word of God, He stood by
f Gennesaret, and saw two
ding by the lake: but the
were gone out of them,
washing *their* nets. And
ed into one of the ships,
s Simon's, and prayed him
would thrust out a little
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said unto Simon, Launch
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aid unto Him, Master, we
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y had this done, they in-
great multitude of fishes:
net brake. And they beck-
their partners, which were
her ship, that they should
help them. And they
filled both the ships, so
began to sink.
Simon Peter saw *it*, he fell
esus' knees, saying, Depart
for I am a sinful man, O
r he was astonished, and
re with him, at the draught
hes which they had taken:
as also James, and John,
of Zebedee, which were
with Simon. And Jesus
Simon, Fear not; from
thou shalt catch men.
they had brought their
and, they forsook all, and
Him. And it came to pass,
as in a certain city, be-
full of leprosy: who
seeing Jesus fell on *his* face, and
besought Him, saying, Lord, if Thou
wilt, Thou canst make me clean. And
He put forth *His* hand, and touch-
ed him, saying, I will: be thou clean.
And immediately the leprosy depart-
ed from him. And He charged him
to tell no man: but go, and shew
thyself to the priest, and offer for
thy cleansing, according as Moses
commanded, for a testimony unto
them. But so much the more went
there a fame abroad of Him: and
great multitudes came together to
hear, and to be healed by Him of
their infirmities. And He withdrew
Himself into the wilderness, and
prayed.

And it came to pass on a certain
day, as He was teaching, that there
were Pharisees and doctors of the
law sitting by, which were come out
of every town of Galilee, and Judæa,
and Jerusalem: and the power of
the Lord was *present* to heal them.
And, behold, men brought in a bed
a man which was taken with a palsy:
and they sought *means* to bring him
in, and to lay *him* before Him. And
when they could not find by what
way they might bring him in because
of the multitude, they went upon
the housetop, and let him down
through the tiling with *his* couch
into the midst before Jesus. And
when He saw their faith, He said
unto him, Man, thy sins are forgiven
thee. And the scribes and the Pha-
risees began to reason, saying, Who
is this which speaketh blasphemies?
Who can forgive sins, but God a-
lone? But when Jesus perceived
their thoughts, He answering said
unto them, What reason ye in your

house, glorifying God. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

And after these things He went forth, and saw a publican, named Levi, sitting at the receipt of custom: and He said unto him, Follow Me. And he left all, rose up, and followed Him. And Levi made Him a great feast in his own house: and there was a great company of publicans and of others that sat down with them. But their scribes and Pharisees murmured against His disciples, saying, Why do ye eat and drink with publicans and sinners? And Jesus answering said unto them,

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tles; else the
the bottles, an
bottles shall p
must be put i
both are pres
having drunk
desireth new:
is better.

CHAPTER VI.

FEB. 23, JUNE 22, OCT. 2

AND it came to pass on the second sabbath after the first, that He went through the corn fields; and His disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands. And certain of the Pharisees said unto them, Why do ye

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Pharisees wat
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they might fin

were filled with madness; and com-
muned one with another what they
might do to Jesus.

And it came to pass in those days,
that He went out into a mountain
to pray, and continued all night in
prayer to God. And when it was
day, He called *unto Him* His disci-
ples: and of them He chose twelve,
whom also He named apostles; Si-
mon, (whom He also named Peter,)
and Andrew his brother, James and
John, Philip and Bartholomew, Mat-
thew and Thomas, James the *son* of
Alphæus, and Simon called Zelotes,
and Judas *the brother* of James, and
Judas Iscariot, which also was the
traitor. And He came down with
them, and stood in the plain, and
the company of His disciples, and a
great multitude of people out of all
Judæa and Jerusalem, and from the
sea coast of Tyre and Sidon, which
came to hear Him, and to be healed
of their diseases; and they that were
vexed with unclean spirits: and they
were healed. And the whole multi-
tude sought to touch Him: for there
went virtue out of Him, and healed
them all.

And He lifted up His eyes on His
disciples, and said, Blessed *be ye*
poor: for your's is the kingdom of
God. Blessed *are ye* that hunger
now: for ye shall be filled. Blessed
are ye that weep now: for ye shall
laugh. Blessed are ye, when men
shall hate you, and when they shall
separate you *from their company*,
and shall reproach *you*, and cast out
your name as evil, for the Son of
man's sake. Rejoice ye in that day,
and leap for joy: for, behold, your
reward *is* great in heaven: for in the
same manner did their fathers unto
the prophets. But woe unto you that
are rich! for ye have received your
consolation. Woe unto you that are
full: for ye shall hunger. Woe unto
you that laugh now! for ye shall
mourn and weep. Woe unto you,
when all men shall *speak well of
you: for so did their fathers to the
false prophets. But I say unto you
which hear, Love your enemies, do
good to them which hate you, bless
them that curse you, and pray for
them which despitefully use you.
And unto him that smiteth thee on
the *one* cheek offer also the other;
and him that taketh away thy cloke
forbid not *to take thy* coat also. Give
to every man that asketh of thee;
and of him that taketh away thy
goods ask *them* not again. And as
ye would that men should do to you,
do ye also to them likewise. For if
ye love them which love you, what
thank have ye? for sinners also love
those that love them. And if ye do
good to them which do good to you,
what thank have ye? for sinners also
do even the same. And if ye lend *to
them* of whom ye hope to receive,
what thank have ye? for sinners also
lend to sinners, to receive as much
again. But love ye your enemies,
and do good, and lend, hoping for
nothing again; and your reward shall
be great, and ye shall be the children
of the Highest: for He is kind unto
the unthankful and *to* the evil. Be
ye therefore merciful, as your Father
also is merciful. Judge not, and ye
shall not be judged: condemn not,
and ye shall not be condemned: for-
give, and ye shall be forgiven: give,
and it shall be given unto you;
good measure, pressed down, and
shaken together, and running over,
shall men give into your bosom. For
with the same measure that ye mete
withal it shall be measured to you
again.

And He spake a parable unto
them, Can the blind lead the blind?
shall they not both fall into the
ditch? The disciple is not above his
master: but every one that is per-
fect shall be as his master. And why
beholdest thou the mote that is in
thy brother's eye, but perceivest not
the beam that is in thine own eye?
Either how canst thou say to thy
brother, Brother, let me pull out the
mote that is in thine eye, when thou
thyself beholdest not the beam that
is in thine own eye? Thou hypocrite,
cast out first the beam out of thine
own eye, and then shalt thou see

her, Thy sins are forgiven. And they that sat at meat with Him began to say within themselves, Who is this that forgiveth sins also? And He said to the woman, Thy faith hath saved thee; go in peace.

CHAPTER VIII.

FEB. 25, JUNE 25, OCT. 22.

AND it came to pass afterward, that He went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve *were* with Him, and certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto Him of their substance. And when much people were gathered together, and were come to Him out of every city, He spake by a parable: A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when He had said these things, He cried, He that hath ears to hear, let him hear.

And His disciples asked Him, saying, What might this parable be? And He said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the word of God. Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They *on* the rock *are they*, which, when *they* hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience. No man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in may see the light. For nothing is secret, that shall not be made manifest; neither *anything* hid, that shall not be known and come abroad. Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

Then came to Him *His* mother and His brethren, and could not come at Him for the press. And it was told Him *by certain* which said, Thy mother and Thy brethren stand without, desiring to see Thee. And He answered and said unto them, My mother and My brethren are these which hear the word of God, and do it.

Now it came to pass on a certain day, that He went into a ship with His disciples: and He said unto them, Let us go over unto the other side of the lake. And they launched forth. But as they sailed He fell asleep: and there came down a storm of wind on the lake; and they were filled *with water*, and were in jeopardy. And they came to Him, and awoke Him, saying, Master, Master, we perish. Then He arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. And He said unto them

er, Let us now go even unto
them, and see this thing which
e to pass, which the Lord hath
known unto us. And they came
aste, and found Mary, and Jo-
and the Babe lying in a man-
And when they had seen *it*,
made known abroad the saying
was told them concerning this
And all they that heard *it*
ered at those things which were
them by the shepherds. But
kept all these things, and pon-
them in her heart. And the
erds returned, glorifying and
ng God for all the things that
had heard and seen, as it was
unto them. And when eight
were accomplished for the cir-
cising of the Child, His name was
led JESUS, Which was so named
the angel before He was conceiv-
in the womb. And when the days
her purification according to the
of Moses were accomplished,
ey brought Him to Jerusalem, to
esent *Him* to the Lord; (as it
written in the law of the Lord,
very male that openeth the womb
all be called holy to the Lord;)
nd to offer a sacrifice according to
at which is said in the law of the
ord, A pair of turtledoves, or two
oung pigeons.

And, behold, there was a man in
rusalem, whose name *was* Simeon;
nd the same man *was* just and de-
out, waiting for the consolation of
rael: and the Holy Ghost was upon
m. And it was revealed unto him
the Holy Ghost, that he should
t see death, before he had seen the
ord's Christ. And he came by the
pirit into the temple: and when the
rents brought in the Child Jesus,
do for Him after the custom of the
w, then took he Him up in his
ms, and blessed God, and said,
ord, now lettest Thou Thy servant
part in peace, according to Thy
ord: for mine eyes have seen Thy
lvation, Which Thou hast prepared
fore the face of all people; a light
lighten the *Gentiles, and the glory*
Thy people Israel. And Joseph
and His mother marvelled at those things which were spoken of Him. And Simeon blessed them, and said unto Mary His mother, Behold, this *Child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; and she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of Him to all them that looked for redemption in Jerusalem.

And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the Child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him. Now His parents went to Jerusalem every year at the feast of the passover. And when He was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the Child Jesus tarried behind in Jerusalem; and Joseph and His mother knew not *of it*. But they, supposing Him to have been in the company, went a day's journey; and they sought Him among *their* kinsfolk and acquaintance. And when they found Him not, they turned back again to Jerusalem, seeking Him. And it came to pass, that after three days they found Him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard Him were astonished at His understanding and answers. And when they saw Him, they were amazed: and His mother said unto *Him*, Son, why hast Thou thus dealt

THEN He called His twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And He sent them to preach the kingdom of God, and to heal the sick. And He said unto them, Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece. And whatsoever house ye enter into, there abide, and thence depart. And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them. And they departed, and went through the towns, preaching the gospel, and healing every where. Now Herod the tetrarch heard of all that was done by Him: and he was perplexed, because that it was said of some, that John was risen from the dead; and of some, that Elias had appeared; and of others, that one of the old prophets was risen again. And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see Him.

And the apostles, when they were returned, told Him all that they had done. And He took them, and went

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And it came
alone praying,
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Jesus Himself began to be
irty years of age, being (as
posed) the son of Joseph,
as *the son* of Heli, which
son of Matthat, which was
of Levi, which was *the son*
li, which was *the son* of Jan-
ah was *the son* of Joseph,
as *the son* of Mattathias,
as *the son* of Amos, which
son of Naum, which was *the*
Esli, which was *the son* of
which was *the son* of Maath,
as *the son* of Mattathias,
as *the son* of Semei, which
son of Joseph, which was
of Juda, which was *the son*
na, which was *the son* of
which was *the son* of Zoro-
which was *the son* of Sala-
hich was *the son* of Neri,
as *the son* of Melchi, which
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was *the son* of Jose, which
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of Jorim, which was *the son*
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hich was *the son* of Simeon,
was *the son* of Juda, which
son of Joseph, which was
of Jonan, which was *the son*
of Eliakim, which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* of Nathan, which was *the son* of David, which was *the son* of Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson, which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Juda, which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, which was *the son* of Thara, which was *the son* of Nachor, which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala, which was *the son* of Cainan, which was *the son* of Arphaxad, which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech, which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan, which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.

CHAPTER IV.

FEB. 21, JUNE 20, OCT. 18.

Jesus being full of the Holy
host returned from Jordan,
s led by the Spirit into the
ess, being forty days tempted
devil. And in those days He
nothing: and when they were
He afterward hungered. And
il said unto Him, If Thou be
of God, command this stone
be made bread. And Jesus
ed him, saying, It is written,
nan shall not live by bread
but by every word of God.
e devil, taking Him up into
mountain, shewed unto Him
kingdoms *of the world in a*
of time. And the devil said
unto Him, All this power will I give Thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If Thou therefore wilt worship me, all shall be Thine. And Jesus answered and said unto him, Get thee behind Me, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve. And he brought Him to Jerusalem, and set Him on a pinnacle of the temple, and said unto Him, If Thou be the Son of God, cast Thyself down from hence: for it is written, He shall give His angels charge over thee, to keep thee: and in their hand

CHAPTER X.

Feb. 27, June 27, Oct. 24.

AFTER these things the Lord appointed other seventy also, and sent them two and two before His face into every city and place, whither He Himself would come. Therefore said He unto them, The harvest truly *is* great, but the labourers *are* few: pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace *be* to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them, The kingdom

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in Tyre and Sid
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ashes. But it sh
for Tyre and Sid
than for you. A
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eth you heareth
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he that despiseth
That sent Me.

And the seve
with joy, saying
vils are subject t
name. And He
beheld Satan as
heaven. Behold
power to tread o
pions, and over
enemy: and no
means hurt you
in this rejoice no
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buking *them* suffered them k: for they knew that He t. And when it was day, ted and went into a desert d the people sought Him, unto Him, and stayed Him, that He should not depart from them. And He said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent. And He preached in the synagogues of Galilee.

CHAPTER V.

Feb. 22, June 21, Oct. 19.

t came to pass, that, as the ple pressed upon Him to word of God, He stood by of Gennesaret, and saw two nding by the lake: but the n were gone out of them, e washing *their* nets. And red into one of the ships, as Simon's, and prayed him would thrust out a little e land. And He sat down, ght the people out of the ow when He had left speak- said unto Simon, Launch the deep, and let down your a draught. And Simon an- said unto Him, Master, we iled all the night, and have othing: nevertheless at Thy will let down the net. And ey had this done, they in- great multitude of fishes: r net brake. And they beck- o *their* partners, which were ther ship, that they should nd help them. And they nd filled both the ships, so y began to sink.

Simon Peter saw *it*, he fell Jesus' knees, saying, Depart ; for I am a sinful man, O For he was astonished, and were with him, at the draught shes which they had taken: *was* also James, and John, s of Zebedee, which were with Simon. And Jesus to Simon, Fear not; from rth thou shalt catch men. hen they had brought their land, they forsook all, and Him. And it came to pass, e was in a *certain city*, be- *man full of leprosy: who* seeing Jesus fell on *his* face, and besought Him, saying, Lord, if Thou wilt, Thou canst make me clean. And He put forth *His* hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him. And He charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them. But so much the more went there a fame abroad of Him: and great multitudes came together to hear, and to be healed by Him of their infirmities. And He withdrew Himself into the wilderness, and prayed.

And it came to pass on a certain day, as He was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judæa, and Jerusalem: and the power of the Lord was *present* to heal them. And, behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before Him. And when they could not find by what *way* they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with *his* couch into the midst before Jesus. And when He saw their faith, He said unto him, Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone? But when Jesus perceived *their* thoughts, He answering said unto them, What reason ye in your

you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask Him?

And He was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub the chief of the devils. And others, tempting *Him*, sought of Him a sign from heaven. But He, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with Me is against Me: and he that gathereth not with Me scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. A[illegible] he cometh, he findeth *it* [illegible] garnished. Then goeth he, [illegible] *to him* seven other spirits [illegible] ed than himself; and the[illegible] and dwell there: and the[illegible] of that man is worse th[illegible] And it came to pass, [illegible] these things, a certain wo[illegible] company lifted up her *voice*, [illegible] said unto Him, Blessed [illegible] that bare Thee, and the [illegible] Thou hast sucked. But He said, Yea rather, blessed *are* they that hear the word of God, and keep it.

And when the people were gathered thick together, He began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here. The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here. No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when *thine eye* is evil, thy body also *is* full of darkness. Take heed therefore that the light which is in thee be not darkness. If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

And as He spake, a certain Ph[illegible] see besought Him to dine with [illegible] and He went in, and sat dow[illegible] meat. And when the Pharisee [illegible]

t He had not first
er. And the Lord
r do ye Pharisees
itside of the cup
but your inward
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not He That made
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lso? But rather
things as ye have;
ngs are clean unto
you, Pharisees!
and rue and all
nd pass over judg-
e of God: these
done, and not to
done. Woe unto
r ye love the up-
e synagogues, and
arkets. Woe unto
Pharisees, hypo-
as graves which
e men that walk
t aware *of them.*
e of the lawyers,
Master, thus say-
est us also. And
you also, *ye* law-
nen with burdens
ne, and ye your-
selves touch not the burdens with one of your fingers. Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres. Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute; that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation. Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered. And as He said these things unto them, the scribes and the Pharisees began to urge *Him* vehemently, and to provoke Him to speak of many things: laying wait for Him, and seeking to catch something out of His mouth, that they might accuse Him.

CHAPTER XII.

March 1, June 30, Oct. 26.

, when there were
er an innumerable
le, insomuch that
n another, He be-
s disciples first of
the leaven of the
s hypocrisy. For
overed, that shall
neither hid, that
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oken in darkness
e light; and that
oken in the ear in
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say unto you My
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n do. But I will
m ye shall fear:
after He hath
killed hath power to cast into hell; yea, I say unto you, Fear Him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. Also I say unto you, Whosoever shall confess Me before men, him shall the Son of man also confess before the angels of God: but he that denieth Me before men shall be denied before the angels of God. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven. And when they bring you unto the synagogues, and unto ma-

if that servant say in his y lord delayeth his coming; ll begin to beat the men- and maidens, and to eat nk, and to be drunken; the that servant will come in a en he looketh not for *him*, an hour when he is not aware, l cut him in sunder, and will him his portion with the un- s. And that servant, which his lord's will, and prepared *self*, neither did according to , shall be beaten with many But he that knew not, and mit things worthy of stripes, e beaten with few *stripes*. For whomsoever much is given, of all be much required: and to men have committed much, of ey will ask the more.

a come to send fire on the and what will I, if it be al- kindled? But I have a bap- be baptized with; and how raitened till it be accomplish- ppose ye that I am come to eace on earth? I tell you, nt rather division: for from rth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law. And He said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. And when *ye see* the south wind blow, ye say, There will be heat; and it cometh to pass. *Ye* hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? Yea, and why even of yourselves judge ye not what is right? When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

CHAPTER XIII.

March 2, July 1, Oct. 27.

RE were present at that sea- some that told Him of the ns, whose blood Pilate had l with their sacrifices. And answering said unto them, e ye that these Galilæans inners above all the Gali- because they suffered such I tell you, Nay: but, except nt, ye shall all likewise pe- r those eighteen, upon whom ver in Siloam fell, and slew think ye that they were sin- ove all men that dwelt in Je- ? I tell you, Nay: but, ex- repent, ye shall all likewise He spake also this parable; in *man* had a fig tree planted vineyard; and he came and *fruit thereon, and found none.* Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung *it:* and if it bear fruit, *well:* and if not, *then* after that thou shalt cut it down.

And He was teaching in one of the synagogues on the sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself.* And when Jesus saw her, He called *her to Him*, and said unto her, Woman, thou art loosed from thine infirmity. And He laid *His* hands on her: and

on the sabbath day? their peace. And He healed him, and let answered them, say- f you shall have an fallen into a pit, and ghtway pull him out th day? And they ver Him again to these

it forth a parable to vere bidden, when He hey chose out the chief unto them, When thou any *man* to a wedding, in the highest room; honourable man than n of him; and he that him come and say to man place; and thou ame to take the lowest hen thou art bidden, n in the lowest room; that bade thee cometh, unto thee, Friend, go hen shalt thou have presence of them that ith thee. For whoso- himself shall be abas- hat humbleth himself d. Then said He also bade Him, When thou er or a supper, call not or thy brethren, nei- ien, nor *thy* rich neigh- ey also bid thee again, pence be made thee. u makest a feast, call maimed, the lame, the hou shalt be blessed; not recompense thee: t be recompensed at on of the just. And hem that sat at meat ard these things, he n, Blessed *is* he that d in the kingdom of

le unto him, A certain reat supper, and bade nt his servant at sup- ay to them that were for all things are now hey all with one con- make excuse. The

first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.

And there went great multitudes with Him: and He turned, and said unto them, If any *man* come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple. And whosoever doth not bear his cross, and come after Me, cannot be My disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it*? Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him, saying, This man began to build, and was not able to finish. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple. Salt is good: but if

d yet thou never gavest me
it I might make merry with
ls: but as soon as this thy
some, which hath devoured
g with harlots, thou hast
him the fatted calf. And
he said unto him, Son, thou art ever
with me, and all that I have is thine.
It was meet that we should make
merry, and be glad: for this thy bro-
ther was dead, and is alive again;
and was lost, and is found.

CHAPTER XVI.

March 5, July 4, Oct. 30.

He said also unto His dis-
es, There was a certain rich
ch had a steward; and the
accused unto him that he
ed his goods. And he called
said unto him, How is it
ar this of thee? give an ac-
thy stewardship; for thou
e no longer steward. Then
ard said within himself,
ll I do? for my lord taketh
m me the stewardship: I
g; to beg I am ashamed.
lved what to do, that, when
t out of the stewardship,
receive me into their houses.
led every one of his lord's
nto him, and said unto the
much owest thou unto my
nd he said, An hundred
of oil. And he said unto
e thy bill, and sit down
nd write fifty. Then said
ther, And how much owest
d he said, An hundred mea-
wheat. And he said unto
e thy bill, and write four-
nd the lord commended the
ward, because he had done
r the children of this world
ir generation wiser than the
of light. And I say unto
e to yourselves friends of
mon of unrighteousness;
n ye fail, they may receive
everlasting habitations. He
thful in that which is least
also in much: and he that
in the least is unjust also
If therefore ye have not
thful in the unrighteous
who will commit to your
true *riches*? And if ye have
faithful in that which is an-
other man's, who shall give you that
which is your own? No servant can
serve two masters: for either he will
hate the one, and love the other; or
else he will hold to the one, and de-
spise the other. Ye cannot serve God
and mammon.

And the Pharisees also, who were
covetous, heard all these things: and
they derided Him. And He said
unto them, Ye are they which jus-
tify yourselves before men; but God
knoweth your hearts: for that which
is highly esteemed among men is
abomination in the sight of God. The
law and the prophets *were* until
John: since that time the kingdom
of God is preached, and every man
presseth into it. And it is easier for
heaven and earth to pass, than one
tittle of the law to fail. Whosoever
putteth away his wife, and marrieth
another, committeth adultery: and
whosoever marrieth her that is put
away from *her* husband committeth
adultery.

There was a certain rich man,
which was clothed in purple and
fine linen, and fared sumptuously
every day: and there was a certain
beggar named Lazarus, which was
laid at his gate, full of sores, and
desiring to be fed with the crumbs
which fell from the rich man's table:
moreover the dogs came and licked
his sores. And it came to pass, that
the beggar died, and was carried by
the angels into Abraham's bosom:
the rich man also died, and was bu-
ried; and in hell he lift up his eyes,
being in torments, and seeth Abra-
ham afar off, and Lazarus in his
bosom. And he cried and said, Fa-
ther Abraham, have mercy on me,

and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

CHAPTER XVII.

March 6, July 5, Oct. 31.

THEN said He unto the disciples, It is impossible but that offences will come: but woe *unto him*, through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. And the apostles said unto the Lord, Increase our faith. And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you. But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? and will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

And it came to pass, as He went to Jerusalem, that He passed through the midst of Samaria and Galilee. And as He entered into a certain village, there met Him ten men that were lepers, which stood afar off: and they lifted up *their* voices, and said, Jesus, Master, have mercy on us. And when He saw *them*, He said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on *his* face at His feet, giving Him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where *are* the nine? There are not found that returned to give glory to God, save this stranger. And He said unto him, Arise, go thy way: thy faith hath made thee whole.

And when He was demanded of the Pharisees, when the kingdom of God should come, He answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you. And He said unto the disciples, The days will come, when ye shall desire to see one of the days

e Son of man, and ye shall not
t. And they shall say to you,
ere; or, see there: go not after
, nor follow *them*. For as the
ning, that lighteneth out of the
part under heaven, shineth unto
ther *part* under heaven; so shall
the Son of man be in His day.
irst must He suffer many things,
be rejected of this generation.
d as it was in the days of Noe, so
ll it be also in the days of the Son
man. They did eat, they drank,
y married wives, they were given
marriage, until the day that Noe
ered into the ark, and the flood
ne, and destroyed them all. Like-
se also as it was in the days of
t; they did eat, they drank, they
ght, they sold, they planted, they
lded; but the same day that Lot
nt out of Sodom it rained fire and
mstone from heaven, and destroy-
ed *them* all. Even thus shall it be in the day when the Son of man is revealed. In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife. Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left. Two *women* shall be grinding together; the one shall be taken, and the other left. Two *men* shall be in the field; the one shall be taken, and the other left. And they answered and said unto Him, Where, Lord? And He said unto them, Wheresoever the body *is*, thither will the eagles be gathered together.

CHAPTER XVIII.

MARCH 7, JULY 6, NOV. 2.

ND He spake a parable unto them *to this end*, that men ght always to pray, and not to nt; saying, There was in a city udge, which feared not God, nei- r regarded man: and there was a dow in that city; and she came to him, saying, Avenge me of ne adversary. And he would not a while: but afterward he said thin himself, Though I fear not d, nor regard man; yet because is widow troubleth me, I will a- nge her, lest by her continual com- she weary me. And the Lord d, Hear what the unjust judge th. And shall not God avenge His n elect, which cry day and night to Him, though He bear long with em? I tell you that He will avenge em speedily. Nevertheless when e Son of man cometh, shall He find th on the earth?

And He spake this parable unto rtain which trusted in themselves at they were *righteous, and de- ised others: Two men went up into* the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank Thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. And they brought unto Him also infants, that He would touch them: but when *His* disciples saw *it*, they rebuked them. But Jesus called them *unto Him*, and said, Suffer little children to come unto Me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as

Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother. And he said, All these have I kept from my youth up. Now when Jesus heard these things, He said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow Me. And when he heard this, he was very sorrowful: for he was very rich. And when Jesus saw that he was very sorrowful, He said, How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. And they that heard *it* said, Who then can be saved? And He said, The things which are impossible with men are possible with God. Then Peter said, Lo, we have left all, and followed Thee. And He said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life ever-

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were spoken.

And it came t
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day is salvation come to
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Abraham. For the Son of
ne to seek and to save that
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they heard these things,
and spake a parable, be-
vas nigh to Jerusalem, and
ey thought that the king-
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said therefore, A certain
went into a far country to
himself a kingdom, and
And he called his ten ser-
delivered them ten pounds,
unto them, Occupy till I
his citizens hated him, and
sage after him, saying, We
ave this *man* to reign over
t came to pass, that when
urned, having received the
then he commanded these
o be called unto him, to
had given the money, that
now how much every man
l by trading. Then came
saying, Lord, thy pound
d ten pounds. And he said
Well, thou good servant:
ou hast been faithful in a
, have thou authority over
And the second came, say-
thy pound hath gained five
nd he said likewise to him,
lso over five cities. And
me, saying, Lord, behold,
pound, which I have kept
a napkin: for I feared
use thou art an austere
takest up that thou lay-
own, and reapest that thou
sow. And he saith unto
of thine own mouth will I
e, *thou* wicked servant.
vest that I was an austere
g up that I laid not down,
ng that I did not sow:
then gavest not *thou my*
to the bank, that at my

coming I might have required mine own with usury? And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.) For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

And when He had thus spoken, He went before, ascending up to Jerusalem. And it came to pass, when He was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, He sent two of His disciples, saying, Go ye into the village over against *you;* in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither.* And if any man ask you, Why do ye loose *him?* thus shall ye say unto him, Because the Lord hath need of him. And they that were sent went their way, and found even as He had said unto them. And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? And they said, The Lord hath need of him. And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon. And as He went, they spread their clothes in the way. And when He was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, Blessed *be* the King That cometh in the name of the Lord: peace in heaven, and glory in the highest. And some of the Pharisees from among the multitude said unto Him, Master, rebuke Thy disciples. And He answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

And when He was come near, He

one stone upon another; because thou

were very atten

CHAPTER XX.

March 9, July 8, Nov. 4.

AND it came to pass, *that* on one of those days, as He taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *Him* with the elders, and spake unto Him, saying, Tell us, by what authority doest Thou these things? or who is he that gave Thee this authority? And He answered and said unto them, I will also ask you one thing; and answer Me: The baptism of John, was it from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; He will say, Why then believed ye him not? But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet. And they answered, that they could not tell whence *it was*. And Jesus said unto them, Neither tell I you by what authority I do these things.

Then began He to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. And at the season he sent a servant to the hus-

said the lord of
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and killed *him*.
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vineyard to oth
heard *it*, they

And He be
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him to powder.
and the scribes
to lay hands o
ed the people:
He had spoke
them. And th
sent forth spie

nto Cæsar, or no? But
l their craftiness, and
n, Why tempt ye Me?
penny. Whose image
ption hath it? They an-
aid, Cæsar's. And He
em, Render therefore
he things which be Cæ-
o God the things which
nd they could not take
ords before the people:
rvelled at His answer,
r peace.
to *Him* certain of the
hich deny that there is
tion; and they asked
Master, Moses wrote
any man's brother die,
e, and he die without
his brother should take
raise up seed unto his
re were therefore seven
d the first took a wife,
hout children. And the
er to wife, and he died
nd the third took her;
nanner the seven also:
no children, and died.
the woman died also.
the resurrection whose
is she? for seven had
And Jesus answering
m, The children of this
, and are given in mar-
hey which shall be ac-
counted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For He is not a God of the dead, but of the living: for all live unto Him. Then certain of the scribes answering said, Master, Thou hast well said. And after that they durst not ask Him any *question at all.* And He said unto them, How say they that Christ is David's Son? And David himself saith in the book of Psalms, The Lord said unto my Lord, Sit Thou on My right hand, till I make Thine enemies Thy footstool. David therefore calleth Him Lord, how is He then his Son? Then in the audience of all the people He said unto His disciples, Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

CHAPTER XXI.

March 10, July 9, Nov. 5.

ooked up, and saw the
casting their gifts into
And He saw also a
widow casting in thi-
es. And He said, Of
y unto you, that this
hath cast in more than
all these have of their
st in unto the offerings
the of her penury hath
he living that she had.
spake of the temple,
adorned with goodly
gifts, He said, *As for*
hich ye behold, the days
the which there shall
not be left one stone upon another, that shall not be thrown down. And they asked Him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass? And He said, Take heed that ye be not deceived: for many shall come in My name, saying, I am *Christ;* and the time draweth near: go ye not therefore after them. But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end *is* not by and by.

Then said He unto them, Nation

Settle *it* therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death. And ye shall be hated of all *men* for My name's sake. But there shall not an hair of your head perish. In your patience possess ye your souls. And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judæa flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem

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And He spak
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when they now
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dom of God is
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not pass away.
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but My words
And take heed
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ed with surfeiti
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as a snare sha
that dwell on t
earth. Watch
always, that y
worthy to es
that shall com
before the Son
day time He
temple; and a
and abode in th
the mount of

oney. And he promis-
t opportunity to betray
m in the absence of the

the day of unleavened
the passover must be
He sent Peter and John,
d prepare us the pass-
e may eat. And they
im, Where wilt Thou
are? And He said un-
hold, when ye are en-
city, there shall a man
ring a pitcher of water;
to the house where he
And ye shall say unto
of the house, The Mas-
o thee, Where is the
, where I shall eat the
h My disciples? And
w you a large upper
ed: there make ready.
ent, and found as He
them: and they made
sover.
the hour was come, He
d the twelve apostles
nd He said unto them,
I have desired to eat
with you before I suf-
y unto you, I will not
thereof, until it be ful-
kingdom of God. And
cup, and gave thanks,
ke this, and divide *it*
elves: for I say unto
t drink of the fruit of
l the kingdom of God
And He took bread, and
and brake *it*, and gave
aying, This is My body
n for you: this do in
of Me. Likewise also
r supper, saying, This
new testament in My
is shed for you. But,
and of him that betray-
Me on the table. And
of man goeth, as it was
but woe unto that man
is betrayed! And they
uire among themselves,
n it was that should do

was also a strife among

them, which of them should be accounted the greatest. And He said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye *shall* not *be* so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with Me in My temptations. And I appoint unto you a kingdom, as My Father hath appointed unto Me; that ye may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired *to have* you, that he may sift *you* as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. And he said unto Him, Lord, I am ready to go with Thee, both into prison, and to death. And He said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest Me. And He said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said He unto them, But now, he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in Me, And He was reckoned among the transgressors: for the things concerning Me have an end. And they said, Lord, behold, here *are* two swords. And He said unto them, It is enough.

And He came out, and went, as He was wont, to the mount of Olives; and His disciples also followed Him. And when He was at the place, He said unto them, Pray that ye enter not into temptation. And He was

found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

And while He yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss Him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? When they which were about Him saw what would follow, they said unto Him, Lord, shall we smite with the sword? And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And He touched his ear, and healed him. Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to Him, Be ye come out, as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against Me: but this is your hour, and the power of darkness. Then took they Him, and led *Him*, and brought Him into the high priest's house. And Peter followed afar off. And

he is a Galilean.
Man, I know not w
And immediately, w
the cock crew. An
ed, and looked u
Peter remembered
Lord, how He ha
Before the cock
deny Me thrice.
out, and wept bitt

And the men
mocked Him, and
when they had bli
struck Him on th
Him, saying, Prop
smote Thee? And
blasphemously sp
Him. And as so
the elders of th
chief priests and t
gether, and led H
cil, saying, Art
tell us. And He
I tell you, ye wil
if I also ask *you*,
Me, nor let *Me* g
the Son of man si
of the power of G
all, Art Thou the
And He said unt
I am. And the

of the Jews? And He an-
m and said, Thou sayest
said Pilate to the chief
d *to* the people, I find no
this man. And they were
fierce, saying, He stirreth
eople, teaching throughout
, beginning from Galilee to
e. When Pilate heard of
e asked whether the man
alilæan. And as soon as he
t He belonged unto Herod's
on, he sent Him to Herod,
elf also was at Jerusalem
ime. And when Herod saw
was exceeding glad: for
sirous to see Him of a long
ecause he had heard many
Him; and he hoped to have
e miracle done by Him.
questioned with Him in
rds; but He answered him
And the chief priests and
tood and vehemently ac-
m. And Herod with his men
t Him at nought, and mock-
and arrayed Him in a gor-
e, and sent Him again to
nd the same day Pilate and
ere made friends together:
e they were at enmity be-
emselves.

Pilate, when he had called
the chief priests and the
l the people, said unto them,
brought this man unto me,
at perverteth the people:
d, I, having examined *him*
u, have found no fault in
touching those things where-
use him: no, nor yet He-
l sent you to him; and, lo,
orthy of death is done unto
vill therefore chastise him,
se *him*. (For of necessity
release one unto them at
) And they cried out all at
ing, Away with this *man*,
se unto us Barabbas: (who
rtain sedition made in the
for murder, was cast into
Pilate therefore, willing to
esus, spake again to them.
cried, saying, Crucify *Him*,
im. *And he said unto them* the third time, Why, what evil hath He done? I have found no cause of death in Him: I will therefore chastise Him, and let *Him* go. And they were instant with loud voices, requiring that He might be crucified. And the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

And as they led Him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus. And there followed Him a great company of people, and of women, which also bewailed and lamented Him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry? And there were also two other, malefactors, led with Him to be put to death.

And when they were come to the place, which is called Calvary, there they crucified Him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them; for they know not what they do. And they parted His raiment, and cast lots. And the people stood beholding. And the rulers also with them derided *Him*, saying, He saved others; let Him save Himself, if He be Christ, the chosen of God. And the soldiers also mocked Him, coming to Him, and offering Him vinegar, and saying, If Thou be the King of the Jews, save Thyself. And a superscription also was written over Him

said unto Jesus, Lord, remember me when Thou comest into Thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with Me in paradise. And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, He said, Father, into Thy hands I commend My spirit: and having said thus, He gave up the ghost.

Now when the centurion saw what was done, he glorified God, saying, Certainly this was a right-

counsel and deed
of Arimathæa, a
who also himself
dom of God. Th
Pilate, and begg
sus. And he took
ped it in linen, a
pulchre that wa
wherein never m
And that day w
and the sabbath
women also, whi
from Galilee, fo
beheld the sepu
body was laid.
and prepared sp
and rested the s
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CHAPTER XXIV.

March 13, July 12, Nov. 8.

NOW upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two

sinful men, and
third day rise a
membered His
from the sepulch
things unto the
rest. It was M
Joanna, and M
James, and othe
with them, whic
unto the apostle
seemed to them

reescore furlongs. And they
ogether of all these things
ad happened. And it came
that, while they communed
and reasoned, Jesus Him-
w near, and went with them.
ir eyes were holden that they
not know Him. And He said
em, What manner of commu-
is *are* these that ye have one
her, as ye walk, and are sad?
e one of them, whose name
eopas, answering said unto
rt Thou only a stranger in
em, and hast not known the
which are come to pass there
days? And He said unto
What things? And they said
im, Concerning Jesus of Na-
Which was a prophet mighty
and word before God and all
ple: and how the chief priests
rulers delivered Him to be
ned to death, and have cru-
him. But we trusted that it
n He Which should have re-
Israel: and beside all this,
is the third day since these
rere done. Yea, and certain
also of our company made us
ed, which were early at the
re; and when they found not
ly, they came, saying, that
l also seen a vision of angels,
aid that He was alive. And
of them which were with us
the sepulchre, and found *it*
as the women had said: but
y saw not.

He said unto them, O fools,
w of heart to believe all that
hets have spoken: ought not
o have suffered these things,
enter into His glory? And
g at Moses and all the pro-
e expounded unto them in all
ptures the things concerning
. And they drew nigh unto
ge, whither they went: and
le as though He would have
rther. But they constrained
ying, Abide with us: for it
d evening, and the day is far
And He went in to tarry with
And it came to pass, as He

sat at meat with them, He took
bread, and blessed *it*, and brake, and
gave to them. And their eyes were
opened, and they knew Him; and
He vanished out of their sight. And
they said one to another, Did not
our heart burn within us, while He
talked with us by the way, and while
He opened to us the scriptures?

And they rose up the same hour,
and returned to Jerusalem, and found
the eleven gathered together, and
them that were with them, saying,
The Lord is risen indeed, and hath
appeared to Simon. And they told
what things *were done* in the way,
and how He was known of them in
breaking of bread. And as they thus
spake, Jesus Himself stood in the
midst of them, and saith unto them,
Peace *be* unto you. But they were
terrified and affrighted, and sup-
posed that they had seen a spirit.
And He said unto them, Why are
ye troubled? and why do thoughts
arise in your hearts? Behold My
hands and My feet, that it is I My-
self: handle Me, and see; for a spi-
rit hath not flesh and bones, as ye
see Me have. And when He had thus
spoken, He shewed them *His* hands
and *His* feet. And while they yet
believed not for joy, and wondered,
He said unto them, Have ye here
any meat? And they gave Him a
piece of a broiled fish, and of an
honeycomb. And He took *it*, and did
eat before them.

And He said unto them, These
are the words which I spake unto
you, while I was yet with you,
that all things must be fulfilled,
which were written in the law of
Moses, and *in* the prophets, and *in*
the psalms, concerning Me. Then
opened He their understanding, that
they might understand the scrip-
tures, and said unto them, Thus it is
written, and thus it behoved Christ
to suffer, and to rise from the dead
the third day: and that repentance
and remission of sins should be
preached in His name among all na-
tions, beginning at Jerusalem. And
ye are witnesses of these things.

St. JOHN.

CHAPTER I.

March 14, July 13, Nov. 9

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not any thing made that was made. In Him was life; and the life was the Light of men. And the Light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name *was* John. The same came for a witness, to bear witness of the Light, that all *men* through him might believe. He was not that Light, but *was sent* to bear witness of that Light. *That* was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, *even* to them that believe on

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all we received,
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but grace and
Christ. No ma
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and denied not;
not the Christ.
What then? A
he saith, I am
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to them that s
thou of thyself
voice of one c
ness, Make stra
Lord, as said
And they whic

things were done in Beth-
beyond Jordan, where John
aptizing.
next day John seeth Jesus
g unto him, and saith, Behold
amb of God, Which taketh a-
e sin of the world. This is He
om I said, After me cometh a
Which is preferred before me:
was before me. And I knew
not: but that He should be
manifest to Israel, therefore
come baptizing with water.
ohn bare record, saying, I saw
pirit descending from heaven
dove, and It abode upon Him.
knew Him not: but He That
e to baptize with water, the
said unto me, Upon Whom
alt see the Spirit descending,
maining on Him, the same is
hich baptizeth with the Holy
And I saw, and bare record
his is the Son of God. Again
xt day after John stood, and
f his disciples; and looking
Jesus as He walked, he saith,
the Lamb of God! And the
sciples heard him speak, and
ollowed Jesus. Then Jesus
, and saw them following, and
unto them, What seek ye?
aid unto Him, Rabbi, (which
ay, being interpreted, Mas-
here dwellest Thou? He saith
hem, Come and see. They
nd saw where He dwelt, and
with Him that day: for it
bout the tenth hour. One of
o which heard John *speak*,
llowed Him, was Andrew, Si-
eter's brother. He first findeth
his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, He said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow Me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found Him, of Whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the Son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to Him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto Him, Whence knowest Thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto Him, Rabbi, Thou art the Son of God; Thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. And He saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

CHAPTER II.

March 15, July 14, Nov. 10.

D the third day there was a
arriage in Cana of Galilee;
e mother of Jesus was there:
oth Jesus was called, and His
les, to the marriage. And when
anted wine, the mother of Je-
ith unto Him, They have no
Jesus saith unto her, Woman,
have I to do with thee? Mine
hour is not yet come. His mother saith unto the servants, Whatsoever He saith unto you, do *it*. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

men have well drunk, then that which is worse: *but* thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory; and His disciples believed on Him.

After this He went down to Capernaum, He, and His mother, and His brethren, and His disciples: and they continued there not many days. And the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and when He had made a scourge of small cords, He drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money,

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When therefor
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the word which
when He was
passover, in th
lieved in His n
the miracles
Jesus did not
them, because
needed not tha
man: for He kn

CHAPTER III.

March 16, July 15, Nov. 1

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto Him, Rabbi, we know that Thou art a teacher come from God: for no man can do these miracles that Thou doest, except God be with him. Jesus answered and said unto him, Verily,

which is born
Marvel not th
Ye must be b
bloweth where
hearest the sou
not tell whence
ther it goeth:
is born of the S
swered and sai

the Son of man which is in
en. And as Moses lifted up the
nt in the wilderness, even so
the Son of man be lifted up:
whosoever believeth in Him
d not perish, but have eternal
For God so loved the world,
He gave His only begotten Son,
whosoever believeth in Him
ld not perish, but have everlast-
ife. For God sent not His Son
the world to condemn the world;
that the world through Him
t be saved. He that believeth
him is not condemned: but he
believeth not is condemned al-
y, because he hath not believed
e name of the only begotten
of God. And this is the con-
ation, that Light is come into
world, and men loved darkness
r than Light, because their
s were evil. For every one that
evil hateth the Light, neither
th to the Light, lest his deeds
ld be reproved. But he that
truth cometh to the Light, that
deeds may be made manifest,
they are wrought in God.
ter these things came Jesus and
disciples into the land of Judæa;
there He tarried with them, and
ized. And John also was bap-
g in Ænon near to Salim, because
was much water there: and
came, and were baptized. For
was not yet cast into prison.
Then there arose a question between *some* of John's disciples and the Jews about purifying. And they came unto John, and said unto him, Rabbi, He That was with thee beyond Jordan, to Whom thou barest witness, behold, the same baptizeth, and all *men* come to Him. John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before Him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I *must* decrease. He That cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: He That cometh from heaven is above all. And what He hath seen and heard, that He testifieth; and no man receiveth His testimony. He that hath received His testimony hath set to his seal that God is true. For He Whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto Him*. The Father loveth the Son, and hath given all things into His hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

CHAPTER IV.

MARCH 17, JULY 16, NOV. 12.

THEN therefore the Lord knew
how the Pharisees had heard
Jesus made and baptized more
ples than John, (though Jesus
self baptized not, but His dis-
s,) He left Judæa, and departed
into Galilee. And He must
go through Samaria. Then
th He to a city of Samaria,
h is called Sychar, near to the
l of ground that Jacob gave to
on Joseph. Now Jacob's well
there. *Jesus therefore, being*
ed with His journey, sat thus
on the well: *and* it was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give Me to drink. (For His disciples were gone away unto the city to buy meat.) Then saith the woman of Samaria unto Him, How is it that Thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. Jesus answered and said unto her, If thou knewest the gift of God, and Who it is that saith to thee,

made the water wine.
s a certain nobleman,
s sick at Capernaum.
d that Jesus was come
into Galilee, he went
d besought Him that
ie down, and heal his
s at the point of death.
sus unto him, Except
id wonders, ye will not
nobleman saith unto
ie down ere my child
th unto him, Go thy
liveth. And the man
word that Jesus had
spoken unto him, and he went his way. And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth. Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. This *is* again the second miracle *that* Jesus did, when He was come out of Judæa into Galilee.

CHAPTER V.

March 18, July 17, Nov. 13.

s there was a feast of
s; and Jesus went up
Now there is at Jeru-
sheep *market* a pool,
in the Hebrew tongue
ring five porches. In
reat multitude of im-
blind, halt, withered,
e moving of the water.
went down at a certain
ie pool, and troubled
osoever then first after
of the water stepped in
ole of whatsoever dis-
And a certain man was
ad an infirmity thirty
rs. When Jesus saw
new that he had been
ime *in that case*, He
n, Wilt thou be made
mpotent man answer-
have no man, when the
led, to put me into the
ile I am coming, an-
down before me. Je-
him, Rise, take up thy
. And immediately the
e whole, and took up
walked: and on the
the sabbath.
herefore said unto him
, It is the sabbath day:
l for thee to carry *thy*
wered them, He that
le, *the same said unto*
thy bed, and walk.
Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? And he that was healed wist not who it was: for Jesus had conveyed Himself away, a multitude being in *that* place. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. The man departed, and told the Jews that it was Jesus, which had made him whole. And therefore did the Jews persecute Jesus, and sought to slay Him, because He had done these things on the sabbath day. But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill Him, because He not only had broken the sabbath, but said also that God was His Father, making Himself equal with God.

Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of Himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth Him all things that Himself doeth: and He will shew Him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will.

he men sat down,
ve thousand. And
ves; and when He
He distributed to
the disciples to
t down; and like-
as much as they
y were filled, He
ciples, Gather up
remain, that no-
efore they gather-
and filled twelve
fragments of the
, which remained
ito them that had
men, when they
le that Jesus did,
truth That Pro-
me into the world.
ore perceived that
and take Him by
m a king, He de-
a mountain Him-

vas *now* come, His
wn unto the sea,
a ship, and went
Capernaum. And
nd Jesus was not
d the sea arose by
wind that blew.
rowed about five
rty furlongs, they
on the sea, and
the ship: and they
le saith unto them,
fraid. Then they
Him into the ship:
he ship was at the
vent. The day fol-
eople which stood
f the sea saw that
er boat there, save
His disciples were
Jesus went not
into the boat, but
vere gone away a-
e came other boats
h unto the place
t bread, after that
n thanks:) when
re saw that Jesus
her His disciples,
ping, and came to
g for Jesus.

And when they had found Him on the other side of the sea, they said unto him, Rabbi, when camest Thou hither? Jesus answered them and said, Verily, verily, I say unto you, Ye seek Me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for Him hath God the Father sealed. Then said they unto Him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on Him Whom He hath sent. They said therefore unto Him, What sign shewest Thou then, that we may see, and believe Thee? what dost Thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but My Father giveth you the true bread from heaven. For the Bread of God is He which cometh down from heaven, and giveth life unto the world. Then said they unto Him, Lord, evermore give us this Bread. And Jesus said unto them, I am the Bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst. But I said unto you, That ye also have seen Me, and believe not. All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out. For I came down from heaven, not to do Mine own will, but the will of Him that sent Me. And this is the Father's will Which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day. And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day.

The Jews then murmured at Him,

because He said, I am the Bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that He saith, I came down from heaven? Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come to Me, except the Father Which hath sent Me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto Me. Not that any man hath seen the Father, save He Which is of God, He hath seen the Father. Verily, verily, I say unto you, He that believeth on Me hath everlasting life. I am that Bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the Bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living Bread which came down from heaven: if any man eat of this Bread, he shall live for ever: and the Bread that I will give is My flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, a
living Father ha
live by the Fathe
Me, even he shall
that Bread whic
heaven: not as y
manna, and are d
of this Bread sha

These things sa
gogue, as He tau
Many therefore of
they had heard *th*
hard saying; who
Jesus knew in Hi
ciples murmured
them, Doth this
and if ye shall s
ascend up where
is the spirit that
flesh profiteth no
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rit, and *they* are l
some of you that
Jesus knew from
they were that bel
should betray Hi
Therefore said I
man can come u
were given unto h
From that *time* n
ples went back, a
with Him. Then
twelve, Will ye al
Simon Peter ans
to whom shall we
words of eternal li
and are sure th
Christ, the Son
Jesus answered
chosen you twelv
is a devil? He sp
riot *the one* of Si
that should betra
of the twelve.

CHAPTER VII.

MARCH 20, JULY 19, NOV. 15.

AFTER these things Jesus walked in Galilee: for He would not walk in Jewry, because the Jews *sought* to kill Him. Now the Jews' *feast of* tabernacles was at hand. *His* brethren therefore said unto *Him*, Depart hence, and go into Ju-
dæa, that Thy dis
the works that Th
is no man *that*
secret, and he hi
known openly.
things, shew Th
For neither did

Then Jesus said unto them,
is not yet come: but your
way ready. The world can-
you; but Me it hateth, be-
stify of it, that the works
e evil. Go ye up unto this
not up yet unto this feast;
time is not yet full come.
had said these words unto
abode *still* in Galilee. But
brethren were gone up,
He also up unto the feast,
, but as it were in secret.
Jews sought Him at the
said, Where is He? And
much murmuring among
concerning Him: for some
is a good man: others
: but He deceiveth the
Howbeit no man spake
Him for fear of the Jews.
t the midst of the feast
t up into the temple, and
nd the Jews marvelled,
w knoweth this man let-
g never learned? Jesus
them, and said, My doc-
t Mine, but His that sent
y man will do His will, he
of the doctrine, whether
od, or *whether* I speak of
He that speaketh of him-
h his own glory: but He
h His glory that sent Him,
true, and no unrighteous-
Him. Did not Moses give
w, and *yet* none of you
e law? Why go ye about
? The people answered
Thou hast a devil: who
ut to kill Thee? Jesus
nd said unto them, I have
work, and ye all marvel.
refore gave unto you cir-
; (not because it is of Mo-
the fathers;) and ye on
h day circumcise a man.
n the sabbath day receive
n, that the law of Moses
be broken; are ye angry
ause I have made a man
t whole on the sabbath
e not according to the ap-
but judge righteous judg-

Then said some of them of Jerusalem, Is not this He, Whom they seek to kill? But, lo, He speaketh boldly, and they say nothing unto Him. Do the rulers know indeed that This is the very Christ? Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence He is. Then cried Jesus in the temple as He taught, saying, Ye both know Me, and ye know whence I am: and I am not come of Myself, but He That sent Me is true, Whom ye know not. But I know Him: for I am from Him, and He hath sent Me. Then they sought to take Him: but no man laid hands on Him, because His hour was not yet come. And many of the people believed on Him, and said, When Christ cometh, will He do more miracles than these which this *man* hath done? The Pharisees heard that the people murmured such things concerning Him; and the Pharisees and the chief priests sent officers to take Him. Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto Him That sent Me. Ye shall seek Me, and shall not find *Me:* and where I am, *thither* ye cannot come. Then said the Jews among themselves, Whither will He go, that we shall not find Him? will He go unto the dispersed among the Gentiles, and teach the Gentiles? What *manner of* saying is this that He said, Ye shall seek Me, and shall not find *Me:* and where I am, *thither* ye cannot come?

In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet *given;* because that Jesus was not yet glorified.) Many of the people therefore, when they heard this saying, said, Of a truth This is the Prophet. Others said, This is the Christ. But some

officers answered, Never man spake like this man. Then answered them

phet. And every
own house.

CHAPTER VIII.

March 21, July 20, Nov. 16.

JESUS went unto the mount of Olives. And early in the morning He came again into the temple, and all the people came unto Him; and He sat down, and taught them. And the scribes and Pharisees brought unto Him a woman taken in adultery; and when they had set her in the midst, they say unto Him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest Thou? This they said, tempting Him, that they might have to accuse Him. But Jesus stooped down, and with *His* finger wrote on the ground, *as though He heard them not.* So when they continued asking Him, He lifted up Himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again He stooped down, and wrote on the ground. And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in

Then spake Jes
saying, I am the
He that followeth
in darkness, but
of life. The Phar
unto Him, Thou
Thyself; Thy r
Jesus answered a
Though I bear re
My record is true
I came, and wh
cannot tell when
ther I go. Ye ju
I judge no man.
My judgment is
alone, but I and
Me. It is also w
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true. I am one
Myself, and the F
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know Me, nor M
known Me, ye
My Father also.
Jesus in the tre
in the temple:
hands on Him: f

om beneath; I am from above:
e of this world; I am not of
world. I said therefore unto
hat ye shall die in your sins:
ye believe not that I am *He*,
all die in your sins. Then said
unto Him, Who art Thou? And
saith unto them, Even *the*
that I said unto you from the
ning. I have many things to
nd to judge of you: but He
sent Me is true; and I speak to
world those things which I have
l of Him. They understood not
He spake to them of the Father.
said Jesus unto them, When ye
lifted up the Son of man, then
ye know that I am *He*, and
I do nothing of Myself; but as
Father hath taught Me, I speak
things. And He That sent Me
th Me: the Father hath not left
alone; for I do always those
gs that please Him. As He spake
e words, many believed on Him.
hen said Jesus to those Jews
ch believed on Him, If ye con-
e in My word, *then* are ye My
iples indeed; and ye shall know
truth, and the truth shall make
free. They answered Him, We
Abraham's seed, and were never
bondage to any man: how sayest
hou, Ye shall be made free? Jesus
nswered them, Verily, verily, I say
nto you, Whosoever committeth sin
is the servant of sin. And the ser-
vant abideth not in the house for
ever: *but* the Son abideth ever. If
the Son therefore shall make you
free, ye shall be free indeed. I know
that ye are Abraham's seed; but ye
seek to kill Me, because My word
hath no place in you. I speak that
which I have seen with My Father:
and ye do that which ye have seen
with your father. They answered
and said unto Him, Abraham is our
father. Jesus saith unto them, If ye
were Abraham's children, ye would
do the works of Abraham. But now
ye seek to kill Me, a man that hath
told you the truth, which I have
heard of God: this did not Abraham.
Ye do the deeds of your father. *Then*
said they to Him, We be not born
of fornication; we have one Father,
even God. Jesus said unto them, If
God were your Father, ye would love
Me: for I proceeded forth and came
from God; neither came I of Myself,
but He sent Me. Why do ye not un-
derstand My speech? *even* because
ye cannot hear My word. Ye are of
your father the devil, and the lusts
of your father ye will do. He was
a murderer from the beginning, and
abode not in the truth, because there
is no truth in him. When he speak-
eth a lie, he speaketh of his own:
for he is a liar, and the father of it.
And because I tell *you* the truth, ye
believe Me not. Which of you con-
vinceth Me of sin? And if I say the
truth, why do ye not believe Me?
He that is of God heareth God's
words: ye therefore hear *them* not,
because ye are not of God. Then
answered the Jews, and said unto
Him, Say we not well that Thou art
a Samaritan, and hast a devil? Jesus
answered, I have not a devil; but I
honour My Father, and ye do dis-
honour Me. And I seek not Mine
own glory: there is One that seeketh
and judgeth. Verily, verily, I say
unto you, If a man keep My saying,
he shall never see death. Then said
the Jews unto Him, Now we know
that Thou hast a devil. Abraham is
dead, and the prophets; and Thou
sayest, If a man keep My saying, he
shall never taste of death. Art Thou
greater than our father Abraham,
which is dead? and the prophets are
dead: whom makest Thou Thyself?
Jesus answered, If I honour Myself,
My honour is nothing: it is My Fa-
ther that honoureth Me; of Whom
ye say, that He is your God: yet ye
have not known Him; but I know
Him: and if I should say, I know
Him not, I shall be a liar like unto
you: but I know Him, and keep His
saying. Your father Abraham re-
joiced to see My day: and he saw *it*,
and was glad. Then said the Jews
unto Him, Thou art not yet fifty
years old, and hast Thou seen Abra-
ham? Jesus said unto them, Verily,

this man, or his parents, that he was
born blind? Jesus answered, Neither
hath this man sinned, nor his pa-
rents: but that the works of God
should be made manifest in him. I
must work the works of Him that
sent Me, while it is day: the night
cometh, when no man can work. As
long as I am in the world, I am the
light of the world. When He had
thus spoken, He spat on the ground,
and made clay of the spittle, and He
anointed the eyes of the blind man
with the clay, and said unto him, Go,
wash in the pool of Siloam, (which
is by interpretation, Sent.) He went
his way therefore, and washed, and
came seeing. The neighbours there-
fore, and they which before had seen
him that he was blind, said, Is not
this he that sat and begged? Some
said, This is he: others *said*, He is
like him: *but* he said, I am *he*. There-
fore said they unto him, How were
thine eyes opened? He answered
and said, A man that is called Jesus
made clay, and anointed mine eyes,
and said unto me, Go to the pool of
Siloam, and wash: and I went and
washed, and I received sight. Then
said they unto him, Where is He?

hath opened thin
He is a prophet.
not believe conc
had been blind, an
until they called
that had received
asked them, sayin
who ye say was
then doth he nov
answered them a
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born blind: but
now seeth, we
hath opened his
he is of age; ask
for himself. The
parents, becaus
Jews: for the J
ready, that if a
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put out of the sy
said his parents,
him. Then again
that was blind,
Give God the pr
this man is a s
and said, Wheth
no, I know not
that, whereas I
Then said they
did He to the

we know that God hear-
nners: but if any man
hipper of God, and doeth
im He heareth. Since the
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blind. If this man were
d, He could do nothing.
vered and said unto him,
t altogether born in sins,
hou teach us? And they
ut. Jesus heard that they
im out; and when He had
, He said unto him, Dost
e on the Son of God? He
nd said, Who is He, Lord,
that I might believe on Him? And Jesus said unto him, Thou hast both seen Him, and it is He that talketh with thee. And he said, Lord, I believe. And he worshipped Him. And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And *some* of the Pharisees which were with Him heard these words, and said unto Him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

CHAPTER X.

March 23, July 22, Nov. 18.

Y, verily, I say unto you,
at entereth not by the door
heepfold, but climbeth up
r way, the same is a thief
ber. But he that entereth
loor is the shepherd of the
him the porter openeth;
eep hear his voice: and he
own sheep by name, and
m out. And when he put-
his own sheep, he goeth
m, and the sheep follow
hey know his voice. And
will they not follow, but
rom him: for they know
ce of strangers. This pa-
e Jesus unto them: but
stood not what things they
h He spake unto them.
Jesus unto them again,
ily, I say unto you, I am
the sheep. All that ever
e Me are thieves and rob-
the sheep did not hear
m the door: by Me if any
in, he shall be saved, and
and out, and find pasture.
ometh not, but for to steal,
l, and to destroy: I am
they might have life, and
might have *it* more abun-
m the good shepherd: the
herd giveth his life for the
t he *that is an hireling,*
shepherd, whose own the
sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know My *sheep*, and am known of Mine. As the Father knoweth Me, even so know I the Father: and I lay down My life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, *and* one shepherd. Therefore doth My Father love Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father.

There was a division therefore again among the Jews for these sayings. And many of them said, He hath a devil, and is mad; why hear ye Him? Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind? And it was at Jerusalem the feast of the dedication, and it was *winter*. And Jesus walked in the *temple* in Solomon's porch. Then came the Jews round about Him,

perish, neither shall any *man* pluck them out of My hand. My Father, Which gave *them* Me, is greater than all; and no *man* is able to pluck *them* out of My Father's hand. I and *My* Father are one. Then the Jews took up stones again to stone Him. Jesus answered them, Many good works have I shewed you from My Father; for which of those works do ye stone Me? The Jews answered Him, saying, For a good work we stone Thee not; but for blasphemy;

ye believe not M
that ye may kno
the Father *is* in
Therefore they
Him: but He
hand, and went
Jordan into the
first baptized;
And many reso
said, John did
things that Joh
were true. An
Him there.

CHAPTER XI.

March 24, July 23, Nov. 1

NOW a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha. (It was *that* Mary which anointed the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick.) Therefore his sisters sent unto Him, saying, Lord, behold, he whom Thou lovest is sick. When Jesus heard *that*, He said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. Now Jesus loved Martha, and her sister,

world. But if
night, he stumb
no light in Him
These things
that He saith u
Lazarus sleepet
may awake him
said His disciple
shall do well.
of his death: b
He had spoken
sleep. Then sa
plainly, Lazaru
glad for your

soon as she heard
coming, went and
ary sat *still* in the
Martha unto Jesus,
adst been here, my
died. But I know,
hatsoever Thou wilt
I will give *it* Thee.
her, Thy brother
Martha saith unto
t he shall rise again
on at the last day.
her, I am the resur-
life: he that believ-
h he were dead, yet
nd whosoever liveth
Me shall never die.
his? She saith unto
I believe that Thou
e Son of God, Which
o the world. And
said, she went her
Mary her sister se-
he Master is come,
hee. As soon as she
arose quickly, and

s not yet come into
s in that place where
m. The Jews then
h her in the house,
her, when they saw
rose up hastily and
ed her, saying, She
rave to weep there.
ry was come where
saw Him, she fell
t, saying unto Him,
adst been here, my
died. When Jesus
er weeping, and the
ng which came with
d in the spirit, and
nd said, Where have
hey said unto Him,
l see. Jesus wept.
ews, Behold how He
l some of them said,
man, which opened
blind, have caused
an should not have
refore again groan-
eometh to the grave.
nd a stone lay upon
Take ye away the
19

stone. Martha, the sister of him that was dead, saith unto Him, Lord, by this time he stinketh: for he hath been *dead* four days. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *His* eyes, and said, Father, I thank Thee that Thou hast heard Me. And I knew that Thou hearest Me always: but because of the people which stand by I said *it*, that they may believe that Thou hast sent Me. And when He thus had spoken, He cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on Him. But some of them went their ways to the Pharisees, and told them what things Jesus had done. Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let Him thus alone, all *men* will believe on Him: and the Romans shall come and take away both our place and nation. And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also He should gather together in one the children of God that were scattered abroad. Then from that day forth they took counsel together for to put Him to death. Jesus therefore walked no more *openly* among the Jews; but went *thence* unto a country near to the wilderness, into a city called Eph-

heaven, *saying*, I have
it, and will glorify *it*
people therefore, that
heard *it*, said that it
others said, An angel
. Jesus answered and
ce came not because of
our sakes. Now is the
this world: now shall
this world be cast out.
be lifted up from the
raw all *men* unto Me.
signifying what death
. The people answer-
have heard out of the
st abideth for ever: and
hou, The Son of man
d up? who is this Son
n Jesus said unto them,
while is the light with
while ye have the light,
come upon you: for he
in darkness knoweth
e goeth. While ye have
in the light, that ye
ildren of light. These
Jesus, and departed,
Himself from them.
He had done so many
re them, yet they be-
Him: that the saying
prophet might be ful-
he spake, Lord, who
l our report? and to
the arm of the Lord
? Therefore they could
ecause that Esaias said
again, He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them. These things said Esaias, when he saw His glory, and spake of Him. Nevertheless among the chief rulers also many believed on Him; but because of the Pharisees they did not confess *Him*, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God. Jesus cried and said, He that believeth on Me, believeth not on Me, but on Him that sent Me. And he that seeth Me seeth Him that sent Me. I am come a light into the world, that whosoever believeth on Me should not abide in darkness. And if any man hear My words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth Me, and receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of Myself; but the Father Which sent Me, He gave Me a commandment, what I should say, and what I should speak. And I know that His commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto Me, so I speak.

CHAPTER XIII.

March 26, July 25, Nov. 21.

re the feast of the pass-
en Jesus knew that His
ne that He should de-
his world unto the Fa-
loved His own which
world, He loved them
l. And supper being
vil having now put into
Judas Iscariot, Simon's
r Him; Jesus knowing
er had given all things
ds, and *that He was*
od, and went to God;
supper, and laid aside
His garments; and took a towel, and girded Himself. After that He poureth water into a bason, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith He was girded. Then cometh He to Simon Peter: and Peter saith unto Him, Lord, dost Thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto Him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no

t where I am, *there* ye
). And whither I go ye
the way ye know. Tho-
nto Him, Lord, we know
Thou goest; and how
w the way? Jesus saith
am the way, the truth,
: no man cometh unto
but by Me. If ye had
ye should have known
also: and from hence-
ow Him, and have seen
p saith unto Him, Lord,
Father, and it sufficeth
aith unto him, Have I
g time with you, and yet
t known Me, Philip? he
een Me hath seen the
d how sayest thou *then*,
Father? Believest thou
m in the Father, and the
Me? the words that I
you I speak not of My-
e Father that dwelleth
oeth the works. Believe
m in the Father, and the
Me: or else believe Me
y works' sake. Verily,
unto you, He that be-
Me, the works that I do
also; and greater *works*
hall he do; because I go
ather. And whatsoever
in My name, that will I
Father may be glorified
If ye shall ask any thing
, I will do *it*. If ye love
ly commandments. And
the Father, and He shall
other Comforter, that He
with you for ever; *even*
f truth; Whom the world
ive, because it seeth Him
knoweth Him: but ye
for He dwelleth with you,
in you. I will not leave
less: I will come to you.
le while, and the world
seeth Me no more; but ye see Me: because I live, ye shall live also. At that day ye shall know that I *am* in My Father, and ye in Me, and I in you. He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him. Judas saith unto Him, (not Iscariot,) Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him. He that loveth Me not keepeth not My sayings: and the word which ye hear is not Mine, but the Father's Which sent Me. These things have I spoken unto you, being *yet* present with you. But the Comforter, *Which is* the Holy Ghost, Whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved Me, ye would rejoice, because I said, I go unto the Father: for My Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in Me. But that the world may know that I love the Father; and as the Father gave Me commandment, even so I do. Arise, let us go hence.

CHAPTER XV.

March 28, July 27, Nov. 23.

true vine, *and My Father*
bandman. Every branch
beareth not fruit He
taketh away: and every *branch* that
beareth fruit, He purgeth it, that it
may bring forth more fruit. Now ye

and is withered; and men gather them, and cast *them* into the fire, and they are burned. If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples. As the Father hath loved Me, so have I loved you: continue ye in My love. If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love. These things have I spoken unto you, that My joy might remain in you, and *that* your joy might be full.

This is My commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of My Father I have made known unto you. Ye have not chosen Me, but I have chosen you, and

I have chosen you
therefore the worl
member the word
The servant is n
lord. If they ha
they will also per
have kept My say
your's also. But
they do unto y
sake, because th
that sent Me.
and spoken unto
had sin: but now
for their sin.
hateth My Fathe
done among the
none other man
had sin: but n
seen and hated b
ther. But *this*
the word might
written in their
without a caus
Comforter is co
send unto you fr
the Spirit of tru
eth from the Fa
of Me: and ye
ness, because ye
from the beginni

CHAPTER XVI.

way: for if I go not
forter will not come
f I depart, I will send
. And when He is
reprove the world of
ighteousness, and of
in, because they be-
le; of righteousness,
My Father, and ye
re; of judgment, be-
ce of this world is
yet many things to
but ye cannot bear
owbeit when He, the
is come, He will guide
ith: for He shall not
self; but whatsoever
that shall He speak:
shew you things to
l glorify Me: for He
Mine, and shall shew
ll things that the Fa-
Mine: therefore said
ll take of Mine, and
unto you. A little
shall not see Me: and
while, and ye shall see
go to the Father.
ome of His disciples
ves, What is this that
us, A little while, and
ee Me: and again, a
nd ye shall see Me:
I go to the Father?
fore, What is this that
tle while? we cannot
ith. Now Jesus knew
desirous to ask Him,
them, Do ye enquire
lves of that I said, A
d ye shall not see Me:
tle while, and ye shall
ly, verily, I say unto
hall weep and lament,
shall rejoice: and ye
rful, but your sorrow
d into joy. A woman
when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask Me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My name, He will give *it* you. Hitherto have ye asked nothing in My name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in My name: and I say not unto you, that I will pray the Father for you: for the Father Himself loveth you, because ye have loved Me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto Him, Lo, now speakest Thou plainly, and speakest no proverb. Now are we sure that Thou knowest all things, and needest not that any man should ask Thee: by this we believe that Thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave Me alone: and yet I am not alone, because the Father is with Me. These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

CHAPTER XVII.

March 30, July 29, Nov. 25.

rds spake Jesus, and
His *eyes to heaven, and*
he hour is come; glo-
at Thy Son also may
glorify Thee: as Thou hast given *Him* power over all flesh, that He *should* give eternal life to as many as Thou hast given Him. And this

rayed Him, stood with
soon then as He had said
I am *He*, they went back-
fell to the ground. Then
them again, Whom seek
they said, Jesus of Naza-
s answered, I have told
am *He:* if therefore ye
t these go their way: that
might be fulfilled, which
, Of them which Thou
have I lost none. Then
r having a sword drew it,
the high priest's servant,
f his right ear. The ser-
e was Malchus. Then said
Peter, Put up thy sword
eath: the cup which My
h given Me, shall I not

band and the captain and
the Jews took Jesus, and
n, and led Him away to
t; for he was father in
phas, which was the high
same year. Now Caia-
e, which gave counsel to
hat it was expedient that
hould die for the people.
n Peter followed Jesus,
d another disciple: that
s known unto the high
went in with Jesus into
of the high priest. But
d at the door without.
t out that other disciple,
s known unto the high
spake unto her that kept
nd brought in Peter. Then
damsel that kept the door
, Art not thou also *one*
's disciples? He saith, I
nd the servants and offi-
there, who had made a
ls; for it was cold: and
ed themselves: and Peter
them, and warmed him-

e priest then asked Jesus
iples, and of His doctrine.
ered him, I spake openly
ld; I ever taught in the
and in the temple, *whi-*
ews always resort; and
ve I said nothing. Why

askest thou Me? ask them which heard Me, what I have said unto them: behold, they know what I said. And when He had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest Thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou Me? Now Annas had sent Him bound unto Caiaphas the high priest. And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also *one* of His disciples? He denied *it*, and said, I am not. One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with Him? Peter then denied again: and immediately the cock crew.

Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. Pilate then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, If He were not a malefactor, we would not have delivered Him up unto thee. Then said Pilate unto them, Take ye Him, and judge Him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: that the saying of Jesus might be fulfilled, which He spake, signifying what death He should die. Then Pilate entered into the judgment hall again, and called Jesus, and said unto Him, Art Thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of Me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered Thee unto me: what hast Thou done? Jesus answered, My kingdom is not of this world: if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews:

he coat was without
from the top through-
aid therefore among
et us not rend it, but
it, whose it shall be:
ure might be fulfilled,
hey parted My raiment
nd for My vesture they
These things therefore
d.
stood by the cross of
her, and His mother's
the *wife* of Cleophas,
gdalene. When Jesus
His mother, and the
ing by, whom He lov-
unto His mother, Wo-
thy son! Then saith
iciple, Behold thy mo-
om that hour that dis-
unto his own *home*.
Jesus knowing that all
ow accomplished, that
aight be fulfilled, saith,
there was set a vessel
r: and they filled a
negar, and put *it* upon
put *it* to His mouth.
herefore had received
le said, It is finished:
d His head, and gave

therefore, because it
ration, that the bodies
ain upon the cross on
ay, (for that sabbath
gh day,) besought Pi-
legs might be broken,
might be taken away.
Then came the soldiers, and brake the legs of the first, and of the other which was crucified with Him. But when they came to Jesus, and saw that He was dead already, they brake not His legs: but one of the soldiers with a spear pierced His side, and forthwith came there out blood and water. And he that saw *it* bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of Him shall not be broken. And again another scripture saith, They shall look on Him Whom they pierced.

And after this Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound *weight*. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where He was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore because of the Jews' preparation *day;* for the sepulchre was nigh at hand.

CHAPTER XX.

April 2, August 1, Nov. 28.

ay of the week cometh
gdalene early, when it
, unto the sepulchre,
stone taken away from
Then she runneth, and
non Peter, and to the
, whom Jesus loved,
to them, They have
ne Lord out of the se-
e know not where they
. Peter *therefore went*
t other disciple, and
came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, *and looking in*, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about His head, not lying with the linen clothes, but wrapped together in a place by

sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid Him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing Him to be the gardener, saith unto Him, Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away. Jesus saith unto her, Mary. She turned herself, and saith unto Him, Rabboni; which is to say, Master. Jesus saith unto her, Touch Me not; for I am not yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and *to* My God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and *that* He had spoken these things unto her.

Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the

and whose sins ye
are retained.

But Thomas,
called Didymus
when Jesus ca
ples therefore
have seen the
unto them, Exc
hands the print
my finger into t
and thrust my
will not believ
days again His
and Thomas wi
Jesus, the doors
in the midst, a
to you. Then
Reach hither t
My hands; a
hand, and thr
and be not fai
And Thomas a
to Him, My L
sus saith unto
thou hast seen
ed: blessed *ar*
seen, and *yet*
many other sig
the presence of
are not writte
these are writt
lieve that Jes
Son of God; a
might have life

CHAPTER XXI.

o go with thee. They went
nd entered into a ship imme-
; and that night they caught
. But when the morning was
me, Jesus stood on the shore:
e disciples knew not that it
esus. Then Jesus saith unto
Children, have ye any meat?
answered Him, No. And He
nto them, Cast the net on the
side of the ship, and ye shall
They cast therefore, and now
vere not able to draw it for the
ude of fishes. Therefore that
le whom Jesus loved saith un-
ter, It is the Lord. Now when
Peter heard that it was the
he girt *his* fisher's coat *unto*
(for he was naked,) and did
himself into the sea. And the
disciples came in a little ship;
hey were not far from land,
it were two hundred cubits,)
ing the net with fishes.
soon then as they were come
l, they saw a fire of coals there,
h laid thereon, and bread. Je-
ith unto them, Bring of the
hich ye have now caught. Si-
Peter went up, and drew the
land full of great fishes, an
d and fifty and three: and for
re were so many, yet was not
t broken. Jesus saith unto
Come *and* dine. And none of
ciples durst ask Him, Who art
knowing that it was the Lord.
hen cometh, and taketh bread,
veth them, and fish likewise.
now the third time that Je-
ewed Himself to His disciples,
hat He was risen from the

when they had dined, Jesus
o Simon Peter, Simon, *son* of
lovest thou Me more than
He saith unto Him, Yea, Lord;
nowest that I love Thee. He
saith unto him, Feed My lambs. He
saith to him again the second time,
Simon, *son* of Jonas, lovest thou Me?
He saith unto Him, Yea, Lord; Thou
knowest that I love Thee. He saith
unto him, Feed My sheep. He saith
unto him the third time, Simon, *son*
of Jonas, lovest thou Me? Peter
was grieved because He said unto him
the third time, Lovest thou Me? And
he said unto Him, Lord, Thou know-
est all things; Thou knowest that I
love Thee. Jesus saith unto him,
Feed My sheep. Verily, verily, I say
unto thee, When thou wast young,
thou girdedst thyself, and walkedst
whither thou wouldest: but when
thou shalt be old, thou shalt stretch
forth thy hands, and another shall
gird thee, and carry *thee* whither
thou wouldest not. This spake He,
signifying by what death he should
glorify God. And when He had
spoken this, He saith unto him, Fol-
low Me. Then Peter, turning about,
seeth the disciple whom Jesus loved
following; which also leaned on His
breast at supper, and said, Lord,
which is he that betrayeth Thee?
Peter seeing him saith to Jesus,
Lord, and what *shall* this man *do*?
Jesus saith unto him, If I will that
he tarry till I come, what *is that* to
thee? follow thou Me. Then went
this saying abroad among the bre-
thren, that that disciple should not
die: yet Jesus said not unto him, He
shall not die; but, If I will that he
tarry till I come, what *is that* to
thee? This is the disciple which
testifieth of these things, and wrote
these things: and we know that his
testimony is true. And there are also
many other things which Jesus did,
the which, if they should be written
every one, I suppose that even the
world itself could not contain the
books that should be written. Amen.

which Judas by transgression
hat he might go to his own
And they gave forth their
lots; and the lot fell upon Matthias;
and he was numbered with the eleven
apostles.

D when the day of Pentecost
was fully come, they were all
one accord in one place. And
aly there came a sound from
n as of a rushing mighty wind,
filled all the house where they
sitting. And there appeared
hem cloven tongues like as of
nd it sat upon each of them.
hey were all filled with the
Ghost, and began to speak with
ongues, as the Spirit gave them
nce. And there were dwelling
usalem Jews, devout men, out
ry nation under heaven. Now
this was noised abroad, the
ude came together, and were
nded, because that every man
them speak in his own lan-
. And they were all amazed
arvelled, saying one to another,
d, are not all these which speak
ans? and how hear we every
n our own tongue, wherein we
born? Parthians, and Medes,
Elamites, and the dwellers in
otamia, and in Judæa, and
docia, in Pontus, and Asia,
ia, and Pamphylia, in Egypt,
the parts of Libya about Cy-
nd strangers of Rome, Jews
oselytes, Cretes and Arabians,
hear them speak in our tongues
nderful works of God. And
were all amazed, and were in
saying one to another, What
th this? Others mocking said,
men are full of new wine.

Peter, standing up with the
, lifted up his voice, and said
em, Ye men of Judæa, and all
t dwell at Jerusalem, be this
unto you, and hearken to my
: for these are not drunken,
suppose, seeing it is *but* the
hour of the day. But this is
hich was spoken by the *pro-*
oel; And *it shall come to pass*
last days, saith God, I will
pour out of My Spirit upon all flesh:
and your sons and your daughters
shall prophesy, and your young men
shall see visions, and your old men
shall dream dreams: and on My ser-
vants and on My handmaidens I will
pour out in those days of My Spirit;
and they shall prophesy: and I will
shew wonders in heaven above, and
signs in the earth beneath; blood,
and fire, and vapour of smoke: the
sun shall be turned into darkness,
and the moon into blood, before that
great and notable day of the Lord
come: and it shall come to pass, *that*
whosoever shall call on the name of
the Lord shall be saved.

Ye men of Israel, hear these words;
Jesus of Nazareth, a man approved
of God among you by miracles and
wonders and signs, which God did
by Him in the midst of you, as ye
yourselves also know: Him, being
delivered by the determinate counsel
and foreknowledge of God, ye have
taken, and by wicked hands have
crucified and slain: Whom God hath
raised up, having loosed the pains of
death: because it was not possible
that He should be holden of it. For
David speaketh concerning Him, I
foresaw the Lord always before my
face, for He is on my right hand,
that I should not be moved: there-
fore did my heart rejoice, and my
tongue was glad; moreover also my
flesh shall rest in hope: because
Thou wilt not leave my soul in hell,
neither wilt Thou suffer Thine Holy
One to see corruption. Thou hast
made known to me the ways of life;
Thou shalt make me full of joy with
Thy countenance. Men *and* brethren,
let me freely speak unto you of the
patriarch David, that he is both dead
and buried, and his sepulchre is with
us unto this day. Therefore being a
prophet, and knowing that God had
sworn with an oath to him, that of

, when he was de-
im go. But ye de-
and the Just, and
r to be granted un-
the Prince of life,
raised from the
we are witnesses.
rough faith in His
this man strong,
l know: yea, the
Him hath given
soundness in the
ll. And now, bre-
through ignorance
also your rulers.
which God before
e mouth of all His
ist should suffer, He
Repent ye there-
verted, that your
ted out, when the
g shall come from
he Lord; and He
hrist, Which before
o you: Whom the
heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began. For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you. And it shall come to pass, *that* every soul, which will not hear That Prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities.

CHAP. IV. Aug. 6, Dec. 3.

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what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, Whom ye crucified, Whom God raised from the dead, *even* by Him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. And beholding the man which was healed standing with them, they could say nothing against it. But when they had commanded them to go aside out of the council, they conferred among themselves, saying, What shall we do to these men? for that indeed a notable miracle hath been done by them

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Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow. Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned. And when they had brought them, they set *them* before the council: and the high priest asked them, saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the *other* apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, Whom ye slew and hanged on a tree. Him hath God exalted with His right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are His witnesses of these things; and *so is* also the Holy Ghost, Whom God hath given to them that obey Him. When they heard *that*, they were cut *to the heart*, and took counsel to slay them.

Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; and said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined

hen his father was dead, he him into this land, wherein dwell. And He gave him eritance in it, no, not *so* to set his foot on: yet He that He would give it to possession, and to his seed n, when *as yet* he had no nd God spake on this wise, seed should sojourn in a and; and that they should em into bondage, and en- *hem* evil four hundred years. he nation to whom they shall bondage will I judge, said God: fter that shall they come forth, erve Me in this place. And He him the covenant of circumci- and so *Abraham* begat Isaac, ircumcised him the eighth day; saac *begat* Jacob; and Jacob the twelve patriarchs. And atriarchs, moved with envy, Joseph into Egypt: but God with him, and delivered him out all his afflictions, and gave him our and wisdom in the sight of haraoh king of Egypt; and he ade him governor over Egypt and l his house. Now there came a arth over all the land of Egypt d Canaan, and great affliction: d our fathers found no sustenance. t when Jacob heard that there as corn in Egypt, he sent out our thers first. And at the second me Joseph was made known to his ethren; and Joseph's kindred was ade known unto Pharaoh. Then nt Joseph, and called his father acob to *him*, and all his kindred, ifteen score and fifteen souls. So Ja- cob went down into Egypt, and died, he, and our fathers, and were car- ried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor *the father* of Sychem.

But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and mul- ed in Egypt, till another king e, which *knew not Joseph. The y dealt subtilly with our kindred, evil entreated our fathers, so* that they cast out their young children, to the end they might not live. In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months: and when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son. And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. And seeing one *of them* suffer wrong, he defended *him*, and avenged him that was oppressed, and smote the Egyptian: for he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not. And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us? Wilt thou kill me, as thou diddest the Egyptian yesterday? Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

Ver. 30. And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush. When Moses saw *it*, he wondered at the sight: and as he drew near to behold *it*, the voice of the Lord came unto him, *saying*, I *am* the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold. Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground. I have seen, I have seen the affliction of My people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt. This Moses whom they refused, saying, Who made thee

unto you of your brethren, like unto me; Him shall ye hear. This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and *with* our fathers: who received the lively oracles to give unto us: to whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt, saying unto Aaron, Make us gods to go before us: for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him. And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands. Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to Me slain beasts and sacrifices *by the space of* forty years in the wilderness? Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon. Our fathers had the tabernacle of witness in the wilderness, as He had appointed, speak-

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said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and *in* the bond of iniquity. Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me. And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet. Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to *him*, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened He not His mouth: in His humiliation His judgment was taken away: and who shall declare His generation? for His life is taken from the earth. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began

commanded the chariot to stand still: came to Cæsare

AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou Me? And he said, Who art Thou, Lord? And the Lord said, I am Jesus Whom thou persecutest: *it is* hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt Thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus. And he was

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the more in strength, and confounded the Jews which dwelt at Damascus, proving that This is very Christ. And after that many days were fulfilled, the Jews took counsel to kill him: but their laying await was known of Saul. And they watched the gates day and night to kill him. Then the disciples took him by night, and let *him* down by the wall in a basket. And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that He had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. And he was with them coming in and going out at Jerusalem. And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him. *Which* when the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus. Then had the churches rest throughout all Judæa and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

And it came to pass, as Peter passed throughout all *quarters*, he came down also to the saints which dwelt at Lydda. And there he found a certain man named Æneas, which had kept his bed eight years, and was sick of the palsy. And Peter said unto him, Æneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately. And all that dwelt at Lydda and Saron saw him, and turned to the Lord. Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did. And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in an upper chamber. And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not delay to come to them. Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them. But Peter put them all forth, and kneeled down, and prayed; and turning *him* to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. And he gave her *his* hand, and lifted her up, and when he had called the saints and widows, presented her alive. And it was known throughout all Joppa; and many believed in the Lord. And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

April 13, CHAP. X. Aug. 12, Dec. 10.

THERE was a certain man in Cæsarea called Cornelius, a centurion of the band called the Italian *band*, *a* devout *man*, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for *one* Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do. And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them

they made ready, he fell on a
trance, and saw heaven opened, and
a certain vessel descending unto him,
as it had been a great sheet knit at
the four corners, and let down to the
earth: wherein were all manner of
fourfooted beasts of the earth, and
wild beasts, and creeping things, and
fowls of the air. And there came a
voice to him, Rise, Peter; kill, and
eat. But Peter said, Not so, Lord;
for I have never eaten any thing that
is common or unclean. And the voice
spake unto him again the second
time, What God hath cleansed, *that*
call not thou common. This was done
thrice: and the vessel was received
up again into heaven. Now while
Peter doubted in himself what this
vision which he had seen should
mean, behold, the men which were
sent from Cornelius had made en-
quiry for Simon's house, and stood
before the gate, and called, and asked
whether Simon, which was surnam-
ed Peter, were lodged there. While
Peter thought on the vision, the Spi-
rit said unto him, Behold, three men
seek thee. Arise therefore, and get
thee down, and go with them, doubt-
ing nothing: for I have sent them.

Then Peter went down to the men
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went about doing good, and healing all that were oppressed of the devil; for God was with Him. And we are witnesses of all things which He did both in the land of the Jews, and in Jerusalem; Whom they slew and hanged on a tree: Him God raised up the third day, and shewed Him openly; not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with Him after He rose from the dead. And He commanded us to preach unto the people, and to testify that it is He Which was ordained of God *to be* the Judge of quick and dead. To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

April 14, CHAP. XI. Aug. 13, Dec. 11.

AND the apostles and brethren that were in Judæa heard that the Gentiles had also received the word of God. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them. But Peter rehearsed *the matter* from the beginning, and expounded *it* by order unto them, saying, I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me: upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And I heard a voice saying unto me, Arise, Peter; slay and eat. But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth. But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common. And this was done three times: and all were drawn up again into heaven. And, behold, immediately there were three men already come unto the house where I was, sent from Cæsarea *unto me*. And the spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house: and he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; who shall tell thee words, whereby thou and all thy house shall be saved. And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that He said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which, when they were come to

the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul: and when he had found him, he brought

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April 15, Aug. 14, CHAP. XII.

NOW about that time Herod the king stretched forth *his* hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people. Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers

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Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow. Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned. And when they had brought them, they set *them* before the council: and the high priest asked them, saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the *other* apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, Whom ye slew and hanged on a tree. Him hath God exalted with His right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are His witnesses of these things; and *so is* also the Holy Ghost, Whom God hath given to them that obey Him. When they heard *that*, they were cut *to the heart*, and took counsel to slay them.

Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; and said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined

land to them by lot. And after that He gave *unto them* judges about the space of four hundred and fifty years, until Samuel the prophet. And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. And when He had removed him, He raised up unto them David to be their king; to whom also He gave testimony, and said, I have found David the *son* of Jesse, a man after Mine own heart, which shall fulfil all My will. Of this man's seed hath God according to *His* promise raised unto Israel a Saviour, Jesus: when John had first preached before His coming the baptism of repentance to all the people of Israel. And as John fulfilled his course, he said, Whom think ye that I am? I am not *He*. But, behold, there cometh One after me, Whose shoes of *His* feet I am not worthy to loose.

Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew Him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled *them* in condemning *Him*. And though they found no cause of death in *Him*, yet de-

no more to return
said on this wise
sure mercies of
he saith also in
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corruption. For
served his own
will of God, fell
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ruption: but He
again, saw no
known unto you
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And when the
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broken up, many
religious proselyt
and Barnabas:
them, persuaded
in the grace of G
sabbath day came
city together to

urselves unworthy of
e, lo, we turn to the
so hath the Lord com-
ying, I have set thee
of the Gentiles, that
t be for salvation unto
he earth. And when
heard this, they were
fied the word of the
many as were ordain-
life believed. And the
word of the Lord was published
throughout all the region. But the
Jews stirred up the devout and ho-
nourable women, and the chief men
of the city, and raised persecution
against Paul and Barnabas, and ex-
pelled them out of their coasts. But
they shook off the dust of their feet
against them, and came unto Ico-
nium. And the disciples were filled
with joy, and with the Holy Ghost.

CHAP. XIV. Aug. 16, Dec. 14.

me to pass in Iconium,
y went both together
ogue of the Jews, and
at a great multitude
Jews and also of the
ed. But the unbeliev-
rred up the Gentiles,
eir minds evil affected
brethren. Long time
le they speaking bold-
rd, which gave testi-
e word of His grace,
signs and wonders to
their hands. But the
the city was divided:
d with the Jews, and
apostles. And when
assault made both of
and also of the Jews
lers, to use *them* de-
d to stone them, they
it, and fled unto Lystra
ities of Lycaonia, and
on that lieth round a-
ere they preached the

sat a certain man at
ent in his feet, being a
his mother's womb, who
alked: the same heard
who stedfastly behold-
perceiving that he had
ealed, said with a loud
upright on thy feet.
ed and walked. And
ple saw what Paul had
ed up their voices, say-
eech of Lycaonia, The
e down to us in the
en. And they called
piter; and Paul, Mer-
curius, because he was the chief
speaker. Then the priest of Jupiter,
which was before their city, brought
oxen and garlands unto the gates,
and would have done sacrifice with
the people. *Which* when the apo-
stles, Barnabas and Paul, heard *of*,
they rent their clothes, and ran in
among the people, crying out, and
saying, Sirs, why do ye these things?
We also are men of like passions
with you, and preach unto you that
ye should turn from these vanities
unto the living God, Which made
heaven, and earth, and the sea, and
all things that are therein: Who in
times past suffered all nations to
walk in their own ways. Neverthe-
less He left not Himself without wit-
ness, in that He did good, and gave
us rain from heaven, and fruitful
seasons, filling our hearts with food
and gladness. And with these say-
ings scarce restrained they the peo-
ple, that they had not done sacrifice
unto them.

And there came thither *certain*
Jews from Antioch and Iconium,
who persuaded the people, and, hav-
ing stoned Paul, drew *him* out of the
city, supposing he had been dead.
Howbeit, as the disciples stood
round about him, he rose up, and
came into the city: and the next
day he departed with Barnabas to
Derbe. And when they had preach-
ed the gospel to that city, and had
taught many, they returned again
to Lystra, and *to* Iconium, and An-
tioch, confirming the souls of the
disciples, *and* exhorting them to con-

word in Perga, they went down into

disciples.

April 18, Aug. 17, CHAP. XV.

AND certain men which came down from Judæa taught the brethren, *and said*, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. And when they were come to Jerusalem, they were received of the church, and *of* the apostles and elders, and they declared all things that God had done with them. But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses. And the apostles and elders came together for to consider of this matter.

And when there had been much disputing, Peter rose up, and said

Now therefore
put a yoke up
ciples, which
we were able
lieve that thr
Lord Jesus Ch
even as they.
tude kept sil
ence to Barna
ing what mira
had wrought
them.

And after
peace, James
and brethren,
meon hath de
first did visit
out of them
And to this
prophets; as
I will return,
tabernacle of
down; and I
ruins thereof,
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after the Lor
upon whom M
the Lord, Wh
Known unto
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Wherefore m

ers, with the whole church, to
d chosen men of their own com-
ny to Antioch with Paul and
rnabas; *namely*, Judas surnamed
rsabas, and Silas, chief men a-
ong the brethren: and they wrote
tters by them after this manner;
he apostles and elders and brethren
nd greeting unto the brethren
hich are of the Gentiles in Antioch
nd Syria and Cilicia: Forasmuch
s we have heard, that certain which
went out from us have troubled you
ith words, subverting your souls,
aying, *Ye must* be circumcised, and
keep the law: to whom we gave no
uch commandment: it seemed good
unto us, being assembled with one
accord, to send chosen men unto you
with our beloved Barnabas and Paul,
men that have hazarded their lives
for the name of our Lord Jesus Christ.
We have sent therefore Judas and
Silas, who shall also tell *you* the
same things by mouth. For it seem-
ed good to the Holy Ghost, and to
us, to lay upon you no greater burden
than these necessary things; that ye
abstain from meats offered to idols,
and from blood, and from things
strangled, and from fornication: from
which if ye keep yourselves, ye shall
do well. Fare ye well.

So when they were dismissed, they
came to Antioch: and when they
had gathered the multitude together,
they delivered the epistle: *which*
when they had read, they rejoiced
for the consolation. And Judas and
Silas, being prophets also themselves,
exhorted the brethren with many
words, and confirmed *them*. And
after they had tarried *there* a space,
they were let go in peace from the
brethren unto the apostles. Notwith-
standing it pleased Silas to abide
there still. Paul also and Barna-
bas continued in Antioch, teaching
and preaching the word of the Lord,
with many others also. And some
days after Paul said unto Barnabas,
Let us go again and visit our bre-
thren in every city where we have
preached the word of the Lord, *and*
see how they do. And Barnabas
determined to take with them John,
whose surname was Mark. But Paul
thought not good to take him with
them, who departed from them from
Pamphylia, and went not with them
to the work. And the contention
was so sharp between them, that
they departed asunder one from the
other: and so Barnabas took Mark,
and sailed unto Cyprus; and Paul
chose Silas, and departed, being re-
commended by the brethren unto the
grace of God. And he went through
Syria and Cilicia, confirming the
churches.

APRIL 19, CHAP. XVI. AUG. 18, DEC. 16.

THEN came he to Derbe and
Lystra: and, behold, a certain
disciple was there, named Timo-
theus, the son of a certain woman,
which was a Jewess, and believed;
but his father *was* a Greek: which
was well reported of by the brethren
that were at Lystra and Iconium.
Him would Paul have to go forth
with him; and took and circumcised
him because of the Jews which were
in those quarters: for they knew all
that his father was a Greek. And as
they went through the cities, they
delivered them the decrees for to
keep, that were ordained of the apo-
stles and elders which *were at* Je-
rusalem. And so were the churches
established in the faith, and increas-
ed in number daily. Now when they
had gone throughout Phrygia and
the region of Galatia, and were for-
bidden of the Holy Ghost to preach
the word in Asia, after they were
come to Mysia, they assayed to go
into Bithynia: but the Spirit suffer-
ed them not. And they passing by
Mysia came down to Troas.

And a vision appeared to Paul in
the night; There stood a man of
Macedonia, and prayed him, saying,
Come over into Macedonia, and help
us. And after he had seen the vision,
immediately we endeavoured to go

And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither*. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us*: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: the same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour. And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the market-place unto the rulers, and brought them to the magistrates, saying,

shaken: and
doors were ope
bands were loo
of the prison aw
and seeing the
drew out his sw
killed himself,
soners had bee
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no harm: for w
he called for a
and came tren
before Paul a
them out, and
I do to be save
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thou shalt be
And they spak
of the Lord, a
his house. An
same hour of t
their stripes;
and all his, str
he had brought
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joiced, believin
house.

And when it
strates sent t
Let those men
of the prison
Paul, The m
to let you go
part, and go
said unto the

them to depart out of
nd they went out of the
entered into *the house*
of Lydia: and when they had seen
the brethren, they comforted them,
and departed.

CHAP. XVII. Aug. 19, Dec. 17.

vhen they had passed
h Amphipolis and Apol-
came to Thessalonica,
synagogue of the Jews:
s his manner was, went
, and three sabbath days
th them out of the scrip-
ng and alleging, that
needs have suffered, and
rom the dead; and that
Vhom I preach unto you,
nd some of them believ-
sorted with Paul and
of the devout Greeks a
ade, and of the chief wo-
w. But the Jews which
, moved with envy, took
certain lewd fellows of
rt, and gathered a com-
set all the city on an
assaulted the house of
ought to bring them out
. And when they found
ey drew Jason and cer-
n unto the rulers of the
These that have turned
apside down are come
whom Jason hath receiv-
se all do contrary to the
æsar, saying that there
ng, *one* Jesus. And they
people and the rulers
when they heard these
when they had taken
Jason, and of the other,
n go.
ethren immediately sent
nd Silas by night unto
coming *thither* went in-
ogue of the Jews. These
oble than those in Thes-
that they received the
ll readiness of mind, and
scriptures daily, whe-
ings were so. Therefore
m believed; also of ho-
nen which were Greeks,
not a few. But when
Thessalonica had know-
ledge that the word of God was
preached of Paul at Berea, they
came thither also, and stirred up the
people. And then immediately the
brethren sent away Paul to go as it
were to the sea: but Silas and Timo-
theus abode there still. And they
that conducted Paul brought him
unto Athens: and receiving a com-
mandment unto Silas and Timotheus
for to come to him with all speed,
they departed.

Now while Paul waited for them
at Athens, his spirit was stirred in
him, when he saw the city wholly
given to idolatry. Therefore dis-
puted he in the synagogue with the
Jews, and with the devout persons,
and in the market daily with them
that met with him. Then certain
philosophers of the Epicureans, and
of the Stoicks, encountered him.
And some said, What will this bab-
bler say? other some, He seemeth
to be a setter forth of strange gods:
because he preached unto them Je-
sus, and the resurrection. And they
took him, and brought him unto
Areopagus, saying, May we know
what this new doctrine, whereof thou
speakest, *is?* For thou bringest cer-
tain strange things to our ears: we
would know therefore what these
things mean. (For all the Atheni-
ans and strangers which were there
spent their time in nothing else, but
either to tell, or to hear some new
thing.)

Then Paul stood in the midst of
Mars' hill, and said, *Ye* men of
Athens, I perceive that in all things
ye are too superstitious. For as I
passed by, and beheld your devotions,
I found an altar with this inscrip-
tion, TO THE UNKNOWN GOD.
Whom therefore ye ignorantly wor-
ship, Him declare I unto you. God
That made the world and all things
therein, seeing that He is Lord of

and earth, dwelleth not in
s made with hands; neither
shipped with men's hands, as
a He needed any thing, seeing
veth to all life, and breath, and
hings; and hath made of one
l all nations of men for to dwell
ll the face of the earth, and hath
ermined the times before appoint-
and the bounds of their habita-
n; that they should seek the Lord,
haply they might feel after Him,
d find Him, though He be not far
om every one of us: for in Him we
ve, and move, and have our being;
s certain also of your own poets
have said, For we are also His off-
spring. Forasmuch then as we are
the offspring of God, we ought not to
think that the Godhead is like unto
gold, or silver, or stone, graven by
art and man's device. And the times
of this ignorance God winked at;
but now commandeth all men everywhere
where to repent: because He hath
appointed a day, in the which He
will judge the world in righteous-
ness by *That* Man Whom He hath
ordained; *whereof* He hath given
assurance unto all men, in that He
hath raised Him from the dead.
when they heard of the resurrection
of the dead, some mocked:
others said, We will hear thee again
of this *matter*. So Paul departed
from among them. Howbeit
men clave unto him, and believed:
among the which was Dionysius the
Areopagite, and a woman named
Damaris, and others with them.

After these things Paul depart-
ed from Athens, and came to
Corinth; and found a certain Jew
named Aquila, born in Pontus, late-
ly come from Italy, with his wife
Priscilla; (because that Claudius
had commanded all Jews to depart
from Rome:) and came unto them.
And because he was of the same
craft, he abode with them, and
wrought: for by their occupation
they were tentmakers. And he rea-
soned in the synagogue every sab-
bath, and persuaded the Jews and
the Greeks. And when Silas and Ti-
motheus were come from Macedo-
nia, Paul was pressed in the spirit,
and testified to the Jews *that* Jesus
was Christ. And when they opposed
themselves, and blasphemed, he shook
his raiment, and said unto them,
Your blood *be* upon your own heads;
I *am* clean: from henceforth I will
go unto the Gentiles. And he de-
parted thence, and entered into a
certain *man's* house, named Justus,
one that worshipped God, whose
house joined hard to the synagogue.
And Crispus, the chief ruler of the
synagogue, believed on the Lord
with all his house; and many of the
Corinthians hearing believed, and
were baptized. Then spake the Lord
to Paul in the night by a vision,
not afraid, but speak, and hold
thy peace: for I am with
no man shall set on thee to hurt
thee: for I have much people in this
city. And he continued there
and six months, teaching the word
of God among them.
And when Gallio was deputy
of Achaia, the Jews made insurrec-
tion with one accord against Paul,
and brought him to the judgment
seat, saying, This fellow persuadeth
men to worship God contrary to the
law. And when Paul was about
to open *his* mouth, Gallio said unto
the Jews, If it were a matter of
wrong or wicked lewdness, O ye
Jews, reason would that I should
bear with you: but if it be a question
of words and names, and of your
law, look ye to it; for I will be
judge of such matters. And he drave
them from the judgment seat. Then
all the Greeks took Sosthenes, the
chief ruler of the synagogue, and
beat *him* before the judgment seat.
And Gallio cared for none of these
things.
And Paul yet tarried there
yet a

re of the brethren, and sailed nce into Syria, and with him Pris- a and Aquila; having shorn *his* d in Cenchrea: for he had a vow. d he came to Ephesus, and left m there: but he himself entered the synagogue, and reasoned h the Jews. When they desired to tarry longer time with them, consented not; but bade them well, saying, I must by all means p this feast that cometh in Jeru- m: but I will return again unto , if God will. And he sailed from esus. And when he had landed æsarea, and gone up, and salut- he church, he went down to An- h. And after he had spent some *there*, he departed, and went *all* the country of Galatia and ygia in order, strengthening all disciples.

And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly. And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace: for he mightily convinced the Jews, *and that* publickly, shewing by the scriptures that Jesus was Christ.

RIL 22, CHAP. XIX. AUG. 21, DEC. 19.

ND it came to pass, that, while Apollos was at Corinth, Paul ing passed through the upper sts came to Ephesus: and finding tain disciples, he said unto them, ve ye received the Holy Ghost ce ye believed? And they said o him, We have not so much as d whether there be any Holy ost. And he said unto them, Unto at then were ye baptized? And y said, Unto John's baptism. en said Paul, John verily baptized h the baptism of repentance, say- unto the people, that they should eve on Him Which should come er him, that is, on Christ Jesus. en they heard *this*, they were tized in the name of the Lord us. And when Paul had laid *his* ds upon them, the Holy Ghost e on them; and they spake with gues, and prophesied. And all men were about twelve. And he t into the synagogue, and spake ly for the space of three months, ting and persuading the things cerning the kingdom of God. *But en divers were hardened, and be- ed not, but spake evil of that* way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them. Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus Whom Paul preacheth. And there were seven sons of *one* Sceva, a Jew, *and* chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. And this was known to all the Jews and Greeks als

dwelling at Ephesus; and fear fell o
them all, and the name of the Lor
Jesus was magnified. And many tha
believed came, and confessed, an
shewed their deeds. Many of the
also which used curious arts brough
their books together, and burne
them before all *men:* and they coun
ed the price of them, and found
fifty thousand *pieces* of silver. S
mightily grew the word of God an
prevailed. After these things wer
ended, Paul purposed in the spiri
when he had passed through Mace
donia and Achaia, to go to Jerusalem
saying, After I have been there,
must also see Rome. So he sent int
Macedonia two of them that minis
tered unto him, Timotheus and Eras
tus; but he himself stayed in Asi
for a season.

And the same time there arose n
small stir about that way. For
certain *man* named Demetrius, a sil
versmith, which made silver shrine
for Diana, brought no small gain un
to the craftsmen; whom he calle
together with the workmen of lik
occupation, and said, Sirs, ye know
that by this craft we have our wealth
Moreover ye see and hear, that no
alone at Ephesus, but almost through
out all Asia, this Paul hath persuad
ed and turned away much people
saying that they be no gods, whic
are made with hands: so that no
only this our craft is in danger to b
set at nought; but also that the tem
ple of the great goddess Diana shoul
be despised, and her magnificence
should be destroyed, whom all Asi
and the world worshippeth. An
when they heard *these sayings*, the
were full of wrath, and cried ou
saying, Great *is* Diana of the Eph
sians. And the whole city was fille
with confusion: and having caug
Gaius and Aristarchus, men of M

April 23, Aug. 22, CH

AND after the uproar was ceas
Paul called unto *him* the
ciples, and embraced them, and
parted for to go into Mace

vait for him, as
into Syria, he
through Mace-
companied him
Berea; and of
ristarchus and
s of Derbe, and
Asia, Tychicus
se going before
roas. And we
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read, and came
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en days.
lay of the week,
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utychus, being
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n, and fell on
him said, Trou-
for his life is in
fore was come
oken bread, and
ong while, even
o he departed.
he young man
little comfort-
ore to ship, and
re intending to
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go afoot. And
s at Assos, we
e to Mitylene.
nce, and came
inst Chios; and
ived at Samos,
llium; and the
Miletus. For
to sail by Ephe-
d not spend the
asted, if it were
e at Jerusalem
And from Mi-
ns, and called
h. And when

they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: *and* how I kept back nothing that was profitable *unto you*, but have shewed you, and have taught you publickly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

Wherefore I take you to record this day, that I *am* pure from the blood of all *men*. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanc-

AND it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the *day* following unto Rhodes, and from thence unto Patara: and finding a ship sailing over unto Phenicia, we went aboard, and set forth. Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden. And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem. And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till *we were* out of the city: and we kneeled down on the shore, and prayed. And when we had taken our leave one of another, we took ship; and they returned home again. And when we had finished *our* course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day. And the next *day* we that were of Paul's company departed, and

Jews at Je
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liver *him* int
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which have a vow on them;
e, and purify thyself with
l be at charges with them,
y may shave *their* heads:
ay know that those things,
hey were informed concern-
are nothing; but *that* thou
lso walkest orderly, and
the law. As touching the
which believe, we have writ-
oncluded that they observe
thing, save only that they
mselves from *things* offered
and from blood, and from
, and from fornication.
'aul took the men, and the
purifying himself with them
nto the temple, to signify
mplishment of the days of
on, until that an offering
offered for every one of
d when the seven days were
ded, the Jews which were
when they saw him in the
tirred up all the people, and
s on him, crying out, Men
help: This is the man, that
all *men* every where against
le, and the law, and this
d further brought Greeks
the temple, and hath pol-
holy place. (For they had
re with him in the city Tro-
n Ephesian, whom they sup-
at Paul had brought into
le.) And all the city was
nd the people ran together:
took Paul, and drew him
temple: and forthwith the
re shut. And as they went
about to kill him, tidings came unto
the chief captain of the band, that
all Jerusalem was in an uproar. Who
immediately took soldiers and centu-
rions, and ran down unto them: and
when they saw the chief captain and
the soldiers, they left beating of Paul.
Then the chief captain came near,
and took him, and commanded *him*
to be bound with two chains; and
demanded who he was, and what he
had done. And some cried one thing,
some another, among the multitude:
and when he could not know the cer-
tainty for the tumult, he commanded
him to be carried into the castle.
And when he came upon the stairs,
so it was, that he was borne of the
soldiers for the violence of the peo-
ple. For the multitude of the peo-
ple followed after, crying, Away
with him. And as Paul was to be
led into the castle, he said unto the
chief captain, May I speak unto
thee? Who said, Canst thou speak
Greek? Art not thou that Egyptian,
which before these days madest an
uproar, and leddest out into the wil-
derness four thousand men that were
murderers? But Paul said, I am a
man *which am* a Jew of Tarsus, *a
city* in Cilicia, a citizen of no mean
city: and, I beseech thee, suffer me
to speak unto the people. And when
he had given him licence, Paul stood
on the stairs, and beckoned with the
hand unto the people. And when
there was made a great silence, he
spake unto *them* in the Hebrew
tongue, saying,

brethren, and fathers, hear
my defence *which I make*
o you. (And when they
t he spake in the Hebrew
them, they kept the more
nd he saith,) I am verily a
h am a Jew, born in Tar-
y in Cilicia, yet brought up
y at the feet of Gamaliel,
ht according to the perfect
f the law of the fathers,
zealous toward God, as ye
all are this day. And I persecuted
this way unto the death, binding and
delivering into prisons both men and
women. As also the high priest doth
bear me witness, and all the estate
of the elders: from whom also I re-
ceived letters unto the brethren, and
went to Damascus, to bring them
which were there bound unto Jeru-
salem, for to be punished. And it
came to pass, that, as I made my
journey, and was come nigh unto

not the voice of Him that spake to me. And I said, What shall I do, Lord?

And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*, came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. And he said, The God of our fathers hath chosen thee, that thou shouldest know His will, and see that Just One, and shouldest hear the voice of His mouth. For thou shalt be His witness unto all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord. And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; and saw Him saying unto me, Make

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l they that stood by
u God's high priest?
I wist not, brethren,
high priest: for it is
alt not speak evil of
people. But when
hat the one part were
the other Pharisees,
he council, Men *and*
a Pharisee, the son
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dead I am called in
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as divided. For the
that there is no re-
er angel, nor spirit:
s confess both. And
great cry: and the
e of the Pharisees'
strove, saying, We
is man: but if a spi-
hath spoken to him,
gainst God.
re arose a great dis-
ef captain, fearing
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commanded the sol-
, and to take him by
g them, and to bring
tle. And the night
rd stood by him, and
cheer, Paul: for as
d of Me in Jerusa-
ou bear witness also
when it was day,
ws banded together,
selves under a curse,
would neither eat
ey had killed Paul.
more than forty
le this conspiracy.
to the chief priests
aid, We have bound
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eady to kill him.

And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul. Then Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him. So he took him, and brought *him* to the chief captain, and said, Paul the prisoner called me unto *him*, and prayed me to bring this young man unto thee, who hath something to say unto thee. Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*, What is that thou hast to tell me? And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would enquire somewhat of him more perfectly. But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee. So the chief captain *then* let the young man depart, and charged *him*, *See thou* tell no man that thou hast shewed these things to me.

And he called unto *him* two centurions, saying, Make ready two hundred soldiers to go to Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night; and provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor. And he wrote a letter after this manner: Claudius Lysias unto the most excellent governor Felix *sendeth* greeting. This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman. And when I would have known the cause wherefore they accused him, I brought him forth into their council: whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of

are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and *also* here, crying

to write. For reasonable to not withal to against him.

April 29, Aug. 28, CHAP. XXVI.

THEN Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself: I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews: especially *because I know* thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee. And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which *promise* our twelve tribes, instantly serving *God* day and night, hope to come. For which hope's sake, king

And I punish synagogue, a blasphemé; a mad against t even unto stra as I went to rity and com priests, at mi the way a lig the brightnes round about journeyed wi were all falle a voice speak ing in the Saul, why p *is* hard for t pricks. And Lord? And Whom thou and stand up appeared un pose, to mak witness both thou hast see

on: but shewed first unto Damascus, and at Jerusa- throughout all the coasts , and *then* to the Gentiles, should repent and turn to do works meet for repent- or these causes the Jews e in the temple, and went kill *me*. Having therefore help of God, I continue unto , witnessing both to small at, saying none other things ose which the prophets and did say should come: that should suffer, *and* that He be the first that should rise dead, and should shew light people, and to the Gentiles. s he thus spake for himself, said with a loud voice, Paul, beside thyself; much learn- h make thee mad. But he m not mad, most noble Fes- speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds. And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them: and when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds. Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

when it was determined that should sail into Italy, they l Paul and certain other s unto *one* named Julius, a n of Augustus' band. And into a ship of Adramyttium, hed, meaning to sail by the f Asia; *one* Aristarchus, a ian of Thessalonica, being And the next *day* we touch- ton. And Julius courteously d Paul, and gave *him* liberty to his friends to refresh him- nd when we had launched nce, we sailed under Cyprus, the winds were contrary. en we had sailed over the sea a and Pamphylia, we came , *a city* of Lycia. And there urion found a ship of Alex- ailing into Italy; and he put in. And when we had sailed nany days, and scarce were er against Cnidus, the wind ering us, we sailed under ver against Salmone; and, assing it, came unto a place called The fair havens; nigh ito was the city *of* Lasea. Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished *them*, and said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives. Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul. And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, *and there* to winter; *which is* an haven of Crete, and lieth toward the south west and north west. And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence*, they sailed close by Crete. But not long after there arose against it a tempestuous wind, called Euroclydon. And when the ship was caught, and could not bear up into the wind, we let *her* drive. And running under a certain island which is called Clauda, we had

lay on *us*, all hope that we should be saved was then taken away.

But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship. For there stood by me this night the angel of God, Whose I am, and Whom I serve, saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. Howbeit we must be cast upon a certain island. But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country; and sounded, and found *it* twenty fathoms: and when they had gone a little further, they sounded again, and found *it* fifteen fathoms. Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day. And as the shipmen were about to flee out of the ship, when they had let down the boat into the

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And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men *and* brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans. Who, when they had examined me, would have let *me* go, because there was no cause of death in me. But when the Jews spake against *it*, I was constrained to appeal unto Cæsar; not that I had ought to accuse my nation of. For this cause therefore have I called for you, to see *you*, and to speak with *you:* because that for the hope of Israel I am bound with this chain. And they said unto him, We neither received letters out of Judæa concerning thee, neither any of the brethren that came shewed or spake any harm of thee. But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

And when they had appointed him a day, there came many to him into *his* lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning till evening. And some believed the things which were spoken, and some believed not. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them. Be it known therefore unto you, that *the* salvation of God is sent unto the

JAN. 2, MAY 2, CHAP. I.

PAUL, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God, (which He had promised afore by His prophets in the holy scriptures,) concerning His Son Jesus Christ our Lord, Which was made of the seed of David according to the flesh; and declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: by Whom we have received grace and apostleship, for obedience to the faith among all nations, for His name: among whom are ye also the called of Jesus Christ: to all that be in Rome, beloved of God, called *to be* saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. For God is my witness, Whom I serve with my spirit in the gospel of His Son, that without ceasing I make mention of you always in my prayers; making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. For I

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f the woman, burn-
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receiving in them-
pence of their error
And even as they
did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

CHAP. II. MAY 3, SEPT. 1.

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an, whosoever thou
: for wherein thou
thou condemnest
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But we are sure that
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f God; Who will
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not obey the truth,
eousness, indigna-
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Jew first, *and also*
but glory, honour,
y man that work-
w first, and also
to the Gentile: for there is no respect of persons with God.

For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; (for not the hearers of the law *are* just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another;) in the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

Behold, thou art called a Jew, and restest in the law, and makest thy boast of God, and knowest *His* will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not

should forbid none of his acquaint-
e to minister or come unto him.
d after certain days, when Felix
ne with his wife Drusilla, which
s a Jewess, he sent for Paul, and
rd him concerning the faith in
rist. And as he reasoned of right-
sness, temperance, and judgment
come, Felix trembled, and answer-
Go thy way for this time; when
I have a convenient season, I wi
call for thee. He hoped also tha
money should have been given hin
of Paul, that he might loose him:
wherefore he sent for him the often-
er, and communed with him. But
after two years Porcius Festus came
into Felix' room: and Felix, willing
to shew the Jews a pleasure, left
Paul bound.

OW when Festus was come into
the province, after three days
ascended from Cæsarea to Jeru-
m. Then the high priest and the
f of the Jews informed him a-
st Paul, and besought him, and
red favour against him, that he
ld send for him to Jerusalem,
ng wait in the way to kill him.
Festus answered, that Paul
ld be kept at Cæsarea, and that
himself would depart shortly *thi-*
. Let them therefore, said he,
ch among you are able, go down
me, and accuse this man, if
be any wickedness in him.
when he had tarried among
more than ten days, he went
unto Cæsarea; and the next
sitting on the judgment seat
anded Paul to be brought.
d when he was come, the Jews
came down from Jerusalem
round about, and laid many
evous complaints against Paul,
hey could not prove. While
wered for himself, Neither
the law of the Jews, neither
the temple, nor yet against
ave I offended any thing at
Festus, willing to do the
easure, answered Paul, and
t thou go up to Jerusalem,
be judged of these things
? Then said Paul, I stand
s judgment seat, where I
judged: to the Jews have
wrong, as thou very well
For if I be an offender, or
tted any thing worthy of
fuse not to die: but if
e of these things whereof
these accuse me, no man may deliver
me unto them. I appeal unto Cæsar.
Then Festus, when he had conferred
with the council, answered, Hast
thou appealed unto Cæsar? unto Cæ-
sar shalt thou go.

And after certain days king Agrip-
pa and Bernice came unto Cæsarea
to salute Festus. And when they
had been there many days, Festus
declared Paul's cause unto the king,
saying, There is a certain man left
in bonds by Felix: about whom,
when I was at Jerusalem, the chief
priests and the elders of the Jews
informed *me*, desiring *to have* judg-
ment against him. To whom I an-
swered, It is not the manner of the
Romans to deliver any man to die,
before that he which is accused have
the accusers face to face, and have
licence to answer for himself con-
cerning the crime laid against him.
Therefore, when they were come
hither, without any delay on the mor-
row I sat on the judgment seat, and
commanded the man to be brought
forth. Against whom when the ac-
cusers stood up, they brought none
accusation of such things as I sup-
posed: but had certain questions a-
gainst him of their own superstition,
and of one Jesus, Which was dead,
Whom Paul affirmed to be alive. And
because I doubted of such manner of
questions, I asked *him* whether he
would go to Jerusalem, and there be
judged of these matters. But when
Paul had appealed to be reserved
unto the hearing of Augustus, I com-
manded him to be kept till I might
send him to Cæsar. Then Agrippa

for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life. And not only *so*, but we also joy in God through our Lord Jesus Christ, by Whom we have now received the atonement.

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (for until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them

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JAN. 8, MAY 7, CHAP. VI.

WHAT shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any

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sin, ye became the servants of righteousness. I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

CHAP. VII. MAY 8, SEPT. 6.

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law hath dominion
as he liveth? For
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hat shall we say
sin? God forbid.
Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence.

For without the law sin *was* dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which *was ordained* to life, I found *to be* unto death. For sin, taking occasion by the commandment, deceived me, and by it slew *me*. Wherefore the law *is* holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me.

For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

JAN. 10, MAY 9, CHAP. VIII. SEPTEMBER 1.

THERE is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded *is* death; but to be spiritually minded *is* life and peace. Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His. And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness. But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.

Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *Him*, that we may be also glorified together. For I reckon that the sufferings of this present time *are* not worthy to be *compared* with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of Him Who hath subjected *the same* in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, the redemption of our body. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth

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with patience wait

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od, to them who are
ing to *His* purpose.
d foreknow, He also
to be conformed to
Son, that He might
among many bre-
whom He did pre-
He also called: and
them He also jus-
He justified, them
d. What shall we
things? If God *be*
be against us? He
that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay any thing to the charge of God's elect? *It is* God that justifieth. Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, Who is even at the right hand of God, Who also maketh intercession for us. Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

CHAP. IX. MAY 10, SEPT. 8.

ath in Christ, I lie
science also bearing
e Holy Ghost, that
riness and continual
heart. For I could
were accursed from
ethren, my kinsmen
flesh: who are Is-
om *pertaineth* the
e glory, and the co-
giving of the law,
of God, and the pro-
e the fathers, and of
ing the flesh Christ
er all, God blessed

h the word of God
effect. For they *are*
hich are of Israel:
they are the seed of
ey all children: but,
thy seed be called.
ich are the children
e are not the chil-
the children of the
73

promise are counted for the seed. For this *is* the word of promise, At this time will I come, and Sarah shall have a son. And not only *this;* but when Rebecca also had conceived by one, *even* by our father Isaac; (for *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth;) it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? *Is there* unrighteousness with God? God forbid. For He saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

For the scripture saith unto Pharaoh, Even for this same purpose

the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? *What* if God, willing to shew *His* wrath, and to make His power known, endured with much longsuffering the vessels of wrath fitted to destruction: and that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory, even us, whom He hath called, not of the Jews only, but also of the Gentiles? As He saith also in Osee, I will call them My people, which were not My people; and her beloved, which was not beloved. And it shall

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JAN. 12, MAY 11, CHAP. X.

BRETHREN, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ *is* the end of the law for righteousness to every one that believeth. For

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shall they hear with-
and how shall they
hey be sent? as it is
autiful are the feet
each the gospel of
glad tidings of good
have not all obeyed
Esaias saith, Lord,
ed our report? So
th by hearing, and
word of God. But
y not heard? Yes
nd went into all the
earth, and their words unto the ends of the world. But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought Me not; I was made manifest unto them that asked not after Me. But to Israel he saith, All day long I have stretched forth My hands unto a disobedient and gainsaying people.

CHAP. XI. MAY 12, SEPT. 10.

Iath God cast away
God forbid. For I
elite, of the seed of
tribe of Benjamin.
st away His people
knew. Wot ye not
are saith of Elias?
intercession to God
saying, Lord, they
prophets, and digged
ars; and I am left
seek my life. But
answer of God unto
reserved to Myself
men, who have not
o *the image of* Baal.
this present time
mnant according to
grace. And if by
no more of works:
is no more grace.
works, then is it no
herwise work is no
it then? Israel hath
t which he seeketh
ction hath obtained
ere blinded (accord-
en, God hath given
f slumber, eyes that
see, and ears that
hear;) unto this day.
ith, Let their table
, and a trap, and a
and a recompence
eir eyes be darken-
y not see, and bow
alway. I say then,
ed that they should
but rather through
their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy. Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: if by any means I may provoke to emulation *them which are* my flesh, and might save some of them. For if the casting away of them *be* the reconciling of the world, what *shall* the receiving *of them be*, but life from the dead? For if the firstfruit *be* holy, the lump *is* also *holy:* and if the root *be* holy, so *are* the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be graffed in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: for if God spared not the natural branches, *take heed* lest He also spare not thee.

Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in His goodness: otherwise thou also shalt be cut off. And they also, if they abide not still

the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this *is* My covenant unto them, when I shall take away their sins. As concerning the gospel, *they are* enemies for your sakes: but as touch-

unsearchable *are* I
His ways past fin
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shall be recompens
For of Him, and
to Him, *are* all thi
glory for ever. A

JAN. 14, FEB. 29, CHAP. XII. MA

I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God. For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same

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that sheweth mer
ness.

Let love be with
Abhor that which
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tioned one to anot
love; in honour
other; not slothful
in spirit; serving
in hope; patient i
tinuing instant in
ing to the necessit
to hospitality.
persecute you: bl
Rejoice with the
and weep with the
of the same min

Therefore if thine enemy hun-
ed him; if he thirst, give him
for in so doing thou shalt
heap coals of fire on his head. B
not overcome of evil, but overcom
evil with good.

ARY 15, CHAP. XIII. MAY 14, SEPT. 12.

T every soul be subject unto
e higher powers. For there is
ver but of God: the powers
are ordained of God. Who-
therefore resisteth the power,
th the ordinance of God: and
at resist shall receive to them-
damnation. For rulers are not
r to good works, but to the
Vilt thou then not be afraid of
wer? do that which is good,
ou shalt have praise of the
for he is the minister of God
for good. But if thou do that
is evil, be afraid; for he bear-
t the sword in vain: for he is
nister of God, a revenger to
wrath upon him that doeth
Wherefore *ye* must needs be
, not only for wrath, but also
iscience sake. For for this
ay ye tribute also: for they
's ministers, attending conti-
pon this very thing. Render
to all their dues: tribute to
bute *is due;* custom to whom
fear to whom fear; honour
to whom honour. Owe no man any
thing, but to love one another: for
he that loveth another hath fulfilled
the law. For this, Thou shalt not
commit adultery, Thou shalt not kill,
Thou shalt not steal, Thou shalt not
bear false witness, Thou shalt not
covet; and if *there be* any other
commandment, it is briefly compre-
hended in this saying, namely, Thou
shalt love thy neighbour as thyself.
Love worketh no ill to his neighbour:
therefore love *is* the fulfilling of the
law. And that, knowing the time,
that now *it is* high time to awake
out of sleep: for now *is* our salvation
nearer than when we believed. The
night is far spent, the day is at hand:
let us therefore cast off the works of
darkness, and let us put on the ar-
mour of light. Let us walk honestly,
as in the day; not in rioting and
drunkenness, not in chambering and
wantonness, not in strife and envy-
ing. But put ye on the Lord Jesus
Christ, and make not provision for
the flesh, to *fulfil* the lusts *thereof.*

Y 16, CHAP. XIV. MAY 15, SEPT. 13.

at is weak in the faith re-
ye, *but* not to doubtful
s. For one believeth that
all things: another, who
teth herbs. Let not him
despise him that eateth
t not him which eateth
m that eateth: for God
d him. Who art thou
another man's servant?
master he standeth or
he shall be holden up:
le to make him stand.
meth one day above an-
r esteemeth every day
ry man be fully per-
own mind. *He that*
ay, regardeth it unto
e that regardeth not
the day, to the Lord he doth not re-
gard *it.* He that eateth, eateth to
the Lord, for he giveth God thanks;
and he that eateth not, to the Lord
he eateth not, and giveth God thanks.
For none of us liveth to himself, and
no man dieth to himself. For whe-
ther we live, we live unto the Lord;
and whether we die, we die unto the
Lord: whether we live therefore, or
die, we are the Lord's. For to this
end Christ both died, and rose, and
revived, that He might be Lord both
of the dead and living. But why dost
thou judge thy brother? or why dost
thou set at nought thy brother? for
we shall all stand before the judg-
ment seat of Christ. For it is writ-
ten, *As* I live, saith the Lord, every

est thou not charitably. Destroy not him with thy meat, for whom Christ died. Let not then your good be evil spoken of: for the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy

God. Happ
not himself
alloweth.
damned if
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of faith is si

JAN. 17, MAY 16, CHAP. XV.

WE then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please *his* neighbour for *his* good to edification. For even Christ pleased not Himself; but, as it is written, The reproaches of them that reproached Thee fell on Me. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: that ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us to the glory of God. Now I say that Jesus Christ was a minister of the circumcision for the truth

Him, all y
Esaias saith
of Jesse, an
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the Gentiles
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in believing
hope, throu
Ghost.

And I my
of you, my
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other. Neve
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me of God,
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the offering
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Holy Ghost.

out unto Illyricum, I have fully reached the gospel of Christ. Yea, have I strived to preach the gos-el, not where Christ was named, st I should build upon another an's foundation: but as it is writ-n, To whom He was not spoken of, ey shall see: and they that have ot heard shall understand. For hich cause also I have been much indered from coming to you. But ow having no more place in these arts, and having a great desire these any years to come unto you; when-ever I take my journey into Spain, will come to you: for I trust to see u in my journey, and to be brought my way thitherward by you, if t I be somewhat filled with your mpany.

But now I go unto Jerusalem to inister unto the saints. For it hath ased them of Macedonia and A-aia to make a certain contribu-n for the poor saints which are at Jerusalem. It hath pleased them ve-rily; and their debtors they are. For if the Gentiles have been made par-takers of their spiritual things, their duty is also to minister unto them in carnal things. When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain. And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ. Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me; that I may be delivered from them that do not believe in Judæa; and that my service which *I have* for Jerusalem may be accepted of the saints; that I may come unto you with joy by the will of God, and may with you be refreshed. Now the God of peace *be* with you all. Amen.

NUARY 18, CHAP. XVI. MAY 17, SEPT. 15.

COMMEND unto you Phebe our sister, which is a servant of the rch which is at Cenchrea: that receive her in the Lord, as be-meth saints, and that ye assist her hatsoever business she hath need you: for she hath been a succourer many, and of myself also. Greet scilla and Aquila my helpers in ist Jesus: who have for my life down their own necks: unto m not only I give thanks, but all the churches of the Gentiles. wise *greet* the church that is in r house. Salute my wellbeloved netus, who is the firstfruits of aia unto Christ. Greet Mary, bestowed much labour on us. te Andronicus and Junia, my men, and my fellowprisoners, are of note among the apostles, also were in Christ before me. t Amplias my beloved in the Salute Urbane, our helper rist, and *Stachys my beloved.* te *Apelles approved in Christ.* e *them which are of Aristobu-*lus' *household.* Salute Herodion my kinsman. Greet them that be of the *household* of Narcissus, which are in the Lord. Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord. Salute Rufus chosen in the Lord, and his mother and mine. Salute Asyncritus, Phlegon, Hermas, Patrobas, Her-mes, and the brethren which are with them. Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them. Salute one another with an holy kiss. The churches of Christ salute you.

Now I beseech you, brethren, mark them which cause divisions and of-fences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of th simple. For your obedience is co abroad unto all *men*. I am glad th

fore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil. And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen. Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you. I Tertius, who wrote *this* epistle, salute you in the Lord. Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother. The grace of our Lord Jesus Christ *be* with you all. Amen. Now to Him power to stablish you acc my gospel, and the preach sus Christ, according to the of the mystery, which wa cret since the world began is made manifest, and by tures of the prophets, acc the commandment of the e God, made known to all n the obedience of faith: to wise, *be* glory through Jes for ever. Amen.

Written to the Romans from *and sent* by Phebe servant of at Cenchrea.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO

CORINTHIANS.

JAN. 19, MAY 18, CHAP. I. SEPTEMB

PAUL, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother, unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's: Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by Him, in all utterance, and *in* all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ. God *is* faithful, by Whom ye were called unto the fellowship of His Son Jesus Christ our Lord. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in t mind and in the same judgme it hath been declared unto m my brethren, by them *which the house* of Chloe, that th contentions among you.

Now this I say, that every you saith, I am of Paul; Apollos; and I of Cephas; Christ. Is Christ divided? crucified for you? or were tized in the name of Paul? God that I baptized none of Crispus and Gaius; lest any say that I had baptized in m name. And I baptized also th hold of Stephanas: besides not whether I baptized any ot Christ sent me not to bapti preach the gospel: not with of words, lest the cross o should be made of none ef the preaching of the cross is that perish foolishness; but which are saved it is the God. For it is written, I stroy the wisdom of the w will bring to nothing the und ing of the prudent. Wher wise? where is the scribe

ɔuter of this world? hath not
ıde foolish the wisdom of this
For after that in the wis-
God the world by wisdom
ot God, it pleased God by the
ıess of preaching to save them
lieve. For the Jews require
and the Greeks seek after
: but we preach Christ cru-
unto the Jews a stumbling-
ınd unto the Greeks foolish-
ut unto them which are called,
ews and Greeks, Christ the
of God, and the wisdom of
ecause the foolishness of God
r than men; and the weak-
God is stronger than men.
see your calling, brethren,
how that not many wise men after the flesh, not many mighty, not many noble, *are called:* but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are: that no flesh should glory in His presence. But of Him are ye in Christ Jesus, Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord.

ıry 20, CHAP. II. May 19, Sept. 17.

I, brethren, when I came to
u, came not with excellency
ch or of wisdom, declaring
u the testimony of God. For
nined not to know any thing
you, save Jesus Christ, and
ucified. And I was with you
ness, and in fear, and in much
ng. And my speech and my
ng *was* not with enticing
of man's wisdom, but in de-
ition of the Spirit and of
that your faith should not
a the wisdom of men, but in
wer of God. Howbeit we
visdom among them that are
: yet not the wisdom of this
nor of the princes of this
that come to nought: but we
he wisdom of God in a mys-
en the hidden *wisdom*, which
lained before the world unto
y: which none of the princes
world knew: for had they
it, they would not have cru-
ıe Lord of glory.
ıs it is written, Eye hath not
or ear heard, neither have
into the heart of man, the
things which God hath prepared for them that love Him. But God hath revealed *them* unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct Him? But we have the mind of Christ.

ıry 21, CHAP. III. May 20, Sept. 18.

I, brethren, *could not speak*
to you as unto spiritual, but
arnal, even as unto babes in
Christ. I have fed you with milk, and not with meat: for hitherto ye were not able *to bear* it, neither yet

he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. For we are labourers together with God: ye are God's husbandry, *ye are* God's building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ.

Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's

of God, him sh
the temple of
temple ye are.
himself. If a
seemeth to be
him become a f
wise. For the
is foolishness
written, He tak
own craftiness
Lord knoweth
wise, that they
let no man gl
things are you
Apollos, or Ce
or life, or deat
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and ye are Ch
God's.

JAN. 22, MAY 21, CHAP. IV.

LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified: but

might learn in
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onourable, but we
en unto this pre-
hunger, and thirst,
d are buffeted, and
wellingplace; and
ith our own hands:
bless; being perse-
t: being defamed,
e made as the filth
are the offscouring
this day. I write
to shame you, but
ons I warn *you.*
e ten thousand in-
, yet *have ye* not
r in Christ Jesus
you through the
gospel. Wherefore I beseech you, be ye followers of me. For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church. Now some are puffed up, as though I would not come to you. But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power. For the kingdom of God *is* not in word, but in power. What will ye? shall I come unto you with a rod, or in love, and *in* the spirit of meekness?

CHAP. V. MAY 22, SEPT. 20.

mmonly *that there*
nong you, and such
t so much as named
s, that one should
wife. And ye are
not rather mourn-
ath done this deed
away from among
as absent in body,
pirit, have judged
h I were present,
at hath so done this
of our Lord Jesus
are gathered toge-
it, with the power
Christ, to deliver
Satan for the de-
esh, that the spirit
he day of the Lord
ying *is* not good.
at a little leaven
ole lump? Purge
old leaven, that ye
mp, as ye are un-
n Christ our pass-
over is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

I wrote unto you in an epistle not to company with fornicators: yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. For what have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

CHAP. VI. MAY 23, SEPT. 21.

you, having a mat-
another, go to law
and not before the
ot know that the
the world? and if
judged by you,
judge the small-
est matters? Know ye not that we shall judge angels? how much more things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is

it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather *suffer yourselves to* be defrauded? Nay, ye do wrong, and defraud, and that *your* brethren. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any. Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body *is* not for fornication, but for the Lord; and the Lord for the body. And God hath both raised up the Lord, and will also raise up us by His own power. Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid. What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. What? know ye not that your body is the temple of the Holy Ghost *Which is* in you, Which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

JAN. 26, MAY 24, CHAP. VII. SEPTEMBER 2

NOW concerning the things whereof ye wrote unto me: *It is* good for a man not to touch a woman. Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband. Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency. But I speak this by permission, *and* not of commandment. For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that. I say therefore to the unmarried and widows, It is good for them if they abide even as I. But if they cannot contain, let them marry: for it is better to marry than to burn. And unto the married I command, *yet* not I, but the Lord, Let not the wife depart from *her* husband: but and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.

But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. But if the unbelieving

, let him depart. A brother
ster is not under bondage in
ses: but God hath called us
e. For what knowest thou, O
whether thou shalt save *thy*
d? or how knowest thou, O
whether thou shalt save *thy*
But as God hath distributed
y man, as the Lord hath call-
ry one, so let him walk. And
ain I in all churches. Is any
alled being circumcised? let
ot become uncircumcised. Is
alled in uncircumcision? let
ot be circumcised. Circumci-
nothing, and uncircumcision
ing, but the keeping of the
ndments of God.
every man abide in the same
wherein he was called. Art
alled *being* a servant? care
t it: but if thou mayest be
ree, use *it* rather. For he that
d in the Lord, *being* a ser-
s the Lord's freeman: like-
lso he that is called, *being*
Christ's servant. Ye are
with a price; be not ye the
of men. Brethren, let every
herein he is called, therein
ith God. Now concerning
have no commandment of
: yet I give my judgment,
at hath obtained mercy of
to be faithful. I suppose
that this is good for the
tress, *I say*, that *it is* good
so to be. Art thou bound
? seek not to be loosed.
oosed from a wife? seek
But and if thou marry,
ot sinned; and if a virgin
ath not sinned. Never-
shall have trouble in the
spare you. But this I
, the time *is* short: it
at both they that have
wives be as though they had none; a
they that weep, as though they we
not; and they that rejoice, as thou
they rejoiced not; and they that bu
as though they possessed not; an
they that use this world, as not abus
ing *it:* for the fashion of this world
passeth away.

But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord: but he that is married careth for the things that are of the world, how he may please *his* wife. There is difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please *her* husband. And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction. But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry. Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well. So then he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better. The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord. But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

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, we know that we all
e. *Knowledge puff-*
ity edifieth. And if
at he knoweth any
87

thing, he knoweth nothing yet as he ought to know. But if any man love God, the same is known of Him. As concerning therefore the eating of those things that are offered in

we by him. Howbeit *there* is not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled. But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we

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the brethren, a
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Wherefore, if n
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brother to offen

JAN. 28, MAY 26, CHAP. IX.

AM I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord. Mine answer to them that do examine me is this, Have we not power to eat and to drink? Have we not power to lead about a sister, a wife, as well as other apostles, and *as* the brethren of the Lord, and Cephas? Or I only and Barnabas, have not we power to forbear working? Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the

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But I have
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glorying void.
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under the law, that I
them that are under the
n that are without law,
law, (being not without
l, but under the law to
t I might gain them that
law. To the weak be-
veak, that I might gain
I am made all things to
at I might by all means
And this I do for the
ke, that I might be par-
of with *you*. Know ye
not that they which run in a race
run all, but one receiveth the prize?
So run, that ye may obtain. And
every man that striveth for the mas-
tery is temperate in all things. Now
they *do it* to obtain a corruptible
crown; but we an incorruptible. I
therefore so run, not as uncertainly;
so fight I, not as one that beateth
the air: but I keep under my body,
and bring *it* into subjection: lest
that by any means, when I have
preached to others, I myself should
be a castaway.

)VER, brethren, I would
at ye should be ignorant,
l our fathers were under
nd all passed through the
re all baptized unto Mo-
loud and in the sea; and
the same spiritual meat;
drink the same spiritual
ey drank of that spiritual
followed them: and that
Christ. But with many of
vas not well pleased: for
verthrown in the wilder-
these things were our ex-
the intent we should not
vil things, as they also
ither be ye idolaters, as
of them; as it is written,
sat down to eat and
ose up to play. Neither
it fornication, as some of
itted, and fell in one day
wenty thousand. Neither
Christ, as some of them
d, and were destroyed of
Neither murmur ye, as
em also murmured, and
oyed of the destroyer.
se things happened unto
samples: and they are
our admonition, upon
ends of the world are
efore let him that think-
ideth take heed lest he
th *no temptation taken*
h as is common to man:
ithful, Who will not suf-
fer you to be tempted above that ye
are able; but will with the tempta-
tion also make a way to escape, that
ye may be able to bear *it*. Where-
fore, my dearly beloved, flee from
idolatry. I speak as to wise men;
judge ye what I say. The cup of
blessing which we bless, is it not the
communion of the blood of Christ?
The bread which we break, is it not
the communion of the body of Christ?
For we *being* many are one bread,
and one body: for we are all par-
takers of that one bread. Behold
Israel after the flesh: are not they
which eat of the sacrifices partakers
of the altar? What say I then? that
the idol is any thing, or that which
is offered in sacrifice to idols is any
thing? But *I say*, that the things
which the Gentiles sacrifice, they
sacrifice to devils, and not to God:
and I would not that ye should have
fellowship with devils. Ye cannot
drink the cup of the Lord, and the
cup of devils: ye cannot be partakers
of the Lord's table, and of the table
of devils. Do we provoke the Lord
to jealousy? are we stronger than
He? All things are lawful for me,
but all things are not expedient: all
things are lawful for me, but all
things edify not. Let no man seek
his own, but every man another's
wealth. Whatsoever is sold in the
shambles, *that* eat, asking no ques-
tion for conscience sake: for the
earth is the Lord's, and the fulness

thereof. If any of them that believe not bid you *to a feast*, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth *is* the Lord's, and the fulness thereof: conscience, I say, not thine own, but of the other: for why is my liberty judged of another *man's* conscience? For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks? Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: even as I please all men in all things, not seeking mine own profit, but the *profit* of many, that they may be saved.

JAN. 30, MAY 28, CHAP. XI. SEPTEMBER 26.

BE ye followers of me, even as I also *am* of Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered *them* to you. But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God. Every man praying or prophesying, having *his* head covered, dishonoureth his head. But every woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power on *her* head because of the angels. Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman *is* of the man, even so *is* the man also by the woman; but all things of God. Judge in yourselves: is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering. But if any man seem to be contentious, we have no such custom, neither the churches of God.

Now in this that I declare unto *you* I praise *you* not, that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, *this* is not to eat the Lord's supper. For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which He was betrayed took bread: and when He had given thanks, He brake *it*, and said, Take, eat: this is My body, which is broken for you: this do in remembrance of Me. After the same manner also *He took* the cup, when He had supped, saying, This cup is the new testament in My blood: this do ye, as oft as ye drink *it*, in remembrance of Me. For as often as ye eat this bread, and drink this cup, ye do

v the Lord's death till He come.
erefore whosoever shall eat this
d, and drink *this* cup of the
d, unworthily, shall be guilty of
body and blood of the Lord. But
a man examine himself, and so
him eat of *that* bread, and drink
at cup. For he that eateth and
keth unworthily, eateth and
keth damnation to himself, not
rning the Lord's body. For this
e many *are* weak and sickly
among you, and many sleep. For if
we would judge ourselves, we should
not be judged. But when we are
judged, we are chastened of the
Lord, that we should not be con-
demned with the world. Wherefore,
my brethren, when ye come together
to eat, tarry one for another. And
if any man hunger, let him eat at
home; that ye come not together un-
to condemnation. And the rest will
I set in order when I come.

OW concerning spiritual *gifts*,
brethren, I would not have you
rant. Ye know that ye were
iles, carried away unto these
b idols, even as ye were led.
refore I give you to understand,
no man speaking by the Spirit
od calleth Jesus accursed: and
no man can say that Jesus is
Lord, but by the Holy Ghost.
there are diversities of gifts,
he same Spirit. And there are
ences of administrations, but the
Lord. And there are diversities
erations, but it is the same God
ch worketh all in all. But the
festation of the Spirit is given
ery man to profit withal.
r to one is given by the Spirit
word of wisdom; to another the
of knowledge by the same Spi-
to another faith by the same
t; to another the gifts of heal-
y the same Spirit; to another
working of miracles; to another
hecy; to another discerning of
s; to another *divers* kinds of
ues; to another the interpreta-
of tongues: but all these work-
hat one and the selfsame Spirit,
ing to every man severally as
ill. For as the body is one, and
many members, and all the
bers of that one body, being
, are one body: so also *is* Christ.
by one Spirit are we all bap-
into one body, whether *we be*
or Gentiles, whether we be
or free; and have been all made
ink into one Spirit. For the
body is not one member, but many.
If the foot shall say, Because I am
not the hand, I am not of the body;
is it therefore not of the body? And
if the ear shall say, Because I am
not the eye, I am not of the body;
is it therefore not of the body? If
the whole body *were* an eye, where
were the hearing? If the whole *were*
hearing, where *were* the smelling?
But now hath God set the members
every one of them in the body, as
it hath pleased Him. And if they
were all one member, where *were*
the body?

But now *are they* many members,
yet but one body. And the eye can-
not say unto the hand, I have no
need of thee: nor again the head to
the feet, I have no need of you. Nay,
much more those members of the
body, which seem to be more feeble,
are necessary: and those *members*
of the body, which we think to be
less honourable, upon these we be-
stow more abundant honour; and
our uncomely *parts* have more abun-
dant comeliness. For our comely
parts have no need: but God hath
tempered the body together, having
given more abundant honour to that
part which lacked: that there should
be no schism in the body; but *that*
the members should have the same
care one for another. And whether
one member suffer, all the members
suffer with it; or one member be ho-
noured, all the members rejoice with
it. Now ye are the body of Christ,
and members in particular. And God

as sounding brass, or a tinkling cym-
bal. And though I have *the gift of*
prophecy, and understand all myste-
ries, and all knowledge; and though
I have all faith, so that I could re-
move mountains, and have not cha-
rity, I am nothing. And though I
bestow all my goods to feed *the poor*,
and though I give my body to be
burned, and have not charity, it pro-
fiteth me nothing. Charity suffereth
long, *and* is kind; charity envieth
not; charity vaunteth not itself, is
not puffed up, doth not behave itself
unseemly, seeketh not her own, is not
easily provoked, thinketh no evil;
rejoiceth not in iniquity, but rejoice-
eth in the truth; beareth all things,

pieces, they sh
be tongues, the
ther *there be*
vanish away.
and we prophe
that which is
that which is
away. When I
as a child, I un
thought as a ch
came a man,
things. For no
glass, darkly; b
now I know in
I know even a
And now abide
rity, these three
these *is* charity

FEB. 2, MAY 31, CHAP. XIV.

FOLLOW after charity, and de-
sire spiritual *gifts*, but rather
that ye may prophesy. For he that
speaketh in an *unknown* tongue
speaketh not unto men, but unto
God: for no man understandeth *him;*
howbeit in the spirit he speaketh
mysteries. But he that prophesieth

by knowledge,
by doctrine? A
out life giving
or harp, excep
tion in the sou
known what is
if the trumpet
sound, who sha

may excel to the edifying of
irch. Wherefore let him that
th in an *unknown* tongue pray
may interpret. For if I pray
unknown tongue, my spirit
h, but my understanding is
iful. What is it then? I will
rith the spirit, and I will pray
he understanding also: I will
ith the spirit, and I will sing
he understanding also. Else
thou shalt bless with the spi-
w shall he that occupieth the
of the unlearned say Amen at
ving of thanks, seeing he un-
ndeth not what thou sayest?
ou verily givest thanks well,
other is not edified. I thank
d, I speak with tongues more
e all: yet in the church I had
speak five words with my un-
nding, that *by my voice* I might
others also, than ten thousand
in an *unknown* tongue. Bre-
be not children in understand-
nowbeit in malice be ye chil-
ut in understanding be men.
law it is written, With *men*
r tongues and other lips will
k unto this people; and yet
that will they not hear Me,
he Lord. Wherefore tongues
a sign, not to them that be-
ut to them that believe not:
phesying *serveth* not for them
lieve not, but for them which
. If therefore the whole church
e together into one place, and
eak with tongues, and there
n *those that are* unlearned, or
vers, will they not say that
mad? But if all prophesy,
ere come in one that believ-
t, or *one* unlearned, he is
ced of all, he is judged of
nd thus are the secrets of his
heart made manifest; and so falling down on *his* face he will worship God, and report that God is in you of a truth.

How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. Let the prophets speak two or three, and let the other judge. If *any thing* be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets. For God is not *the author* of confusion, but of peace, as in all churches of the saints. Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church. What? came the word of God out from you? or came it unto you only? If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. But if any man be ignorant, let him be ignorant. Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. Let all things be done decently and in order.

MOREOVER, brethren, I declare
to you the gospel which I
d unto you, which also ye
eived, and *wherein ye stand;*
h *also ye are saved, if ye*
memory what I preached
unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that He was buried, and that He rose again

called an apostle, because I perse-
cuted the church of God. But by the
grace of God I am what I am: and
His grace which *was bestowed* upon
me was not in vain; but I laboured
more abundantly than they all: yet
not I, but the grace of God which
was with me. Therefore whether *it
were* I or they, so we preach, and so
ye believed.

Now if Christ be preached that He
rose from the dead, how say some
among you that there is no resurrec-
tion of the dead? But if there be
no resurrection of the dead, then is
Christ not risen: and if Christ be
not risen, then *is* our preaching vain,
and your faith *is* also vain. Yea, and
we are found false witnesses of God;
because we have testified of God that
He raised up Christ: Whom He rais-
ed not up, if so be that the dead rise
not. For if the dead rise not, then is
not Christ raised: and if Christ be
not raised, your faith *is* vain; ye are
yet in your sins. Then they also
which are fallen asleep in Christ are
perished. If in this life only we have
hope in Christ, we are of all men
most miserable. But now is Christ

under vanity, th
all.

Else what sh
baptized for t
rise not at all
baptized for t
stand we in je
I protest by y
have in Christ
daily. If after
have fought wi
what advantag
rise not? let u
to morrow we
evil communic
manners. Aw
and sin not; f
knowledge of
your shame. B
How are the d
with what body
fool, that whic
quickened, exc
which thou sow
that body that
grain, it may c
some other *grai*
a body as it ha
to every seed hi
is not the same

it is raised in glory: it
akness ; it is raised in
sown a natural body ;
spiritual body. There
body, and there is a
.
is written, The first
as made a living soul ;
m *was made* a quick-
Howbeit that *was* not
is spiritual, but that
ural ; and afterward
s spiritual. The first
earth, earthy: the se-
the Lord from heaven.
thy, such *are* they also
ny: and as *is* the hea-
re they also that are
d as we have borne the
earthy, we shall also
e of the heavenly. Now
ethren, that flesh and
inherit the kingdom of
doth corruption inherit
Behold, I shew you a
mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal *must* put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where *is* thy sting? O grave, where *is* thy victory? The sting of death *is* sin; and the strength of sin *is* the law. But thanks *be* to God, Which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

icerning the collection
saints, as I have given
churches of Galatia,
. Upon the first *day* of
every one of you lay by
as *God* hath prospered
ere be no gatherings
. And when I come,
ye shall approve by
them will I send to
erality unto Jerusalem.
meet that I go also,
with me. Now I will
ou, when I shall pass
edonia: for I do pass
edonia. And it may be
bide, yea, and winter
it ye may bring me on
whithersoever I go. For
you now by the way;
to tarry a while with
ord permit. But I will
hesus until Pentecost.
door and effectual is
ne, and *there are* many
Now if Timotheus come,
y be with you without
fear: for he worketh the work of the Lord, as I also *do*. Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren. As touching *our* brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with charity. I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and *that* they have addicted themselves to the ministry of the saints,) that ye submit yourselves unto such, and to every one that helpeth with *us*, and labourеth. I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied. For they have refreshed my spirit and your's: therefore acknowledge ye

them that are such. The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house. All the brethren greet you. Greet ye one another with an holy kiss. The salutation of *me* Paul with mine own hand. If any man love not the Lord Jesus Christ, let him be Anathema Maranatha. The grace of our Lord Jesus Christ *be* with you. My love *is* with you all in Christ Jesus. Amen.

The first *epistle* to the Corinthians was written from Philippi by Stephanas and Fortunatus, and Achaicus, and Timotheus.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE

CORINTHIANS.

FEB. 5, JUNE 3, CHAP. I. OCTOBER 2

PAUL, an apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia: Grace *be* to you and peace from God our Father, and *from* the Lord Jesus Christ. Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, *it is* for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation. And our hope of you *is* stedfast, knowing, that as ye are partakers of the sufferings, so *shall ye be* also of the consolation. For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: but we had the sentence of death in ourselves, that we should not trust in ourselves, but in God Which raiseth the dead: Who delivered us from so great a death, and doth deliver: in Whom we trust that He will yet deliver us; ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf.

For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward. For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end; as also ye have acknowledged us in part, that we are your rejoicing, even as ye also *are* our's in the day of the Lord Jesus. And in this confidence I was minded to come unto you before, that ye might have a second benefit; and to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judæa. When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay? But *as* God is true, our word toward you was not yea and nay. For the Son of God, Jesus Christ

is preached among you by us, me and Silvanus and Timo- was not yea and nay, but in is yea. For all the promises in Him *are* yea, and in Him unto the glory of God by us. Which stablisheth us with Christ, and hath anointed us, *is* God; Who hath also sealed us, and given the earnest of the Spirit in our hearts. Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth. Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

JARY 6, CHAP. II. JUNE 4, OCT. 3.

I determined this with myself, that I would not come you in heaviness. For if I u sorry, who is he then that me glad, but the same which sorry by me? And I wrote ne unto you, lest, when I should have sorrow from whom I ought to rejoice; onfidence in you all, that my *e joy* of you all. For out of fliction and anguish of heart unto you with many tears; ye should be grieved, but might know the love which I re abundantly unto you. But ave caused grief, he hath not me, but in part: that I may charge you all. Sufficient to an *is* this punishment, which *icted* of many. So that con- e ye *ought* rather to forgive l comfort *him*, lest perhaps ne should be swallowed up ermuch sorrow. Wherefore h you that ye would confirm e toward him. For to this did I write, that I might e proof of you, whether ye be obedient in all things. To whom ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it* in the person of Christ; lest Satan should get an advantage of us: for we are not ignorant of his devices.

Furthermore, when I came to Troas to *preach* Christ's gospel, and a door was opened unto me of the Lord, I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia. Now thanks *be* unto God, Which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: to the one *we are* the savour of death unto death; and to the other the savour of life unto life. And who *is* sufficient for these things? For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

ARY 7, CHAP. III. JUNE 5, OCT. 4.

e begin again to commend elves? or need we, as some pistles of commendation to tters of commendation from are our epistle written in rts, known and read of all *much as ye are* manifestly to be the epistle *of Christ* d *by us, written not with ith the Spirit of the living in tables of stone, but in* fleshy tables of the heart. And such trust have we through Christ to God-ward: not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God; Who also hath made us able ministers of the new testament; *not of the letter, but of the spirit: for the letter killeth, but the spirit* giveth life.

But if the ministration of death,

written *and* engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away: how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away *was* glorious, much more that which remaineth *is* glorious. Seeing then that we have such hope, we use great plainness of speech: and not as Moses, *which* put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: but their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Lord, the vail shall be taken away. Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

FEB. 8, JUNE 6, CHAP. IV. OCTOBER

THEREFORE seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, Who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, Who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; knowing that He Which raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us* with you. For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

RUARY 9, CHAP. V. JUNE 7, OCT. 6.

R we know that if our earthly
ouse of *this* tabernacle were
red, we have a building of God,
ıse not made with hands, eter-
the heavens. For in this we
earnestly desiring to be cloth-
n with our house which is from
a: if so be that being clothed
all not be found naked. For
at are in *this* tabernacle do
being burdened: not for that
uld be unclothed, but clothed
that mortality might be swal-
up of life. Now He that hath
ht us for the selfsame thing *is*
Who also hath given unto us
rnest of the Spirit. Therefore
e always confident, knowing
whilst we are at home in the
we are absent from the Lord:
e walk by faith, not by sight:)
e confident, *I say*, and willing
to be absent from the body,
o be present with the Lord.
efore we labour, that, whether
it or absent, we may be ac-
l of Him. For we must all
r before the judgment seat of
; that every one may receive
ings *done* in *his* body, accord-
that he hath done, whether *it*
d or bad.
wing therefore the terror of
rd, we persuade men; but we
ade manifest unto God; and I
also are made manifest in your
ences. For we commend not
ves again unto you, but give
you occasion to glory on our behalf,
that ye may have somewhat to *an-
swer* them which glory in appear-
ance, and not in heart. For whether
we be beside ourselves, *it is* to God:
or whether we be sober, *it is* for
your cause. For the love of Christ
constraineth us; because we thus
judge, that if One died for all, then
were all dead: and *that* He died for
all, that they which live should not
henceforth live unto themselves, but
unto Him Which died for them, and
rose again. Wherefore henceforth
know we no man after the flesh:
yea, though we have known Christ
after the flesh, yet now henceforth
know we *Him* no more. Therefore
if any man *be* in Christ, *he is* a
new creature: old things are passed
away; behold, all things are be-
come new. And all things *are* of
God, Who hath reconciled us to
Himself by Jesus Christ, and hath
given to us the ministry of recon-
ciliation; to wit, that God was in
Christ, reconciling the world unto
Himself, not imputing their tres-
passes unto them; and hath com-
mitted unto us the word of recon-
ciliation. Now then we are ambas-
sadors for Christ, as though God
did beseech *you* by us: we pray *you*
in Christ's stead, be ye reconciled to
God. For He hath made Him *to be*
sin for us, Who knew no sin; that
we might be made the righteousness
of God in Him.

RUARY 10, CHAP. VI. JUNE 8, OCT. 7.

E then, *as* workers together
with Him, beseech *you* also
e receive not the grace of God
n. (For He saith, I have heard
n a time accepted, and in the
f salvation have I succoured
behold, now *is* the accepted
behold, now *is* the day of sal-
Giving no offence *in any
that the ministry be not blam-
in all things approving our-
s the ministers of God, in
much patience, in afflictions, in ne-
cessities, in distresses, in stripes, in
imprisonments, in tumults, in la-
bours, in watchings, in fastings; by
pureness, by knowledge, by long-
suffering, by kindness, by the Holy
Ghost, by love unfeigned, by the
word of truth, by the power of God,
by the armour of righteousness on
the right hand and on the left, by
honour and dishonour, by evil report
and good report: as deceivers, and

for a recompence in the same, (I speak as unto *my* children,) be ye also enlarged. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what com-

ye separate, touch not th will receive ther unto yo sons and dau Almighty.

HAVING therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man. I speak not *this* to condemn *you:* for I have said before, that ye are in our hearts to die and live with *you*. Great *is* my boldness of speech toward you, great *is* my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation. For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears. Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus; and not by his coming only, but by the consolation wherewith he

after a godly receive dama For godly so ance to salvat of: but the worketh death same thing, t a godly sort, wrought in y of yourselves, yea, *what* fea desire, yea, *w* venge! In a proved yours matter. Whe unto you, *I d* that had done cause that su our care for y might appear we were com yea, and exce we for the jo

12, CHAP. VIII. JUNE 10, OCT. 9.

ER, brethren, we do
it of the grace of God
he churches of Mace-
at in a great trial of
bundance of their joy
p poverty abounded
es of their liberality.
power, I bear record,
nd *their* power *they*
f themselves; praying
ntreaty that we would
ft, and *take upon us*
of the ministering to
d *this they did*, not as
t first gave their own
Lord, and unto us by
d. Insomuch that we
, that as he had be-
uld also finish in you
e also. Therefore, as
every *thing*, *in* faith,
, and knowledge, and
e, and *in* your love to
abound in this grace
not by commandment,
n of the forwardness
l to prove the since-
ve. For ye know the
Lord Jesus Christ,
He was rich, yet for
e became poor, that
lis poverty might be

I give *my* advice: for
ent for you, who have
not only to do, but
ard a year ago. Now
form the doing *of it;*
as a readiness to will,
be a performance also
hich ye have. For if
a willing mind, *it is*
rding to that a man
hath, *and* not according to that he hath not. For *I mean* not that other men be eased, and ye burdened: but by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance also may be *a supply* for your want: that there may be equality: as it is written, He that *had gathered* much had nothing over; and he that *had gathered* little had no lack. But thanks *be* to God, Which put the same earnest care into the heart of Titus for you. For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you. And we have sent with him the brother, whose praise *is* in the gospel throughout all the churches; and not *that* only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and *declaration of* your ready mind: avoiding this, that no man should blame us in this abundance which is administered by us: providing for honest things, not only in the sight of the Lord, but also in the sight of men. And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you. Whether *any do enquire* of Titus, *he is* my partner and fellowhelper concerning you: or our brethren *be enquired of*, *they are* the messengers of the churches, *and* the glory of Christ. Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

13, CHAP. IX. JUNE 12, OCT. 10.

ching the ministering
ts, it is superfluous for
you: for I know the
your mind, for which
o them of Macedonia,
s ready a year ago;
and your zeal hath provoked very many. Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready: lest haply if they of Macedonia come with me, and find

you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting. Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as *a matter of* bounty, and not as *of* covetousness. But this *I say*, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, *so let him give;* not grudgingly, or of necessity: for God loveth a cheerful giver. And God *is* able to make all grace abound toward you; that ye, always having all sufficiency in all *things*, may abound to every good work: (as it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. Now He that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; while by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all men; and by their prayer for you, which long after you for the exceeding grace of God in you. Thanks *be* unto God for His unspeakable gift.

FEB. 14, JUNE 13, CHAP. X. OCTOBER 11.

NOW I Paul myself beseech you by the meekness and gentleness of Christ, who in presence *am* base among you, but being absent am bold toward you: but I beseech *you*, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh. For though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; and having in a readiness to revenge all disobedience, when your obedience is fulfilled. Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he *is* Christ's, even so *are* we Christ's.

For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed: that I may not seem as if I would terrify you by letters. For *his* letters, say they, are weighty and powerful; but *his* bodily presence *is* weak, and *his* speech contemptible. Let such an one think this, that, such as we are in word by letters when we are absent, such *will we be* also in deed when we are present. For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise. But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. For we stretch not ourselves beyond *our measure*, as though we reached not unto you: for we are come as far as to you also in *preaching* the gospel of Christ: not boasting of things without *our* measure, *that is*, of other men's labours; but having hope, when your faith is in-

t we shall be enlarged
rding to our rule abun-
reach the gospel in the
nd you, *and* not to boast
an's line of things made
ready to our hand. But he that glo-
rieth, let him glory in the Lord. For
not he that commendeth himself is
approved, but whom the Lord com-
mendeth.

) to God ye could bear
me a little in *my* folly:
bear with me. For I am
you with godly jealousy:
spoused you to one hus-
may present *you as* a
to Christ. But I fear,
means, as the serpent
through his subtilty, so
hould be corrupted from
y that is in Christ. For
meth preacheth another
we have not preached,
ve another spirit, which
received, or another gos-
e have not accepted, ye
bear with *him*. For I
s not a whit behind the
apostles. But though *I*
peech, yet not in know-
ve have been throughly
est among you in all
e I committed an offence
yself that ye might be
use I have preached to
l of God freely? I rob-
urches, taking wages *of*
you service. And when
t with you, and wanted,
able to no man: for that
acking to me the bre-
came from Macedonia
d in all *things* I have
from being burden-
ou, and *so* will I keep

th of Christ is in me, no
op me of this boasting
ns of Achaia. Where-
e I love you not? God
at what I do, that I will
y cut off occasion from
desire occasion; that
glory, they may be
as we. For such are
s, deceitful workers,
themselves into the
apostles of Christ. And no marvel;
for Satan himself is transformed into
an angel of light. Therefore *it is* no
great thing if his ministers also be
transformed as the ministers of right-
eousness; whose end shall be accord-
ing to their works. I say again, Let
no man think me a fool; if other-
wise, yet as a fool receive me, that
I may boast myself a little. That
which I speak, I speak *it* not after
the Lord, but as it were foolishly, in
this confidence of boasting. Seeing
that many glory after the flesh, I
will glory also. For ye suffer fools
gladly, seeing ye *yourselves* are wise.
For ye suffer, if a man bring you into
bondage, if a man devour *you*, if a
man take *of you*, if a man exalt
himself, if a man smite you on the
face.

I speak as concerning reproach, as
though we had been weak. Howbeit
whereinsoever any is bold, (I speak
foolishly,) I am bold also. Are they
Hebrews? so *am* I. Are they Israel-
ites? so *am* I. Are they the seed of
Abraham? so *am* I. Are they mi-
nisters of Christ? (I speak as a fool)
I *am* more; in labours more abun-
dant, in stripes above measure, in
prisons more frequent, in deaths oft.
Of the Jews five times received I
forty *stripes* save one. Thrice was I
beaten with rods, once was I stoned,
thrice I suffered shipwreck, a night
and a day I have been in the deep;
in journeyings often, *in* perils of
waters, *in* perils of robbers, *in* perils
by *mine own* countrymen, *in* perils
by the heathen, *in* perils in the city,
in perils in the wilderness, *in* perils
in the sea, *in* perils among false bre-
thren; in weariness and painfulness,
in watchings often, in hunger and
thirst, in fastings often, in cold and
nakedness. Beside those things that

are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, Which is blessed for evermore, knoweth th I lie not. In Damascus the governo under Aretas the king kept the cit of the Damascenes with a garrison desirous to apprehend me: an through a window in a basket wa I let down by the wall, and escape his hands.

FEB. 16, JUNE 15, CHAP. XII. OCTOBER 1

IT is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such an one will I glory: yet of myself I will not glory, but in mine infirmities. For though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me *to be*, or *that* he heareth of me. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And He said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong. I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles though I be nothing. Truly the signs of an apostle were wrought amon you in all patience, in signs, and wonders, and mighty deeds. For what is it wherein ye were inferior to other churches, except *it be* that I myself was not burdensome to you? forgive me this wrong. Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not your's, but you: for the children ought not to lay up for the parents, but the parents for the children. And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved. But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile. Did I make a gain of you by any of them whom I sent unto you? I desired Titus, and with *him* I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? walked *we* not in the same steps? Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but *we do* all things, dearly beloved, for your edifying. For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as you would not: lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults: and lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

IS *is* the third *time* I am ming to you. In the mouth or three witnesses shall every be established. I told you be- nd foretell you, as if I were t, the second time; and being now I write to them which fore have sinned, and to all that, if I come again, I will are: since ye seek a proof of speaking in me, which to you- is not weak, but is mighty in For though He was crucified h weakness, yet He liveth by wer of God. For we also are in Him, but we shall live with by the power of God toward Examine yourselves, whether in the faith; prove your own Know ye not your own selves, hat Jesus Christ is in you, ex- e be reprobates? But I trust e shall know that we are not ates. Now I pray to God that no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates. For we can do nothing against the truth, but for the truth. For we are glad, when we are weak, and ye are strong: and this also we wish, *even* your perfection. Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction. Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. Greet one another with an holy kiss. All the saints salute you. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

The second *epistle* to the Corinthians was written from Philippi, *a city* of Macedonia, by Titus and Lucas.

THE EPISTLE OF PAUL THE APOSTLE TO THE

GALATIANS.

UL, an apostle, (not of men, either by man, but by Jesus , and God the Father, Who Him from the dead;) and all rethren which are with me, he churches of Galatia: Grace you and peace from God the r, and *from* our Lord Jesus , Who gave Himself for our hat He might deliver us from esent evil world, according to ll of God and our Father: to *be* glory for ever and ever. I marvel that ye are so soon ed from him that called you e *grace of Christ unto another : which is not another; but e some that trouble you, and* would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of

by His grace, to reveal His Son in me, that I might preach Him among the heathen; immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me; but

unto the chur
were in Christ
only, That he
in times past n
which once he
glorified God i

FEB. 19, JUNE 18, CHAP. II.

THEN fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with *me* also. And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. But neither Titus, who was with me, being a Greek, was compelled to be circumcised: and that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: to whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you. But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to

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me, they gave
the right hand
we *should go*
they unto the
they would tha
the poor; the
forward to do.

But when P
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when they we
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the other Jew
with him; ins
also was carr
dissimulation.
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to the truth of

shall no flesh be justified. But
hile we seek to be justified by
st, we ourselves also are found
ers, *is* therefore Christ the mi-
r of sin? God forbid. For if I
l again the things which I de-
yed, I make myself a transgres-
For I through the law am dead
he law, that I might live unto
God. I am crucified with Christ:
nevertheless I live; yet not I, but
Christ liveth in me: and the life
which I now live in the flesh I live
by the faith of the Son of God, Who
loved me, and gave Himself for me.
I do not frustrate the grace of God:
for if righteousness *come* by the law,
then Christ is dead in vain.

BRUARY 20, CHAP. III. JUNE 19, OCT. 17.

FOOLISH Galatians, who hath
bewitched you, that ye should
bey the truth, before whose eyes
s Christ hath been evidently set
, crucified among you? This
would I learn of you, Received
he Spirit by the works of the
or by the hearing of faith? Are
o foolish? having begun in the
it, are ye now made perfect by
lesh? Have ye suffered so many
gs in vain? if *it be* yet in vain.
herefore that ministereth to you
Spirit, and worketh miracles
ng you, *doeth he it* by the works
e law, or by the hearing of faith?
n as Abraham believed God, and
as accounted to him for right-
ness. Know ye therefore that
which are of faith, the same
he children of Abraham. And
scripture, foreseeing that God
d justify the heathen through
, preached before the gospel
Abraham, *saying*, In thee shall
tions be blessed. So then they
be of faith are blessed with
ul Abraham. For as many as
f the works of the law are
the curse: for it is written,
d *is* every one that continueth
all things which are written
book of the law to do them.
hat no man is justified by the
the sight of God, *it is* evident:
he just shall live by faith. And
w is not of faith: but, The man
oeth them shall live in them.
hath redeemed us from the
of the law, being made a curse
: for it *is written, Cursed is*
one that hangeth on a tree:
e blessing of Abraham might
come on the Gentiles through Jesus
Christ; that we might receive the
promise of the Spirit through faith.

Brethren, I speak after the man-
ner of men; Though *it be* but a
man's covenant, yet *if it be* confirm-
ed, no man disannulleth, or addeth
thereto. Now to Abraham and his
seed were the promises made. He
saith not, And to seeds, as of many;
but as of one, And to thy seed, which
is Christ. And this I say, *that* the
covenant, that was confirmed before
of God in Christ, the law, which was
four hundred and thirty years after,
cannot disannul, that it should make
the promise of none effect. For if
the inheritance *be* of the law, *it is* no
more of promise: but God gave *it* to
Abraham by promise. Wherefore
then *serveth* the law? It was added
because of transgressions, till the
Seed should come to Whom the pro-
mise was made; *and it was* ordained
by angels in the hand of a mediator.
Now a mediator is not *a mediator*
of one, but God is one. *Is* the law
then against the promises of God?
God forbid: for if there had been a
law given which could have given
life, verily righteousness should have
been by the law. But the scripture
hath concluded all under sin, that
the promise by faith of Jesus Christ
might be given to them that believe.
But before faith came, we were kept
under the law, shut up unto the faith
which should afterwards be revealed.
Wherefore the law was our school-
master *to bring us* unto Christ, that
we might be justified by faith. But
after that faith is come, we are no
longer under a schoolmaster. For ye

are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

FEB. 21, JUNE 20, CHAP. IV. OCTOBER 18.

NOW I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: but when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain. Brethren, I beseech you, be as I *am;* for I *am* as ye *are:* ye have not injured me at all. Ye know how through infirmity of the flesh I preached the gospel unto you at the first. And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, *even* as Christ Jesus. Where is then the blessedness ye spake of? for I bear you record, that, if *it had been* possible, ye would have plucked out your own eyes, and have given them to me. Am I therefore become your enemy, because I tell you the truth? They zealously affect you, *but* not well; yea, they would exclude you, that ye might affect them. But *it is* good to be zealously affected always in a good *thing*, and not only when I am present with you.

My little children, of whom I travail in birth again until Christ be formed in you, I desire to be present with you now, and to change my voice; for I stand in doubt of you. Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who *was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that *was born* after the Spirit, even so *it is* now. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free.

BRUARY 22, CHAP. V. JUNE 21, OCT. 19.

TAND fast therefore in the liberty wherewith Christ hath le us free, and be not entangled in with the yoke of bondage. Be-l, I Paul say unto you, that if e circumcised, Christ shall profit nothing. For I testify again to y man that is circumcised, that s a debtor to do the whole law. ist is become of no effect unto , whosoever of you are justified the law; ye are fallen from grace. we through the Spirit wait for hope of righteousness by faith. in Jesus Christ neither circum-on availeth any thing, nor uncir-cision; but faith which worketh love. Ye did run well; who did der you that ye should not obey truth? This persuasion *cometh* of Him that calleth you. A little ven leaveneth the whole lump. I e confidence in you through the rd, that ye will be none otherwise nded: but he that troubleth you ll bear his judgment, whosoever be. And I, brethren, if I yet ach circumcision, why do I yet er persecution? then is the offence he cross ceased. I would they were n cut off which trouble you.

or, brethren, ye have been called o liberty; only *use* not liberty an occasion to the flesh, but by serve one another. For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are *these;* Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another.

BRUARY 23, CHAP. VI. JUNE 22, OCT. 20.

RETHREN, if a man be overtaken in a fault, ye which are tual, restore such an one in the t of meekness; considering thylest thou also be tempted. Bear e another's burdens, and so ful-e law of Christ. For if a man himself to be something, when nothing, he deceiveth himself. Let every man prove his own and then shall he have rejoic-n himself alone, and not in an-*For every man shall bear his burden. Let him that is taught e word communicate unto him* that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith.

Ye see how large a letter I have

our Lord Jesus Christ, by Whom the world is crucified unto me, and I

Amen.

Unto the Ga

THE EPISTLE OF PAUL THE APO

EPHESIANS.

FEB. 24, JUNE 23, CHAP. I.

PAUL, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus: Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ. Blessed *be* the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly *places* in Christ: according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the beloved. In Whom we have redemption

in Him: in
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Him Who w
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glory, who fi
Whom ye al
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of your salva
ter that ye h
with that h
Which is the
ance until th
chased posse
His glory.

Wherefore
your faith i
love unto all
give thanks f
of you in my

Christ, when He raised
ie dead, and set *Him* at
ht hand in the heavenly
bove all principality, and
night, and dominion, and
that is named, not only
in this world, but also in that which
is to come: and hath put all *things*
under His feet, and gave Him *to be*
the head over all *things* to the church,
which is His body, the fulness of Him
that filleth all in all.

Y 25, CHAP. II. JUNE 25, OCT. 22.

hath He quickened, who
lead in trespasses and
n in time past ye walked
the course of this world,
the prince of the power
ie spirit that now work-
hildren of disobedience:
a also we all had our con-
times past in the lusts
fulfilling the desires of
of the mind; and were
e children of wrath, even
But God, Who is rich in
lis great love wherewith
s, even when we were
hath quickened us toge-
hrist, (by grace ye are
hath raised *us* up toge-
ade *us* sit together in
ces in Christ Jesus: that
o come He might shew
g riches of His grace
ness toward us through
. For by grace are ye
gh faith; and that not
: *it is* the gift of God:
s, lest any man should
we are His workman-
d in Christ Jesus unto
which God hath before
at we should walk in
in the flesh made by hands; that at
that time ye were without Christ,
being aliens from the commonwealth
of Israel, and strangers from the co-
venants of promise, having no hope,
and without God in the world: but
now in Christ Jesus ye who some-
times were far off are made nigh by
the blood of Christ. For He is our
peace, Who hath made both one, and
hath broken down the middle wall
of partition *between us;* having abo-
lished in His flesh the enmity, *even*
the law of commandments *contain-
ed* in ordinances; for to make in
Himself of twain one new man, *so*
making peace; and that He might
reconcile both unto God in one body
by the cross, having slain the enmity
thereby: and came and preached
peace to you which were afar off,
and to them that were nigh. For
through Him we both have access
by one Spirit unto the Father. Now
therefore ye are no more strangers
and foreigners, but fellowcitizens with
the saints, and of the household of
God; and are built upon the foun-
dation of the apostles and prophets,
Jesus Christ Himself being the chief
corner *stone;* in Whom all the build-
ing fitly framed together groweth
unto an holy temple in the Lord: in
Whom ye also are builded together
for an habitation of God through the
Spirit.

remember, that ye *being*
Gentiles in the flesh,
led Uncircumcision by
called the Circumcision

26, CHAP. III. JUNE 26, OCT. 23.

cause I Paul, the pri-
Jesus Christ for you
e have heard of the dis-
the grace of God which
*o you-ward: how that
He made known unto
y; (as I wrote afore*
in few words, whereby, when ye
read, ye may understand my know-
ledge in the mystery of Christ) which
in other ages was not made known
unto the sons of men, as it is now
revealed unto His holy apostles and
prophets by the Spirit; that the

Gentiles should be fellowheirs, and of the same body, and partakers of His promise in Christ by the gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of His power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, Who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord: in Whom we have boldness and access with confidence by the faith of Him. Wherefore I desire that ye faint not at my tribulations for you, whic glory.

For this cause I bow n unto the Father of our Lo Christ, of Whom the whole heaven and earth is named, would grant you, accordin riches of His glory, to be ened with might by His Sp inner man; that Christ may your hearts by faith; that rooted and grounded in lov able to comprehend with what *is* the breadth, and le depth, and height; and to love of Christ, which passe ledge, that ye might be fi all the fulness of God. N Him that is able to do abundantly above all that think, according to the po worketh in us, unto Him b the church by Christ Jesus out all ages, world with Amen.

I THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. *There is* one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, Who *is* above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore He saith, When He ascended up on high, He led captivity captive, and gave gifts unto men. (Now that He ascended, what is it but that He also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that He might fill all things.) And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the per the saints, for the work o nistry, for the edifying of of Christ: till we all con unity of the faith, and of t ledge of the Son of God, u fect man, unto the measu stature of the fulness of Ch we *henceforth* be no more tossed to and fro, and carr with every wind of doctrin sleight of men, *and* cunni ness, whereby they lie in w ceive; but speaking the tru may grow up into Him in Which is the head, *even* Ch Whom the whole body fitly gether and compacted by t every joint supplieth, acc the effectual working in the of every part, maketh inc the body unto the edifying in love.

This I say therefore, and the Lord, that ye henceforth not as other Gentiles w vanity of their mind,

ing darkened, being alien-
he life of God through the
that is in them, because
lness of their heart: who
feeling have given them-
r unto lasciviousness, to
uncleanness with greedi-
ye have not so learned
so be that ye have heard
ave been taught by Him,
h is in Jesus: that ye put
ing the former conversa-
d man, which is corrupt
o the deceitful lusts; and
d in the spirit of your
that ye put on the new
h after God is created
isness and true holiness.
putting away lying, speak
truth with his neighbour:
members one of another.
Be ye angry, and sin not: let not
the sun go down upon your wrath:
neither give place to the devil. Let
him that stole steal no more: but
rather let him labour, working with
his hands the thing which is good,
that he may have to give to him that
needeth. Let no corrupt communi-
cation proceed out of your mouth,
but that which is good to the use of
edifying, that it may minister grace
unto the hearers. And grieve not
the holy Spirit of God, whereby ye
are sealed unto the day of redemp-
tion. Let all bitterness, and wrath,
and anger, and clamour, and evil
speaking, be put away from you,
with all malice: and be ye kind one
to another, tenderhearted, forgiving
one another, even as God for Christ's
sake hath forgiven you.

herefore followers of God,
ar children; and walk in
hrist also hath loved us,
given Himself for us an
d a sacrifice to God for a
ing savour. But fornica-
ll uncleanness, or covet-
t it not be once named
, as becometh saints; nei-
ness, nor foolish talking,
, which are not conve-
rather giving of thanks.
e know, that no whore-
r unclean person, nor co-
, who is an idolater, hath
tance in the kingdom of
of God. Let no man
u with vain words: for
these things cometh the
God upon the children of
ce. Be not ye therefore
with them. For ye were
darkness, but now *are ye*
e Lord: walk as children
for the fruit of the Spirit
odness and righteousness
) proving what is accept-
the Lord. And have no
with the unfruitful works
s, but rather reprove
it is a shame even to
speak of those things which are done
of them in secret. But all things
that are reproved are made manifest
by the light: for whatsoever doth
make manifest is light. Wherefore
he saith, Awake thou that sleepest,
and arise from the dead, and Christ
shall give thee light. See then that
ye walk circumspectly, not as fools,
but as wise, redeeming the time, be-
cause the days are evil.

Wherefore be ye not unwise, but
understanding what the will of the
Lord *is*. And be not drunk with
wine, wherein is excess; but be filled
with the Spirit; speaking to your-
selves in psalms and hymns and spi-
ritual songs, singing and making
melody in your heart to the Lord;
giving thanks always for all things
unto God and the Father in the name
of our Lord Jesus Christ; submitting
yourselves one to another in the fear
of God. Wives, submit yourselves
unto your own husbands, as unto the
Lord. For the husband is the head
of the wife, even as Christ is the
head of the church: and He is the
Saviour of the body. Therefore as
the church is subject unto Christ, so
let the wives *be* to their own hus-

bands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church. Nevertheless let every one of you in particular so love his wife even as himself; and the wife *see* that she reverence *her* husband.

MARCH 1, JUNE 30, CHAP. VI. OCTOBER 2

CHILDREN, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free. And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with Him.

Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

But that ye also may know my affairs, *and* how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things: whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts. Peace *be* to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. Grace *be* with all them that love our Lord Jesus Christ in sincerity. Amen.

Written from Rome unto the Ephesians by Tychicus.

PHILIPPIANS.

CHAP. I. JULY 1, OCT. 27.

notheus, the ser-
Christ, to all the
sus which are at
bishops and dea-
o you, and peace,
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erely, supposing
to add affliction to my bonds: but the other of love, knowing that I am set for the defence of the gospel. What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice. For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ, according to my earnest expectation and *my* hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether *it be* by life, or by death. For to me to live *is* Christ, and to die *is* gain. But if I live in the flesh, this *is* the fruit of my labour: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh *is* more needful for you. And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith; that your rejoicing may be more abundant in Jesus Christ for me by my coming to you again. Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; and in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake; having the same conflict which ye saw in me, and now hear *to be* in me.

MARCH 3, JULY 2, CHAP. II. OCTOBER

IF *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, *being* of one accord, of one mind. *Let* nothing *be done* through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; and *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God Which worketh in you both to will and to do of *His* good pleasure. Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain. Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. For the same cause also do ye joy, and rejoice with me.

But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. For I have no man likeminded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's. But ye know the proof of him, that, as a son with father, he hath served with me in the gospel. Him therefore I hope to send presently, so soon as I shall see how it will go with me. But I trust in the Lord that I also myself shall come shortly. Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants. For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick. For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow. I sent him the more carefully, that, when you see him again, ye may rejoice, and that I may be the less sorrowful. Receive him therefore in the Lord with all gladness; and hold such in reputation: because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

MARCH 4, JULY 3, CHAP. III. OCT

FINALLY, my brethren, rejoice in the Lord. To write the same things to you, to me indeed *is* not grievous, but for you it is safe. Beware of dogs, beware of evil workers, beware of the concision. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Though I might also have confidence

onfidence in the flesh. If any man thinketh that he hath of he might trust in the flesh, : circumcised the eighth day, stock of Israel, *of* the tribe of min, an Hebrew of the He- ; as touching the law, a Pha- concerning zeal, persecuting urch; touching the righteous- which is in the law, blameless. hat things were gain to me, counted loss for Christ. Yea ess, and I count all things *but* r the excellency of the know- of Christ Jesus my Lord: for I have suffered the loss of all , and do count them *but* dung, I may win Christ, and be found im, not having mine own righte- ess, which is of the law, but that h is through the faith of Christ, ighteousness which is of God by : that I may know Him, and the r of His resurrection, and the wship of His sufferings, being conformable unto His death; any means I might attain unto esurrection of the dead.

t as though I had already attain- ither were already perfect: but ow after, if that I may appre- that for which also I am appre- hended of Christ Jesus. Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ: whose end *is* destruction, whose God *is their* belly, and *whose* glory *is* in their shame, who mind earthly things.) For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself.

RCH 5, CHAP. IV. JULY 4, OCT. 30.

HEREFORE, my brethren dearly beloved and longed for, oy and crown, so stand fast e Lord, *my* dearly beloved. I ch Euodias, and beseech Syn- that they be of the same mind Lord. And I intreat thee also, okefellow, help those women laboured with me in the gos- ith Clement also, and *with* my fellowlabourers, whose *are* in the book of life. Re- in the Lord alway: *and* again Rejoice. Let your moderation own unto all men. The Lord and. Be careful for nothing; every thing by prayer and *ation with thanksgiving let equests be made known unto And the peace of God, which* passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity. Not that I speak in respect of want: for I have learned,

the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift: but I desire fruit that

The brethren
greet you. A
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Jesus Christ

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Rome by E

THE EPISTLE OF PAUL THE APOS

COLOSSIANS.

MARCH 6, JULY 5, CHAP. I.

PAUL, an apostle of Jesus Christ by the will of God, and Timotheus *our* brother, to the saints and faithful brethren in Christ which are at Colosse: Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ. We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and knew the grace of God in

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rstborn from the dead; that in
ings He might have the pre-
nce. For it pleased *the Father*
n Him should all fulness dwell;
ıaving made peace through the
of His cross, by Him to re-
e all things unto Himself; by
I say, whether *they be* things
rth, or things in heaven. And
ıhat were sometime alienated
nemies in *your* mind by wicked
, yet now hath He reconciled
e body of His flesh through
, to present you holy and un-
ıable and unreproveable in His
: if ye continue in the faith
ded and settled, and *be* not
l away from the hope of the
l, which ye have heard, *and*
ı was preached to every crea-
which is under heaven; whereof
ıl am made a minister; who
now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the church: whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; *even* the mystery which hath been hid from ages and from generations, but now is made manifest to His saints: to whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labour, striving according to His working, which worketh in me mightily.

ıCH 7, CHAP. II. JULY 6, Nov. 2.

R I would that ye knew what
reat conflict I have for you,
for them at Laodicea, and *for*
any as have not seen my face
e flesh; that their hearts might
mforted, being knit together in
and unto all riches of the full
ance of understanding, to the
owledgement of the mystery
od, and of the Father, and of
t; in Whom are hid all the
ıres of wisdom and knowledge.
this I say, lest any man should
le you with enticing words. For
h I be absent in the flesh, yet
with you in the spirit, joying
eholding your order, and the
stness of your faith in Christ.
have therefore received Christ
the Lord, *so* walk ye in Him:
and built up in Him, and
ıed in the faith, as ye have
ıught, abounding therein with
giving. Beware lest any man
you through philosophy and
eceit, after the tradition of
after the rudiments of the
and not after Christ. For in
welleth all the fulness of the
d bodily.

And ye are complete in Him, Which is the head of all principality and power: in Whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with Him in baptism, wherein also ye are risen with *Him* through the faith of the operation of God, Who hath raised Him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross; *and* having spoiled principalities and powers, He made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath *days:* which are a shadow of things to come; but the body *is* of Christ. Let no man beguile you of your reward in a voluntary humility and worshipping of angels,

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, *Who is* our life, shall appear, then shall ye also appear with Him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience: in the which ye also walked some time, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new *man*, which is renewed in knowledge after the image of Him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* all, and in all.

Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of

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alt, that ye may know
to answer every man.
e shall Tychicus declare
o is a beloved brother,
l minister and fellow-
e Lord: whom I have
for the same purpose,
know your estate, and
hearts; with Onesimus,
beloved brother, who is
They shall make known
things which *are done*
chus my fellowprisoner
, and Marcus, sister's
as, (touching whom ye
mandments: if he come
eive him;) and Jesus,
ed Justus, who are of
on. These only *are my*
fellowworkers unto the kingdom of God, which have been a comfort unto me. Epaphras, who is *one* of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis. Luke, the beloved physician, and Demas, greet you. Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house. And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea. And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it. The salutation by the hand of me Paul. Remember my bonds. Grace *be* with you. Amen.

Written from Rome to the Colossians by Tychicus and Onesimus.

ST EPISTLE OF PAUL THE APOSTLE TO THE

THESSALONIANS.

CHAP. I. JULY 9, NOV. 5.

d Silvanus, and Timo-
nto the church of the
which is in God the
the Lord Jesus Christ:
you, and peace, from
er, and the Lord Jesus
give thanks to God al-
all, making mention
prayers; remembering
ng your work of faith,
f love, and patience of
ord Jesus Christ, in the
nd our Father; know-
beloved, your election
our gospel came not
word only, but also in
the Holy Ghost, and
nce; as ye know what
we were among you
for your sake. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: so that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing. For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; and to wait for His Son from heaven, Whom He raised from the dead, even Jesus, Which delivered us from the wrath to come.

were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, Which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God *is* witness: nor of men sought we glory, neither of you, nor *yet* of others, when we might have been burdensome, as the apostles of Christ. But we were gentle among you, even as a nurse cherisheth her children: so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

Ye *are* witnesses, and God *also*, how holily and justly and unblameably we behaved ourselves among you that believe: as ye know how

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the Jews: who
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March 12, July 11, CHAP. III.

WHEREFORE when we could no longer forbear, we thought it good to be left at Athens alone; and sent Timotheus, our brother,

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know. For th
no longer for
your faith, les

ted over you in all our affliction
distress by your faith: for now
live, if ye stand fast in the Lord.
what thanks can we render to
d again for you, for all the joy
erewith we joy for your sakes be-
our God; night and day praying
eedingly that we might see your
, and might perfect that which
acking in your faith? Now God
Himself and our Father, and our Lord
Jesus Christ, direct our way unto
you. And the Lord make you to in-
crease and abound in love one to-
ward another, and toward all *men*,
even as we *do* toward you: to the end
He may stablish your hearts unblame-
able in holiness before God, even our
Father, at the coming of our Lord
Jesus Christ with all His saints.

ARCH 13, CHAP. IV. JULY 12, NOV. 8.

URTHERMORE then we be-
seech you, brethren, and exhort
by the Lord Jesus, that as ye
e received of us how ye ought to
k and to please God, *so* ye would
und more and more. For ye know
at commandments we gave you
the Lord Jesus. For this is the
of God, *even* your sanctification,
t ye should abstain from fornica-
: that every one of you should
w how to possess his vessel in
ctification and honour; not in the
of concupiscence, even as the
atiles which know not God: that
man go beyond and defraud his
her in *any* matter: because that
Lord *is* the avenger of all such,
e also have forewarned you and
fied. For God hath not called us
uncleanness, but unto holiness.
therefore that despiseth, despis-
not man, but God, Who hath
given unto us His holy Spirit.
at as touching brotherly love ye
not that I write unto you: for
ourselves are taught of God to
one another. And indeed ye do
ward all the brethren which are
ll Macedonia: but we beseech
you, brethren, that ye increase more
and more; and that ye study to be
quiet, and to do your own business,
and to work with your own hands,
as we commanded you; that ye may
walk honestly toward them that are
without, and *that* ye may have lack
of nothing. But I would not have
you to be ignorant, brethren, con-
cerning them which are asleep, that
ye sorrow not, even as others which
have no hope. For if we believe that
Jesus died and rose again, even so
them also which sleep in Jesus will
God bring with Him. For this we
say unto you by the word of the
Lord, that we which are alive *and*
remain unto the coming of the Lord
shall not prevent them which are
asleep. For the Lord Himself shall
descend from heaven with a shout,
with the voice of the archangel, and
with the trump of God: and the
dead in Christ shall rise first: then
we which are alive *and* remain shall
be caught up together with them in
the clouds, to meet the Lord in the
air: and so shall we ever be with
the Lord. Wherefore comfort one
another with these words.

RCH 14, CHAP. V. JULY 13, NOV. 9.

UT of the times and the seasons,
brethren, ye have no need that
rite unto you. For yourselves
perfectly that the day of the
so cometh as a thief in the
For when *they shall say,*
and safety; then sudden de-
ion cometh upon them, as tra-
pon a woman with child; and
they shall not escape. But ye, bre-
thren, are not in darkness, that that
day should overtake you as a thief.
Ye are all the children of light, and
the children of the day: we are not
of the night, nor of darkness. There-
fore let us not sleep, as do others;
but let us watch and be sober. For
they that sleep sleep in the night

Wherefore comfort yourselves together, and edify one another, even as also ye do.

And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. *And* be at peace among yourselves. Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all *men*. See that none render evil for evil

And the very
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THE SECOND EPISTLE OF PAUL THE A

THESSALONIAN

MARCH 15, JULY 14, CHAP. I.

PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ: Grace unto you, and peace, from God our Father and the Lord Jesus Christ. We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every

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God, and tha
our Lord Jes
punished wi
tion from th
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CHAP. II. JULY 15, NOV. 11.

beseech you, brethren,
oming of our Lord Jesus
y our gathering together
at ye be not soon shaken
be troubled, neither by
word, nor by letter as
hat the day of Christ is
no man deceive you by
for *that day shall not*
there come a falling
nd that man of sin be
son of perdition; who
exalteth himself above
lled God, or that is wor-
that he as God sitteth
le of God, shewing him-
is God. Remember ye
en I was yet with you,
hese things? And now
at withholdeth that he
vealed in his time. For
of iniquity doth already
he who now letteth *will*
e taken out of the way.
all that Wicked be re-
the Lord shall consume
rit of His mouth, and
with the brightness of
even him, whose coming
working of Satan with
all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle. Now our Lord Jesus Christ Himself, and God, even our Father, Which hath loved us, and hath given *us* everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work.

CHAP. III. JULY 16, NOV. 12.

Y, brethren, pray for us,
word of the Lord may
urse, and be glorified,
with you: and that we
ered from unreasonable
men: for all *men* have
ut the Lord is faithful,
tablish you, and keep
il. And we have con-
he Lord touching you,
h do and will do the
we command you. And
ct your hearts into the
, and into the patient
Christ. Now we com-
rethren, in the name of
us Christ, that ye with-
res from every brother
disorderly, and not
after the tradition which he received of us. For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: not because we have not power, but to make ourselves an ensample unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord

TIMOTHY.

MARCH 18, JULY 17, CHAP. I.

PAUL, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is* our hope; unto Timothy, *my* own son in the faith: Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord. As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: *so do.* Now the end of the commandment is charity out of a pure heart, and *of* a good conscience, and *of* faith unfeigned: from which some having swerved have turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what

according to
the blessed G
ted to my tru
And I than
Who hath en
counted me
to the minist
blasphemer,
injurious: bu
cause I did *it*
And the grac
ceeding abun
which is in C
faithful sayin
acceptation, t
into the wor
whom I am c
cause I obtai
first Jesus Ch
all longsuffer
them which s
on Him to life

CHAP. II. JULY 18, NOV. 14.

T therefore, that, first pplications, prayers, in- *nd* giving of thanks, be men; for kings, and *for* in authority; that we quiet and peaceable life ness and honesty. For and acceptable in the our Saviour; Who will n to be saved, and to the knowledge of the *there is* one God, and r between God and men, rist Jesus; Who gave nsom for all, to be tes- time. Whereunto I am reacher, and an apostle, truth in Christ, *and* lie her of the Gentiles in erity. I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works. Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

CHAP. III.

true saying, If a man he office of a bishop, he od work. A bishop then meless, the husband of ilant, sober, of good be- n to hospitality, apt to iven to wine, no striker, f filthy lucre; but pa- brawler, not covetous; eth well his own house, ildren in subjection with (for if a man know not his own house, how shall of the church of God?) lest being lifted up with into the condemnation Moreover he must have rt of them which are t he fall into reproach e of the devil. *must* the deacons *be* oubletongued, not given ne, not greedy of filthy ng the mystery of the re conscience. And let these also first be proved; then let them use the office of a deacon, being *found* blameless. Even so *must their* wives *be* grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus. These things write I unto thee, hoping to come unto thee shortly: but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

CHAP. IV. JULY 19, NOV. 15.

e Spirit speaketh ex- *that in the latter times* *epart from the faith,* giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience

seared with a hot iron; forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness. For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This *is* a faithful saying and w acceptation. For therefo labour and suffer reproa we trust in the living G the Saviour of all men, those that believe. These mand and teach. Let no thy youth; but be thou of the believers, in word, tion, in charity, in spirit, purity. Till I come, give to reading, to exhortation, Neglect not the gift that which was given thee by with the laying on of th the presbytery. Meditate things; give thyself wholl that thy profiting may ap Take heed unto thyself, the doctrine; continue in in doing this thou shalt thyself, and them that hea

MARCH 21, JULY 20, CHAP. V. NOVEM

REBUKE not an elder, but intreat *him* as a father; *and* the younger men as brethren; the elder women as mothers; the younger as sisters, with all purity. Honour widows that are widows indeed. But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God. Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. But she that liveth in pleasure is dead while she liveth. And these things give in charge, that they may be blameless. But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel. Let not a widow be taken into the number under threescore years old, having been the wife of one man, well reported of for good works; if *she* have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

But the younger widows r when they have begun to ton against Christ, they w having damnation, because cast off their first faith. A they learn *to be* idle, w about from house to house; only idle, but tattlers also bodies, speaking things w ought not. I will therefore younger women marry, bear guide the house, give none to the adversary to speak fully. For some are alread aside after Satan. If any woman that believeth have let them relieve them, and l church be charged; that it lieve them that are widow Let the elders that rule counted worthy of double especially they who labou word and doctrine. For t ture saith, Thou shalt not m ox that treadeth out the co The labourer *is* worthy ward. Against an elder re an accusation, but before three witnesses. Them rebuke before all, that oth

I charge *thee* before God, and
ord Jesus Christ, and the elect
s, that thou observe these things
ut preferring one before an-
doing nothing by partiality.
ands suddenly on no man, nei-
e partaker of other men's sins:
thyself pure. Drink no longer
water, but use a little wine for thy
stomach's sake and thine often in-
firmities. Some men's sins are open
beforehand, going before to judg-
ment; and some *men* they follow af-
ter. Likewise also the good works *of
some* are manifest beforehand; and
they that are otherwise cannot be hid.

CH 22, CHAP. VI. JULY 21, NOV. 17.

T as many servants as are
nder the yoke count their own
rs worthy of all honour, that
ame of God and *His* doctrine
t blasphemed. And they that
believing masters, let them not
e *them*, because they are bre-
; but rather do *them* service,
se they are faithful and belov-
artakers of the benefit. These
teach and exhort. If any man
otherwise, and consent not to
some words, *even* the words of
ord Jesus Christ, and to the
ne which is according to god-
; he is proud, knowing nothing,
ting about questions and strifes
ds, whereof cometh envy, strife,
s, evil surmisings, perverse dis-
s of men of corrupt minds, and
te of the truth, supposing that
godliness: from such with-
thyself. But godliness with
tment is great gain. For we
t nothing into *this* world, *and*
ertain we can carry nothing
nd having food and raiment
be therewith content. But
at will be rich fall into temp-
and a snare, and *into* many
and hurtful lusts, which
men in destruction and per-
For the love of money is the
f all evil: which while some
d after, they have erred from
ith, and pierced themselves
h with many sorrows.
thou, O man of God, flee these
; and follow after righteous-
odliness, faith, love, patience,
meekness. Fight the good fight of
faith, lay hold on eternal life, where-
unto thou art also called, and hast
professed a good profession before
many witnesses. I give thee charge
in the sight of God, Who quickeneth
all things, and *before* Christ Jesus,
Who before Pontius Pilate witnessed
a good confession; that thou keep
this commandment without spot, un-
rebukeable, until the appearing of
our Lord Jesus Christ: which in His
times He shall shew, *Who is* the
blessed and only Potentate, the
King of kings, and Lord of lords;
Who only hath immortality, dwell-
ing in the light which no man can
approach unto; Whom no man hath
seen, nor can see: to Whom *be* ho-
nour and power everlasting. Amen.

Charge them that are rich in this
world, that they be not highminded,
nor trust in uncertain riches, but in
the living God, Who giveth us richly
all things to enjoy; that they do
good, that they be rich in good works,
ready to distribute, willing to com-
municate; laying up in store for
themselves a good foundation against
the time to come, that they may lay
hold on eternal life. O Timothy,
keep that which is committed to thy
trust, avoiding profane *and* vain
babblings, and oppositions of science
falsely so called: which some pro-
fessing have erred concerning the
faith. Grace *be* with thee. Amen.

The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

TIMOTHY.

MARCH 23, JULY 22, CHAP. I. NOVE

PAUL, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, to Timothy, *my* dearly beloved son: Grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord. I thank God, Whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also. Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; Who hath saved us, and called *us* with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began, but is now made r the appearing of our Sa Christ, Who hath aboli and hath brought life a tality to light through whereunto I am appointe er, and an apostle, and t the Gentiles.

For the which cause I these things: nevertheles ashamed: for I know W believed, and am persuad is able to keep that wh committed unto Him ag day. Hold fast the form words, which thou hast he in faith and love which i Jesus. That good thing committed unto thee ke Holy Ghost Which dwell This thou knowest, that which are in Asia be turn from me; of whom are and Hermogenes. The L mercy unto the house of rus; for he oft refreshed me not ashamed of my chain: he was in Rome, he sought very diligently, and found Lord grant unto him that find mercy of the Lord in and in how many things he ed unto me at Ephesus, th est very well.

MARCH 24, JULY 23, CHAP. II. NOVEM

THOU therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of *this* life; that he may please hath chosen him to be a sol if a man also strive for mas is he not crowned, except lawfully. The husbandman boureth must be first partak fruits. Consider what I say Lord give thee understand things. Remember that of the seed of David w

ad according to my gospel: in I suffer trouble, as an evil en unto bonds; but the word d is not bound. Therefore I all things for the elect's that they may also obtain the ion which is in Christ Jesus eternal glory. *It is* a faithful : For if we be dead with *Him*, all also live with *Him:* if we we shall also reign with *Him:* deny *Him*, He also will deny we believe not, *yet* He abideth ful: He cannot deny Himself. these things put *them* in re- brance, charging *them* before Lord that they strive not about rds to no profit, *but* to the sub- rting of the hearers. Study to ew thyself approved unto God, a orkman that needeth not to be shamed, rightly dividing the word f truth. But shun profane *and* vain abblings: for they will increase nto more ungodliness. And their word will eat as doth a canker: of whom is Hymenæus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* prepared unto every good work. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

MARCH 25, CHAP. III. JULY 24, NOV. 20.

THIS know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all *men*, as their's also was.

But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of *them* all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them;* and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through

faith which is in Christ Jesus. All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness man of God may be throughly furnished unt works.

MARCH 26, JULY 25, CHAP. IV. NOVEM

I CHARGE *thee* therefore before God, and the Lord Jesus Christ, Who shall judge the quick and the dead at His appearing and His kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away *their* ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished *my* course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing.

Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloke tha Troas with Carpus, when th bring *with thee*, and the especially the parchments der the coppersmith did evil: the Lord reward him to his works: of whom be also; for he hath greatly our words. At my first man stood with me, but al sook me: *I pray God* that be laid to their charge. standing the Lord stood and strengthened me; th the preaching might be ful and *that* all the Gentiles m and I was delivered out of of the lion. And the Lord liver me from every evil will preserve *me* unto His kingdom: to Whom *be* glor and ever. Amen.

Salute Prisca and Aquila, household of Onesiphorus. abode at Corinth: but Tr have I left at Miletum sic thy diligence to come before Eubulus greeteth thee, and and Linus, and Claudia, and brethren. The Lord Jesus Ch with thy spirit. Grace *be* wi Amen.

The second *epistle* unto Timoth dained the first bishop of the ch the Ephesians, was written from when Paul was brought before N second time.

THE EPISTLE OF PAUL TO

TITUS.

MARCH 27, JULY 26, CHAP. I. NOVEMBE

PAUL, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; in hope of e life, which God, that cannot lie missed before the world began hath in due times manif

ough preaching, which is
d unto me according to the
ment of God our Saviour;
mine own son after the
faith: Grace, mercy, *and*
m God the Father and the
s Christ our Saviour. For
left I thee in Crete, that
ldest set in order the things
wanting, and ordain elders
city, as I had appointed
any be blameless, the hus-
one wife, having faithful
not accused of riot or un-
r a bishop must be blame-
e steward of God; not self-
t soon angry, not given to
striker, not given to filthy
it a lover of hospitality, a
ood men, sober, just, holy,
; holding fast the faithful
he hath been taught, that
e able by sound doctrine
xhort and to convince the
gainsayers. For there are many u
ruly and vain talkers and deceiver
specially they of the circumcision
whose mouths must be stopped, wh
subvert whole houses, teaching thing
which they ought not, for filthy lu-
cre's sake. One of themselves, *even*
a prophet of their own, said, The
Cretians *are* alway liars, evil beasts,
slow bellies. This witness is true.
Wherefore rebuke them sharply, that
they may be sound in the faith; not
giving heed to Jewish fables, and
commandments of men, that turn
from the truth. Unto the pure all
things *are* pure: but unto them that
are defiled and unbelieving *is* nothing
pure; but even their mind and con-
science is defiled. They profess that
they know God; but in works they
deny *Him*, being abominable, and
disobedient, and unto every good
work reprobate.

eak thou the things which
e sound doctrine: that the
e sober, grave, temperate,
th, in charity, in patience.
omen likewise, that *they*
our as becometh holiness,
users, not given to much
rs of good things; that
ch the young women to
love their husbands, to
ildren, *to be* discreet,
rs at home, good, obe-
own husbands, that
od be not blasphemed.
kewise exhort to be
In all things shewing
rn of good works: in
g uncorruptness, gra-
sound speech, that
emned; that he that
ry part may be a-
no evil thing to say
of you. *Exhort* servants to be obe-
dient unto their own masters, *and*
to please *them* well in all *things;*
not answering again; not purloining,
but shewing all good fidelity; that
they may adorn the doctrine of God
our Saviour in all things. For the
grace of God that bringeth salvation
hath appeared to all men, teaching
us that, denying ungodliness and
worldly lusts, we should live soberly,
righteously, and godly, in this pre-
sent world; looking for that blessed
hope, and the glorious appearing of
the great God and our Saviour Jesus
Christ; Who gave Himself for us,
that He might redeem us from all
iniquity, and purify unto Himself
a peculiar people, zealous of good
works. These things speak, and ex-
hort, and rebuke with all authority.
Let no man despise thee.

CHAP. III.

mind to be subject
s and powers, to
be ready to every
good work, to speak evil of no man,
to be no brawlers, but gentle, shew-
ing all meekness unto all men. For

He shed on us abundantly through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life. *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. But avoid foolish questions, and genealogies, and contentions,

on their journe
thing be wanti
let our's also le
works for nece
be not unfruitf
me salute thee.
us in the faith.
all. Amen.

It was written to
bishop of the ch
Nicopolis of M

THE EPISTLE OF PAUL
PHILEMON.

March 29, July 28, Novembe

PAUL, a prisoner of Jesus Christ, and Timothy *our* brother, unto Philemon our dearly beloved, and fellowlabourer, and to *our* beloved Apphia, and Archippus our fellow-soldier, and to the church in thy house: Grace to you, and peace, from God our Father and the Lord Jesus Christ. I thank my God, making mention of thee always in my prayers, hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints; that the communication of thy faith may

rather beseech
one as Paul th
a prisoner of J

I beseech th
mus, whom I
bonds: which
thee unprofitab
to thee and to
again: thou t
that is, mine o
would have ret
in thy stead he
ed unto me in t
pel: but witho

nt me therefore a part-
him as myself. If he
ed thee, or oweth *thee*
that on mine account; I
written *it* with mine own
repay *it:* albeit I do not
how thou owest unto me
own self besides. Yea,
me have joy of thee in
refresh my bowels in the
ng confidence in thy obe-
rote unto thee, knowing
that thou wilt also do more than I say. But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you. There salute thee Epaphras, my fellowprisoner in Christ Jesus; Marcus, Aristarchus, Demas, Lucas, my fellowlabourers. The grace of our Lord Jesus Christ *be* with your spirit. Amen.

Written from Rome to Philemon, by Onesimus a servant.

E EPISTLE OF PAUL THE APOSTLE TO THE

HEBREWS.

0, CHAP. I. JULY 29, NOV. 25.

ho at sundry times and in
manners spake in time
the fathers by the pro-
in these last days spoken
His Son, Whom He hath
heir of all things, by
He made the worlds;
the brightness of *His*
the express image of His
upholding all things by
His power, when He had
purged our sins, sat down
hand of the Majesty on
g made so much better
gels, as He hath by in-
btained a more excellent
they. For unto which of
aid He at any time, Thou
, this day have I begot-
And again, I will be to
her, and He shall be to
And again, when He
the Firstbegotten into
He saith, And let all the
od worship Him. And
of the angels He saith, Who maketh His angels spirits, and His ministers a flame of fire. But unto the Son *He saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of Thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, *even* Thy God, hath anointed Thee with the oil of gladness above Thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands: they shall perish; but Thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed: but Thou art the same, and Thy years shall not fail. But to which of the angels said He at any time, Sit on My right hand, until I make Thine enemies Thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

1, CHAP. II. JULY 30, NOV. 26.

FORE we ought to give
ore earnest heed to the
h we have heard, lest at
e should let them slip.
vord spoken by angels
was stedfast, and every transgression and disobedience received a just recompence of reward; how shall we escape, if we neglect so great salvation; which at the first began to be

visitest him? Thou madest him a little lower than the angels; Thou crownedst him with glory and honour, and didst set him over the works of Thy hands: Thou hast put all things in subjection under his feet. For in that He put all in subjection under him, He left nothing *that is* not put under him. But now we see not yet all things put under him.

But we see Jesus, Who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man. For it became Him, for Whom *are* all things, and by Whom *are* all things, in bringing many sons unto glory, to make the Captain of their

partakers of
Himself like
same; that t
destroy him
death, that i
them who th
all their lifet
For verily H
nature of a
Him the see
fore in all th
be made like
He might be
High Priest
God, to mak
sins of the p
Himself hath
He is able to
tempted.

April 1, July 31, CHAP. III.

WHEREFORE, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; Who was faithful to Him that appointed Him, as also Moses *was faithful* in all His house. For This *Man* was counted worthy of more glory than Moses, inasmuch as he

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Holy Ghost
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hearts, as in
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proved Me, a
years. Where
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beginning of our con-
st unto the end; while
lay if ye will hear His
not your hearts, as in
on. For some, when
d, did provoke: how-
at came out of Egypt
t with whom was He
grieved forty years? *was it* not with
them that had sinned, whose car-
cases fell in the wilderness? And to
whom sware He that they should
not enter into His rest, but to them
that believed not? So we see that
they could not enter in because of
unbelief.

CHAP. IV. Aug. 1, Nov. 28.

refore fear, lest, a pro-
g left *us* of entering
ny of you should seem
of it. For unto us was
ached, as well as unto
word preached did not
not being mixed with
that heard *it*. For we
elieved do enter into
id, As I have sworn in
they shall enter into
ough the works were
the foundation of the
He spake in a certain
venth *day* on this wise,
rest the seventh day
works. And in this
f they shall enter into
ng therefore it remain-
must enter therein, and
it was first preached
because of unbelief:
teth a certain day, say-
To day, after so long
is said, To day if ye
voice, harden not your
Jesus had given them
uld He not afterward
f another day. There
remaineth therefore a rest to the peo-
ple of God. For he that is entered
into his rest, he also hath ceased
from his own works, as God *did* from
His. Let us labour therefore to enter
into that rest, lest any man fall after
the same example of unbelief. For
the word of God *is* quick, and power-
ful, and sharper than any twoedged
sword, piercing even to the dividing
asunder of soul and spirit, and of the
joints and marrow, and *is* a discerner
of the thoughts and intents of the
heart. Neither is there any creature
that is not manifest in His sight: but
all things *are* naked and opened un-
to the eyes of Him with Whom we
have to do. Seeing then that we
have a great High Priest, that is
passed into the heavens, Jesus the
Son of God, let us hold fast *our* pro-
fession. For we have not an High
Priest which cannot be touched with
the feeling of our infirmities; but
was in all points tempted like as *we
are, yet* without sin. Let us there-
fore come boldly unto the throne of
grace, that we may obtain mercy, and
find grace to help in time of need.

CHAP. V. Aug. 2, Nov. 29.

high priest taken from
en is ordained for men
ining to God, that he
h gifts and sacrifices
can have compassion
nt, and on them that
way; for that he him-
npassed with infirmity.
n hereof he ought, as
, *so also for himself,*
s. *And no man tak-
unto himself, but he*
that is called of God, as *was* Aaron.
So also Christ glorified not Himself
to be made an high priest; but He
that said unto Him, Thou art My
Son, to day have I begotten Thee.
As He saith also in another *place*,
Thou *art* a Priest for ever after the
order of Melchisedec. Who in the
days of His flesh, when He had of-
fered up prayers and supplications
with strong crying and tears unto
Him that was able to save Him from

THEREFORE leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit. For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *Him* to an open shame. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: but that which beareth thorns and briers *is* rejected,

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For when
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retation King of righteous-
after that also King of Sa-
h is, King of peace; with-
r, without mother, without
aving neither beginning of
end of life; but made like
Son of God; abideth a
tinually. Now consider how
man *was*, unto whom even
arch Abraham gave the
he spoils. And verily they
of the sons of Levi, who
e office of the priesthood,
mmandment to take tithes
ople according to the law,
f their brethren, though
out of the loins of Abra-
t he whose descent is not
om them received tithes of
and blessed him that had
ses. And without all con-
the less is blessed of the
nd here men that die re-
es; but there he *receiveth*
whom it is witnessed that
And as I may so say,
who receiveth tithes, pay-
n Abraham. For he was
loins of his father, when
e met him. If therefore
were by the Levitical
(for under it the people
law,) what further need
at another priest should
order of Melchisedec,
lled after the order of
the priesthood being
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of the law. For He of
hings are spoken per-
her tribe, of which no
ndance at the altar.
that our Lord sprang
f which tribe Moses
oncerning priesthood.

And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another Priest, Who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou *art* a Priest for ever after the order of Melchisedec.

For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope *did;* by the which we draw nigh unto God. And inasmuch as not without an oath *He was made Priest:* (for those priests were made without an oath; but this with an oath by him that said unto Him, The Lord sware and will not repent, Thou *art* a Priest for ever after the order of Melchisedec:) by so much was Jesus made a surety of a better testament. And they truly were many priests, because they were not suffered to continue by reason of death: but This *Man*, because He continueth ever, hath an unchangeable priesthood. Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them. For such an High Priest became us, *Who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for His own sins, and then for the people's: for this He did once, when He offered up Himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, Who is consecrated for evermore.

CHAP. VIII. Aug. 5, Dec. 2.

ings which we have
is the sum: We
Priest, Who is set
d of the throne of
e heavens; a mi-
nary, and of the
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pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that This Man have somewhat also to offer. For if He were on earth, He should not be a Priest, seeing that there are priests that

which was established upon better promises. For if that first *covenant* had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day

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April 7, Aug. 6, CHAP. IX.

THEN verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service

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nacle, and all the ves-
istry. And almost all
the law purged with
hout shedding of blood
n. *It was* therefore
necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that He should offer Himself often, as the high priest entereth into the holy place every year with blood of others; for then must He often have suffered since the foundation of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation.

CHAP. X. Aug. 7, Dec. 4.

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offerings and *sacrifices*
hast had no pleasure.
o, I come (in the vo-
ok it is written of Me,)
, O God. Above when
ifice and offering and
s and *offering* for sin
not, *neither hadst plea-*
which are offered by
aid He, Lo, I come to
do Thy will, O God. He taketh away the first, that He may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but This Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till His enemies be made His footstool.

For by one offering He hath perfected for ever them that are sanctified. *Whereof* the Holy Ghost also is a witness to us: for after that He had said before, This *is* the covenant that I will make with them after those days, saith the Lord, I will put My laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these *is*, *there* is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a

other to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some *is;* but exhorting *one another:* and so much the more, as ye see the day approaching.

For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done

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April 9, Aug. 8, CHAP. XI.

NOW faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds

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se: for he looked for a
hath foundations, whose
maker *is* God. Through
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a child when she was
ecause she judged Him
o had promised. There-
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as dead, *so many* as the
sky in multitude, and as
hich is by the sea shore
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received the promises,
seen them afar off, and
ided of *them*, and em-
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d truly, if they had been
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ed to be called their God:
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braham, when he was
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in a figure. By faith
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nt concerning his bones.
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e months of his parents,
y saw *he was* a proper
hey were not afraid of
ommandment. By faith
he was come to years,
e *called the son of Pha-*
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God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing Him Who is invisible. Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them. By faith they passed through the Red sea as by dry *land:* which the Egyptians assaying to do were drowned. By faith the walls of Jericho fell down, after they were compassed about seven days. By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace. And what shall I more say? for the time would fail me to tell of Gedeon, and *of* Barak, and *of* Samson, and *of* Jephthae; *of* David also, and Samuel, and *of* the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of *cruel* mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.

WHEREFORE seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of *our* faith; Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened *us* after their own pleasure; but He for *our* profit, that *we* might be partakers of His holiness.

Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all *men*, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there *be* any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more: (for they could not endure that which was commanded, *And if* so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: and so terrible was the sight, *that* Moses said, I exceedingly fear and quake:) but ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel. See that ye refuse not Him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not* we *escape*, if we turn away from Him that *speaketh* from heaven: Whose voice then shook the earth: but now He hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be

nain. Wherefore we
gdom which cannot
have grace, whereby

we may serve God acceptably with reverence and godly fear: for our God *is* a consuming fire.

CHAP. XIII. Aug. 10, Dec. 7.

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gh priest for sin, are
t the camp. Where-
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with His own blood,
t the gate. Let us go
unto Him without
ng His reproach. For
here have we no continuing city, but we seek one to come. By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to His name. But to do good and to communicate forget not: for with such sacrifices God is well pleased. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you. Pray for us: for we trust we have a good conscience, in all things willing to live honestly. But I beseech *you* the rather to do this, that I may be restored to you the sooner. Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is wellpleasing in His sight, through Jesus Christ; to Whom *be* glory for ever and ever. Amen. And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words. Know ye that *our* brother Timothy is set at liberty; with whom, if he come shortly, I will see you. Salute all them that have the rule over you, and all the saints. They of Italy salute you. Grace *be* with you all. Amen.

Written to the Hebrews from Italy by Timothy.

it all joy when ye fall into divers temptations; knowing *this*, that the trying of your faith worketh patience. But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man *is* unstable in all his ways. Let the brother of low degree rejoice in that he is exalted: but the rich, in that he is made low: because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him. Let no man say when he is tempted, I am tempted of God:

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ecome judges of evil thoughts?
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law according to the scripture,
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ot kill. Now if thou commit no
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be judged by the law of liberty.
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, that hath shewed no mercy;
mercy rejoiceth against judg-
What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be *ye* warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way? For as the body without the spirit is dead, so faith without works is dead also.

Y brethren, be not many masters, knowing that we shall re-
the greater condemnation. For
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ect man, *and* able also to bri-
e whole body. Behold, we put
the horses' mouths, that they
obey us; and we turn about
whole body. Behold also the
which though *they be* so great,
re driven of fierce winds, yet
ey turned about *with a very*
helm, whithersoever the go-
listeth. Even so the tongue is
a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue *is* a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: but the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father;

let him shew out of a good conversation his works with meekness of wis-

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April 15, Aug. 14, CHAP. IV.

FROM whence *come* wars and fightings among you? *come they* not hence, *even* of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy? But He giveth more grace. Wherefore He saith, God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you.

Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double minded. Be afflicted, and mourn, and weep: let your laughter be turn-

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other, brethr
evil of *his* b
brother, spea
judgeth the
the law, thou
law, but a ju
giver, Who is
stroy: who
another? Go
To day or to
such a city,
year, and b
gain: where
shall be on
is your life
that appear
and then van
ye *ought* to
we shall live
But now ye
ings: all s
Therefore to
do good, and
is sin.

the Lord of sabaoth. Ye
in pleasure on the earth,
anton; ye have nourished
s, as in a day of slaughter.
ondemned *and* killed the
he doth not resist you.
therefore, brethren, unto
of the Lord. Behold, the
n waiteth for the precious
earth, and hath long pa-
t, until he receive the early
rain. Be ye also pa-
lish your hearts: for the
the Lord draweth nigh.
ot one against another,
est ye be condemned: be-
udge standeth before the

y brethren, the prophets,
spoken in the name of the
an example of suffering
and of patience. Behold,
hem happy which endure.
heard of the patience of
have seen the end of the
t the Lord is very pitiful,
der mercy. But above all
brethren, swear not, nei-
aven, neither by the earth,
any other oath: but let
your yea be yea; and *your* nay, nay; lest ye fall into condemnation. Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

THE FIRST EPISTLE GENERAL OF

PETER.

R, an apostle of Jesus
t, to the strangers scatter-
out Pontus, Galatia, Cap-
sia, and Bithynia, elect
to the foreknowledge of
father, through sanctifica-
e Spirit, unto obedience
ling of the blood of Jesus
race unto you, and peace,
lied. Blessed *be* the God
r of our Lord Jesus Christ,
cording to His abundant
h begotten us again unto
e by the resurrection of
Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and

Spirit of Christ Which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as He Which hath called you is holy, so be ye holy in all manner of conversation; because

before the f
was manif
you, who b
that raised
and gave h
and hope
ye have pu
ing the tru
to unfeign
see that ye
pure hear
again, not
incorruptib
which live
For all fle
glory of m
The grass
thereof fal
of the Lord
this is the
is preached

April 18, Aug. 17, CHAP. II.

WHEREFORE laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire

Unto you
He is preci
be disobedi
builders di

y beloved, I beseech *you* as
rs and pilgrims, abstain from
lusts, which war against the
ving your conversation honest
the Gentiles: that, whereas
eak against you as evildoers,
y by *your* good works, which
all behold, glorify God in the
visitation. Submit yourselves
y ordinance of man for the
sake: whether it be to the
supreme; or unto governors,
them that are sent by him
punishment of evildoers, and
praise of them that do well.
is the will of God, that with
ing ye may put to silence the
ce of foolish men: as free,
t using *your* liberty for a
f maliciousness, but as the
s of God. Honour all *men.*
he brotherhood. Fear God.
the king. Servants, *be* sub-
your masters with all fear;
y to the good and gentle, but
also to the froward. For this *is*
thankworthy, if a man for conscience
toward God endure grief, suffering
wrongfully. For what glory *is it*, if,
when ye be buffeted for your faults,
ye shall take it patiently? but if,
when ye do well, and suffer *for it*,
ye take it patiently, this *is* accept-
able with God. For even hereunto
were ye called: because Christ also
suffered for us, leaving us an exam-
ple, that ye should follow His steps:
Who did no sin, neither was guile
found in His mouth: Who, when He
was reviled, reviled not again; when
He suffered, He threatened not; but
committed *Himself* to Him that judg-
eth righteously: Who His own self
bare our sins in His own body on
the tree, that we, being dead to sins,
should live unto righteousness: by
Whose stripes ye were healed. For
ye were as sheep going astray; but
are now returned unto the Shepherd
and Bishop of your souls.

EWISE, ye wives, *be* in sub-
tion to your own husbands;
any obey not the word, they
y without the word be won
conversation of the wives;
hey behold your chaste con-
n *coupled* with fear. Whose
g let it not be that outward
g of plaiting the hair, and of
of gold, or of putting on of
; but *let it be* the hidden
the heart, in that which is
ruptible, *even the ornament*
ek and quiet spirit, which is
sight of God of great price.
er this manner in the old time
y women also, who trusted in
dorned themselves, being in
ion unto their own husbands:
Sara obeyed Abraham, call-
lord: whose daughters ye
long as ye do well, and are
id with any amazement.
ise, ye husbands, dwell with
cording to knowledge, giving
nto the wife, as unto the
essel, and as being heirs
together of the grace of life; that
your prayers be not hindered. Final-
ly, *be ye* all of one mind, having
compassion one of another, love as
brethren, *be* pitiful, *be* courteous:
not rendering evil for evil, or railing
for railing: but contrariwise bless-
ing; knowing that ye are thereunto
called, that ye should inherit a bless-
ing. For he that will love life, and
see good days, let him refrain his
tongue from evil, and his lips that
they speak no guile: let him eschew
evil, and do good; let him seek peace,
and ensue it. For the eyes of the
Lord *are* over the righteous, and His
ears *are open* unto their prayers: but
the face of the Lord *is* against them
that do evil. And who *is* he that
will harm you, if ye be followers of
that which is good? But and if ye
suffer for righteousness' sake, happy
are ye: and be not afraid of their
terror, neither be troubled; but sanc-
tify the Lord God in your hearts:
and *be* ready always to give an an-
swer to every man that asketh you

a reason of the hope that is in you with meekness and fear: having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. For *it is* better, if the will of God be so, that ye suffer for well doing, than for evil doing.

For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit: by Which also He went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him.

April 20, Aug. 19, CHAP. IV. December 16.

FORASMUCH then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God. For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you:* who shall give account to Him that is ready to judge the quick and the dead. For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

But the end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God. If any man speak, *let him speak* as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to Whom be praise and dominion for ever and ever. Amen.

Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy *are ye;* for the spirit of glory and of God resteth upon you: on their part He is evil spoken of, but on your part He is glorified. But let none of you suffer as a murderer, or *as* a thief, or *as* an evildoer, or as a busybody in other men's matters. Yet if *any man suffer* as a Christian, let him not be ashamed; but let him glorify God on this behalf. For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore let them that suffer according to the will of God commit the keeping of their souls to *Him* in well doing, as unto a faithful Creator.

ıIL 21, CHAP. V. AUG. 20, DEC. 17.

IE elders which are among you
I exhort, who am also an elder,
a witness of the sufferings of
t, and also a partaker of the
that shall be revealed: feed
ock of God which is among you,
g the oversight *thereof*, not by
raint, but willingly; not for
lucre, but of a ready mind;
er as being lords over *God's*
ıge, but being ensamples to the
And when the chief Shepherd
appear, ye shall receive a crown
ry that fadeth not away. Like-
ye younger, submit yourselves
the elder. Yea, all *of you* be
ct one to another, and be cloth-
ith humility: for God resisteth
roud, and giveth grace to the
le.
mble yourselves therefore un-
he mighty hand of God, that
ay exalt you in due time: cast-
ll your care upon Him; for He
careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, Who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*. To Him *be* glory and dominion for ever and ever. Amen.

By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand. The *church that is* at Babylon, elected together with *you*, saluteth you; and *so doth* Marcus my son. Greet ye one another with a kiss of charity. Peace *be* with you all that are in Christ Jesus. Amen.

THE SECOND EPISTLE GENERAL OF

PETER.

ıIL 22, CHAP. I. AUG. 21, DEC. 18.

MON Peter, a servant and an
ıpostle of Jesus Christ, to them
ıave obtained like precious faith
us through the righteousness of
ınd our Saviour Jesus Christ:
and peace be multiplied unto
ırough the knowledge of God,
Jesus our Lord, according as
vine power hath given unto us
ıgs that *pertain* unto life and
ess, through the knowledge of
ıat hath called us to glory and
whereby are given unto us
ing great and precious pro-
that by these ye might be
ers of the divine nature, hav-
aped the corruption that is
world through lust. And be-
is, giving all diligence, add to
ith virtue; and to virtue know-
ledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour

in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. For He received from God

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will of man
spake *as t*
Holy Ghos

April 23, Aug. 22, CHAP. II.

BUT there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not. For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and

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of unrighteo
it pleasure
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with man's voice for-
dness of the prophet.
lls without water, clouds
ied with a tempest; to
st of darkness is reserv-
For when they speak
g *words* of vanity, they
gh the lusts of the flesh,
ch wantonness, those
ean escaped from them
error. While they pro-
iberty, they themselves
ants of corruption: for
nan is overcome, of the
rought in bondage. For
have escaped the pol-
lutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog *is* turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

CHAP. III. Aug. 23, Dec. 20.

cond epistle, beloved, I
rite unto you; in *both*
up your pure minds by
mbrance: that ye may
f the words which were
e by the holy prophets,
ommandment of us the
the Lord and Saviour:
s first, that there shall
last days scoffers, walk-
ir own lusts, and saying,
promise of His coming?
fathers fell asleep, all
nue as *they were* from
g of the creation. For
llingly are ignorant of,
word of God the heavens
and the earth standing
vater and in the water:
world that then was,
wed with water, perish-
heavens and the earth,
ow, by the same word
store, reserved unto fire
ay of judgment and per-
odly men. But, beloved,
rant of this one thing,
is with the Lord as a
rs, and a thousand years
The Lord is not slack
His promise, as some men
ess; but is longsuffering
not willing that any
, but that all should
tance.

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. *Seeing* then *that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless. And account *that* the longsuffering of our Lord *is* salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they* do also the other scriptures, unto their own destruction. Ye therefore, beloved, seeing ye know *these things* before, beware lest ye

also, being led away with the error of the wicked, fall from your own stedfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and for ever. Amen.

THE FIRST EPISTLE GENERAL OF JOHN.

April 25, Aug. 24, CHAP. I. December 2[illegible]

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us:) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with His Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us.

April 26, Aug. 25, CHAP. II. December 3[illegible]

MY little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins: and not for our's only, but also for *the sins of* the whole world. And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of God perfected: hereby know we that we are in Him. He that saith he abideth in Him ought himself also so to walk, even as He walked. Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in Him and in you: because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

I write unto you, little children, because your sins are forgiven you for His name's sake. I write unto you, fathers, because ye have known Him that is from the beginning. I write unto you, young men, because ye

vercome the wicked one. I
nto you, little children, be-
e have known the Father. I
ritten unto you, fathers, be-
e have known Him *that is*
e beginning. I have written
u, young men, because ye are
and the word of God abideth
and ye have overcome the
one. Love not the world,
the things *that are* in the
If any man love the world,
of the Father is not in him.
that *is* in the world, the lust
lesh, and the lust of the eyes,
pride of life, is not of the
, but is of the world. And
ld passeth away, and the lust
: but he that doeth the will
abideth for ever.
children, it is the last time:
ye have heard that antichrist
me, even now are there many
ists; whereby we know that
e last time. They went out
, but they were not of us; for
had been of us, they would
bt have continued with us:
y went out, that they might
e manifest that they were not
us. But ye have an unction
e Holy One, and ye know all
I have not written unto you
because ye know not the truth, but because ye know it, and that no lie is of the truth. Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: [*but*] *he that acknowledgeth the Son hath the Father also.* Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. And this is the promise that He hath promised us, *even* eternal life. These *things* have I written unto you concerning them that seduce you. But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him. And now, little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming. If ye know that He is righteous, ye know that every one that doeth righteousness is born of Him.

L 27, CHAP. III. Aug. 26, Dec. 23.

OLD, what manner of love
Father hath bestowed upon
we should be called the sons
therefore the world knoweth
because it knew Him not.
d, now are we the sons of
d it doth not yet appear what
l be: but we know that, when
ll appear, we shall be like
or we shall see Him as He is.
ery man that hath this hope
purifieth himself, even as He
. Whosoever committeth sin
esseth also the law: for sin is
nsgression of the law. And
w that He was manifested to
way our *sins; and in Him is*
Whosoever abideth in Him
not: whosoever sinneth hath
not seen Him, neither known Him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.

Whosoever is born of God doth not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that

ye heard from the beginning, that we should love one another. Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love *of God*, because He laid down His life for us: and we ought to lay down *our* lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before Him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, *then* have we confidence toward God. And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight. And this is His commandment, That we should believe on the name of His Son Jesus Christ, and love one another, as He gave us commandment. And he that keepeth His commandments dwelleth in Him, and He in him. And hereby we know that He abideth in us, by the Spirit Which He hath given us.

April 28, Aug. 27, CHAP. IV. December 24

BELOVED, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world. Ye are of God, little children, and have overcome them: because greater is He that is in you, than he that is in the world. They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error. Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love.

In this was manifested the love of God toward us, because that God sent His only begotten Son *into the* world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son *to be* the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and His love is *perfected* in us. Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit. And we have seen and do testify that the Father sent the Son *to be* the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as He is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love Him, because

If a man say, I love
th his brother, he is a
at loveth not his bro-
hath seen, how can he
love God Whom he hath not seen?
And this commandment have we
from Him, That he who loveth God
love his brother also.

CHAP. V. Aug. 28, Dec. 28.

EVER believeth that
the Christ is born of
ry one that loveth Him
veth Him also that is
im. By this we know
the children of God,
God, and keep His
s. For this is the love
ve keep His command-
his commandments are
For whatsoever is born
meth the world: and
story that overcometh
en our faith. Who is
ometh the world, but
eth that Jesus is the
This is He that came
d blood, *even* Jesus
y water only, but by
od. And it is the Spi-
h witness, because the
. For there are Three
ord in heaven, the Fa-
d, and the Holy Ghost:
ee are one. And there
bear witness in earth,
d the water, and the
ese three agree in one.
the witness of men,
f God is greater: for
tness of God which He
of His Son. He that
the Son of God hath
himself: he that be-
od hath made Him a
he believeth not the
God gave of His Son.
And this is the record, that God hath
given to us eternal life, and this life
is in His Son. He that hath the Son
hath life; *and* he that hath not the
Son of God hath not life.

These things have I written unto
you that believe on the name of the
Son of God; that ye may know that
ye have eternal life, and that ye may
believe on the name of the Son of
God. And this is the confidence that
we have in Him, that, if we ask any
thing according to His will, He hear-
eth us: and if we know that He hear
us, whatsoever we ask, we know that
we have the petitions that we desired
of Him. If any man see his brother
sin a sin *which is* not unto death, he
shall ask, and He shall give him life
for them that sin not unto death.
There is a sin unto death: I do not
say that he shall pray for it. All un-
righteousness is sin: and there is a
sin not unto death. We know that
whosoever is born of God sinneth
not; but he that is begotten of God
keepeth himself, and that wicked one
toucheth him not. *And* we know
that we are of God, and the whole
world lieth in wickedness. And we
know that the Son of God is come,
and hath given us an understanding,
that we may know Him that is true,
and we are in Him that is true, *even* in
His Son Jesus Christ. This is the true
God, and eternal life. Little children,
keep yourselves from idols. Amen.

Grace be with you, mercy, *and* peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love. I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father. And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. And this is love, that we walk after His commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it. For many de-

receive a ful
transgresseth
doctrine of C
that abideth i
he hath both t
If there con
bring not thi
not into *you*
him God spee
him God spe
evil deeds. I
write unto you
paper and in
unto you, and
our joy may b
thy elect siste

THE THIRD EPISTLE

JOHN.

December 30.

THE elder unto the wellbeloved Gaius, whom I love in the truth. Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than

for His name'
taking nothing
therefore ough
we might be
truth. I wrote
Diotrephes, w
preeminence a
us not. Wher
remember his

t he that doeth evil hath not seen
d. Demetrius hath good report
all *men*, and of the truth itself:
, and we *also* bear record; and
know that our record is true. I
d many things to write, but I will
not with ink and pen write unto
thee: but I trust I shall shortly see
thee, and we shall speak face to
face. Peace *be* to thee. *Our* friends
salute thee. Greet the friends by
name.

THE GENERAL EPISTLE OF

JUDE.

MAY 1, AUG. 30, DEC. 31.

UDE, the servant of Jesus Christ,
and brother of James, to them
t are sanctified by God the Fa-
r, and preserved in Jesus Christ,
d called: Mercy unto you, and
ace, and love, be multiplied. Be-
ed, when I gave all diligence to
te unto you of the common sal-
ion, it was needful for me to write
o you, and exhort *you* that ye
uld earnestly contend for the faith
ch was once delivered unto the
ts. For there are certain men
pt in unawares, who were before
old ordained to this condemna-
, ungodly men, turning the grace
ur God into lasciviousness, and
ying the only Lord God, and our
d Jesus Christ. I will therefore
you in remembrance, though ye
knew this, how that the Lord,
ng saved the people out of the
of Egypt, afterward destroyed
that believed not.
nd the angels which kept not
first estate, but left their own
ation, He hath reserved in ever-
ng chains under darkness unto
udgment of the great day. Even
odom and Gomorrha, and the
about them in like manner,
g themselves over to fornica-
and going after strange flesh,
et forth for an example, suf-
g the vengeance of eternal fire.
wise also these *filthy* dreamers
the flesh, despise dominion, and
evil of dignities. Yet Michael
rchangel, when contending with
vil he disputed about the body
of Moses, durst not bring against him
a railing accusation, but said, The
Lord rebuke thee. But these speak
evil of those things which they know
not: but what they know naturally,
as brute beasts, in those things they
corrupt themselves. Woe unto them!
for they have gone in the way of
Cain, and ran greedily after the error
of Balaam for reward, and perished
in the gainsaying of Core. These
are spots in your feasts of charity,
when they feast with you, feeding
themselves without fear: clouds *they
are* without water, carried about of
winds; trees whose fruit withereth,
without fruit, twice dead, plucked up
by the roots; raging waves of the sea,
foaming out their own shame; wan-
dering stars, to whom is reserved
the blackness of darkness for ever.

And Enoch also, the seventh from
Adam, prophesied of these, saying,
Behold, the Lord cometh with ten
thousands of His saints, to execute
judgment upon all, and to convince
all that are ungodly among them of
all their ungodly deeds which they
have ungodly committed, and of all
their hard *speeches* which ungodly
sinners have spoken against Him.
These are murmurers, complainers,
walking after their own lusts; and
their mouth speaketh great swelling
words, having men's persons in ad-
miration because of advantage. But,
beloved, remember ye the words
which were spoken before of the
apostles of our Lord Jesus Christ;
how that they told you there should

be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: and others save pulling *them* out of the even the garment spot flesh.

Now unto Him that is you from falling, and to faultless before the pre glory with exceeding joy wise God our Saviour, majesty, dominion and now and ever. Amen.

THE REVELATION

OF

St. JOHN THE DIVINE.

CHAPTER I.

THE Revelation of Jesus Christ, which God gave unto Him, to shew unto His servants things which must shortly come to pass; and He sent and signified *it* by His angel unto His servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand.

JOHN to the seven churches which are in Asia: Grace *be* unto you, and peace, from Him Which is, and Which was, and Which is to come; and from the seven Spirits which are before His throne; and from Jesus Christ, *Who is* the faithful Witness, *and* the first begotten of the dead, and the Prince of the kings of the earth. Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him *be* glory and dominion for ever and ever. Amen. Behold, He cometh with clouds; and every eye shall see Him, and they *also* which pierced Him: and all kindreds of the earth shall wail of Him. Even so, Amen. I a and Omega, the beginning ending, saith the Lord, Whic Which was, and Which is the Almighty. I John, who your brother, and companio bulation, and in the kingd patience of Jesus Christ, wa isle that is called Patmos, word of God, and for the te of Jesus Christ. I was in th on the Lord's day, and heard me a great voice, as of a t saying, I am Alpha and Om first and the last: and, Wh seest, write in a book, and unto the seven churches w in Asia; unto Ephesus, a Smyrna, and unto Pergam unto Thyatira, and unto Sa unto Philadelphia, and un dicea. And I turned to see that spake with me. An turned, I saw seven golden sticks; and in the midst of ven candlesticks *one* like Son of man, clothed with a down to the foot, and girt paps with a golden girdle. and His hairs were white as white as snow; and H

me of fire; and His feet like
ne brass, as if they burned
rnace; and His voice as the
of many waters. And He
His right hand seven stars:
t of His mouth went a sharp
ed sword: and His counte-
was as the sun shineth in his
h. And when I saw Him, I
His feet as dead. And He
is right hand upon me, saying
e, Fear not; I am the first
e last: *I am* He that liveth,
and was dead; and, behold, I am
alive for evermore, Amen; and have
the keys of hell and of death. Write
the things which thou hast seen, and
the things which are, and the things
which shall be hereafter; the mys-
tery of the seven stars which thou
sawest in My right hand, and the
seven golden candlesticks. The se-
ven stars are the angels of the seven
churches: and the seven candlesticks
which thou sawest are the seven
churches.

CHAPTER II.

TO the angel of the church
Ephesus write; These things
e that holdeth the seven stars
right hand, Who walketh in
dst of the seven golden can-
ks; I know thy works, and
bour, and thy patience, and
ou canst not bear them which
il: and thou hast tried them
say they are apostles, and are
d hast found them liars: and
orne, and hast patience, and
name's sake hast laboured,
st not fainted. Nevertheless
somewhat against thee, be-
thou hast left thy first love.
nber therefore from whence
rt fallen, and repent, and do
st works; or else I will come
ee quickly, and will remove
dlestick out of his place, ex-
ou repent. But this thou hast,
ou hatest the deeds of the
itanes, which I also hate. He
th an ear, let him hear what
irit saith unto the churches;
that overcometh will I give
of the tree of life, which is
midst of the paradise of God.
nto the angel of the church
rna write; These things saith
st and the last, Which was
nd is alive; I know thy works,
ibulation, and poverty, (but
t rich) and *I know* the blas-
of them which say they are
nd are *not, but are the syna-
f Satan. Fear none of those
which thou shalt suffer:* be-
hold, the devil shall cast *some* of you
into prison, that ye may be tried;
and ye shall have tribulation ten
days: be thou faithful unto death, and
I will give thee a crown of life. He
that hath an ear, let him hear what
the Spirit saith unto the churches;
He that overcometh shall not be
hurt of the second death. And to
the angel of the church in Pergamos
write; These things saith He Which
hath the sharp sword with two
edges; I know thy works, and where
thou dwellest, *even* where Satan's
seat *is:* and thou holdest fast My
name, and hast not denied My faith,
even in those days wherein Antipas
was My faithful martyr, who was
slain among you, where Satan dwell-
eth. But I have a few things against
thee, because thou hast there them
that hold the doctrine of Balaam,
who taught Balac to cast a stum-
blingblock before the children of
Israel, to eat things sacrificed unto
idols, and to commit fornication. So
hast thou also them that hold the
doctrine of the Nicolaitanes, which
thing I hate. Repent; or else I will
come unto thee quickly, and will
fight against them with the sword
of My mouth. He that hath an ear,
let him hear what the Spirit saith
unto the churches; To him that over-
cometh will I give to eat of the
hidden manna, and will give him a
white stone, and in the stone a new
name written, which no man know-
eth saving he that receiveth it. And

to teach and to seduce My servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all

eth My wo
will I give
and he sh
of iron; a
shall they
even as I
And I wi
star. He
hear what
churches.

CHAPTER III.

AND unto the angel of the church in Sardis write; These things saith He that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white:

true, He th
He that o
teth; and
openeth; I
I have set
and no m
hast a litt
My word,
name. Be
the synag
they are J
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come and
and to kn
Because t
My patien
from the h
shall come
try them t

ıe. He that hath an ear, let him r what the Spirit saith unto the rches. And unto the angel of church of the Laodiceans write; se things saith the Amen, the hful and true Witness, the beıing of the creation of God; I w thy works, that thou art nei- cold nor hot: I would thou wert or hot. So then because thou lukewarm, and neither cold nor I will spue thee out of My ıth. Because thou sayest, I am and increased with goods, and e need of nothing; and know- not that thou art wretched, miserable, and poor, and blind, naked: I counsel thee to buy of gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne. He that hath an ear, let him hear what the Spirit saith unto the churches.

CHAPTER IV.

FTER this I looked, and, be- hold, a door *was* opened in ven: and the first voice which eard *was* as it were of a trumpet ıing with me; which said, Come hither, and I will shew thee ıgs which must be hereafter. And ıediately I was in the spirit: behold, a throne was set in ven, and *One* sat on the throne. He that sat was to look upon a jasper and a sardine stone: *there was* a rainbow round a- the throne, in sight like unto merald. And round about the ıe *were* four and twenty seats: ıpon the seats I saw four and ty elders sitting, clothed in raiment; and they had on heads crowns of gold. And out e throne proceeded lightnings thunderings and voices: and *were* seven lamps of fire burn- efore the throne, which are the Spirits of God. And before hrone *there was* a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* four beasts full of eyes before and behind. And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle. And the four beasts had each of them six wings about *him;* and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, Which was, and is, and is to come. And when those beasts give glory and honour and thanks to Him that sat on the throne, Who liveth for ever and ever, the four and twenty elders fall down before Him that sat on the throne, and worship Him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for Thou hast created all things, and for Thy pleasure they are and were created.

CHAPTER V.

D I saw in the right hand of Him that sat on the throne ›k written *within and on the ide, sealed with seven seals.* I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open

slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And He came and took the book out of the right hand of Him that sat upon the throne. And when He had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain,

slain to rece
and wisdom,
nour, and gl
every creatu
and on the
earth, and s
and all that
saying, Bles
glory, and p
sitteth upon
the Lamb fo
the four bea
the four *an*
down and
liveth for eve

CHAPTER VI.

AND I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer. And when He had opened the second seal, I heard the second beast say, Come and see. And there went out another horse *that was* red: and *power* was given to him that sat thereon to take peace from

for a penny,
barley for a
hurt not the
when He ha
seal, I heard
beast say, C
looked, and
and his name
Death, and H
And power
over the four
to kill with sw
and with deat
of the earth.
opened the fi

et for a little season, until
'ellowservants also and their
en, that should be killed as
ere, should be fulfilled. And
ld when He had opened the
eal, and, lo, there was a great
uake; and the sun became
as sackcloth of hair, and the
became as blood; and the
of heaven fell unto the earth,
as a fig tree casteth her un-
figs, when she is shaken of
hty wind. And the heaven
ed as a scroll when it is
together; and every moun-
tain and island were moved out of
their places. And the kings of the
earth, and the great men, and the
rich men, and the chief captains,
and the mighty men, and every
bondman, and every free man, hid
themselves in the dens and in the
rocks of the mountains; and said
to the mountains and rocks, Fall
on us, and hide us from the face
of Him that sitteth on the throne,
and from the wrath of the Lamb:
for the great day of His wrath is
come; and who shall be able to
stand?

CHAPTER VII.

D after these things I saw
our angels standing on the
orners of the earth, holding
ir winds of the earth, that the
hould not blow on the earth,
the sea, nor on any tree.
saw another angel ascending
the east, having the seal of
ing God: and he cried with
voice to the four angels, to
it was given to hurt the earth
e sea, saying, Hurt not the
neither the sea, nor the trees,
have sealed the servants of
od in their foreheads. And
d the number of them which
ealed: *and there were* sealed
dred *and* forty *and* four thou-
f all the tribes of the children
el. Of the tribe of Juda *were*
twelve thousand. Of the tribe
uben *were* sealed twelve thou-
Of the tribe of Gad *were* seal-
lve thousand. Of the tribe of
were sealed twelve thousand.
tribe of Nepthalim *were* seal-
lve thousand. Of the tribe of
ses *were* sealed twelve thou-
Of the tribe of Simeon *were*
twelve thousand. Of the tribe
were sealed twelve thousand.
tribe of Issachar *were* sealed
thousand. Of the tribe of Za-
were sealed twelve thousand.
tribe of Joseph *were* sealed
thousand. Of the tribe of
in were sealed twelve thou-
After this I beheld, and, lo, a
great multitude, which no man could
number, of all nations, and kindreds,
and people, and tongues, stood be-
fore the throne, and before the Lamb,
clothed with white robes, and palms
in their hands; and cried with a loud
voice, saying, Salvation to our God
Which sitteth upon the throne, and
unto the Lamb. And all the angels
stood round about the throne, and
about the elders and the four beasts,
and fell before the throne on their
faces, and worshipped God, saying,
Amen: Blessing, and glory, and wis-
dom, and thanksgiving, and honour,
and power, and might, *be* unto our
God for ever and ever. Amen. And
one of the elders answered, saying
unto me, What are these which are
arrayed in white robes? and whence
came they? And I said unto him,
Sir, thou knowest. And he said to
me, These are they which came out
of great tribulation, and have wash-
ed their robes, and made them white
in the blood of the Lamb. There-
fore are they before the throne of
God, and serve Him day and night
in His temple: and He that sitteth
on the throne shall dwell among
them. They shall hunger no more,
neither thirst any more; neither
shall the sun light on them, nor any
heat. For the Lamb Which is in the
midst of the throne shall feed them,
and shall lead them unto living foun-
tains of waters: and God shall wipe
away all tears from their eyes.

incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: and there were voices, and thunderings, and lightnings, and an earthquake. And the seven angels which had the seven trumpets prepared themselves to sound. The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up. And the second angel sounded, and as it were

lamp, and it fell
of the rivers, an
of waters; and
is called Worm
part of the wa
wood; and ma
waters, because
bitter. And the
ed, and the thi
was smitten, an
the moon, and t
stars; so as the
was darkened,
not for a third
night likewise.
heard an angel
midst of heaven,
voice, Woe, woe
biters of the ear
other voices of
three angels, whi

CHAPTER IX.

AND the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power as the

not kill them, b
be tormented fiv
torment *was* as
scorpion, when
And in those da
death, and shall
shall desire to d
flee from them.
the locusts *were*
prepared unto b
heads *were* as it
gold, and their

scorpions, and there
in their tails: and
as to hurt men five
they had a king over
is the angel of the
, whose name in the
e *is* Abaddon, but in
ngue hath *his* name
e woe is past; *and*,
come two woes more
d the sixth angel
I heard a voice from
of the golden altar
e God, saying to the
ich had the trumpet,
ur angels which are
reat river Euphrates.
angels were loosed,
repared for an hour,
a month, and a year,
e third part of men.
er of the army of the
e two hundred thou-
l: and I heard the
m. And thus I saw
the horses in the vision, and them
that sat on them, having breast-
plates of fire, and of jacinth, and
brimstone: and the heads of the
horses *were* as the heads of lions;
and out of their mouths issued fire
and smoke and brimstone. By these
three was the third part of men
killed, by the fire, and by the smoke,
and by the brimstone, which issued
out of their mouths. For their
power is in their mouth, and in
their tails: for their tails *were* like
unto serpents, and had heads, and
with them they do hurt. And the
rest of the men which were not
killed by these plagues yet repent-
ed not of the works of their hands,
that they should not worship de-
vils, and idols of gold, and silver,
and brass, and stone, and of wood:
which neither can see, nor hear, nor
walk: neither repented they of their
murders, nor of their sorceries, nor of
their fornication, nor of their thefts.

CHAPTER X.

another mighty angel
n from heaven, cloth-
l: and a rainbow *was*
, and his face *was* as
, and his feet as pil-
d he had in his hand
pen: and he set his
the sea, and *his* left
rth, and cried with a
when a lion roareth:
nd cried, seven thun-
eir voices. And when
lers had uttered their
bout to write: and I
from heaven saying
p those things which
lers uttered, and write
d the angel which I
n the sea and upon
up his hand to hea-
by Him that liveth
er, Who created hea-
ings that therein are,
and the things that
d the sea, and the
things which are therein, that there
should be time no longer: but in the
days of the voice of the seventh an-
gel, when he shall begin to sound,
the mystery of God should be finish-
ed, as He hath declared to His ser-
vants the prophets. And the voice
which I heard from heaven spake
unto me again, and said, Go *and*
take the little book which is open
in the hand of the angel which
standeth upon the sea and upon the
earth. And I went unto the angel,
and said unto him, Give me the little
book. And he said unto me, Take
it, and eat it up; and it shall make
thy belly bitter, but it shall be in thy
mouth sweet as honey. And I took
the little book out of the angel's hand,
and ate it up; and it was in my
mouth sweet as honey: and as soon
as I had eaten it, my belly was bit-
ter. And he said unto me, Thou must
prophesy again before many peoples,
and nations, and tongues, and kings.

CHAPTER XI.

AND there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months. And I will give *power* unto My two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven. The second woe is past; *and*, behold, the third woe cometh quickly. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the *kingdoms* of our Lord, and of His Christ; and He shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give Thee thanks, O Lord God Almighty, Which art, and wast, and art to come; because Thou hast taken to Thee Thy great power, and hast reigned. And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

CHAPTER XII.

AND there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven;

eat red dragon, hav-
and ten horns, and
pon his heads. And
e third part of the
, and did cast them
d the dragon stood
an which was ready
, for to devour her
s it was born. And
th a man child, who
nations with a rod
r child was caught
and *to* His throne.
n fled into the wil-
she hath a place
d, that they should
a thousand two
reescore days.
war in heaven: Mi-
ngels fought against
d the dragon fought
and prevailed not;
ir place found any
And the great dra-
ut, that old serpent,
l, and Satan, which
hole world: he was
earth, and his an-
ut with him. And I
ice saying in heaven,
vation, and strength,
m of our God, and
is Christ: for the ac-
thren is cast down,
which accused them before our God
day and night. And they overcame
him by the blood of the Lamb, and
by the word of their testimony; and
they loved not their lives unto the
death. Therefore rejoice, *ye* heavens,
and ye that dwell in them. Woe to
the inhabiters of the earth and of
the sea! for the devil is come down
unto you, having great wrath, be-
cause he knoweth that he hath but
a short time. And when the dragon
saw that he was cast unto the earth,
he persecuted the woman which
brought forth the man *child*. And
to the woman were given two wings
of a great eagle, that she might fly
into the wilderness, into her place,
where she is nourished for a time,
and times, and half a time, from the
face of the serpent. And the ser-
pent cast out of his mouth water as
a flood after the woman, that he
might cause her to be carried away
of the flood. And the earth helped
the woman, and the earth opened
her mouth, and swallowed up the
flood which the dragon cast out of
his mouth. And the dragon was
wroth with the woman, and went
to make war with the remnant of
her seed, which keep the command-
ments of God, and have the testi-
mony of Jesus Christ.

CHAPTER XIII.

upon the sand of the
saw a beast rise up
having seven heads
and upon his horns
upon his heads the
emy. And the beast
like unto a leopard,
ere as *the feet* of a
nouth as the mouth
he dragon gave him
his seat, and great
I saw one of his
wounded to death;
wound was healed:
rld wondered after
they worshipped the
ve power unto the
worshipped the
beast, saying, Who *is* like unto the
beast? who is able to make war
with him? And there was given unto
him a mouth speaking great things
and blasphemies; and power was
given unto him to continue forty
and two months. And he opened
his mouth in blasphemy against God,
to blaspheme His name, and His
tabernacle, and them that dwell in
heaven. And it was given unto him
to make war with the saints, and to
overcome them: and power was given
him over all kindreds, and tongues,
and nations. And all that dwell
upon the earth shall worship him,
whose names are not written in the
book of life of the Lamb slain from

the foundation of the world. If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints. And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number *is* Six hundred threescore *and* six.

CHAPTER XIV.

AND I looked, and, lo, a Lamb stood on the mount Sion, and with Him an hundred forty *and* four thousand, having His Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, *being* the first-fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God. And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith

Jesus. And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs.

CHAPTER XV.

AND I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God. And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* Thy works, Lord God Almighty; just and true *are* Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy name? for *Thou* only *art* holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest. And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: and the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, Who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from His power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

CHAPTER XVI.

AND I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and *upon* them which worshipped his image. And the second angel poured out his vial upon the sea; and it became as the blood of a dead *man:* and every living soul died in the sea. And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, Which art, and wast, and shalt be, because Thou hast judged thus. For they have shed the blood of saints and prophets, and Thou hast given them blood to drink; for they are worthy.

kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds. And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world,

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CHAPTER XVII.

AND there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: with whom the kings of the earth

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OF HARL
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blood of th

e world, when they behold that was, and is not, and nd here *is* the mind which om. The seven heads are ntains, on which the wo- th. And there are seven e are fallen, and one is, ther is not yet come; and cometh, he must continue pace. And the beast that is not, even he is the d is of the seven, and goeth tion. And the ten horns u sawest are ten kings, e received no kingdom as receive power as kings one the beast. These have and shall give their power gth unto the beast. These e war with the Lamb, and the Lamb shall overcome them: for He is Lord of lords, and King of kings: and they that are with Him *are* called, and chosen, and faithful. And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil His will, and to agree, and give their king- dom unto the beast, until the words of God shall be fulfilled. And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

CHAPTER XVIII.

after these things I saw her angel come down from ving great power; and the lightened with his glory. ied mightily with a strong ing, Babylon the great is fallen, and is become the of devils, and the hold of spirit, and a cage of every nd hateful bird. For all ave drunk of the wine of of her fornication, and of the earth have commit- ation with her, and the of the earth are waxed gh the abundance of her And I heard another heaven, saying, Come out y people, that ye be not of her sins, and that ye t of her plagues. For her reached unto heaven, and remembered her iniquities. er even as she rewarded double unto her double to her works: in the cup hath filled fill to her ow much she hath glori- , and lived *deliciously, so ent and sorrow give her: th in her heart, I sit a am no widow, and shall* see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong *is* the Lord God Who judgeth her. And the kings of the earth, who have committed fornica- tion and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come. And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: the mer- chandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all man- ner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours, and oint- ments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. And the fruits that thy soul lusted after are departed from thee,

For in one hour so great riches is
come to nought. And every ship-
master, and all the company in
ships, and sailors, and as many as
trade by sea, stood afar off, and
cried when they saw the smoke of
her burning, saying, What *city is*
like unto this great city! And they
cast dust on their heads, and cried,
weeping and wailing, saying, Alas,
alas that great city, wherein were
made rich all that had ships in the
sea by reason of her costliness! for
in one hour is she made desolate.
Rejoice over her, *thou* heaven, and

man, or what
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sound of a m
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of a candle
all in thee;
bridegroom
be heard no
for thy mer
men of the
ceries were
And in her
of prophets,
of all that
earth.

CHAPTER XIX.

AND after these things I heard a
great voice of much people in
heaven, saying, Alleluia; Salvation,
and glory, and honour, and power,
unto the Lord our God: for true and
righteous *are* His judgments: for He
hath judged the great whore, which
did corrupt the earth with her forni-
cation, and hath avenged the blood
of His servants at her hand. And
again they said, Alleluia. And her
smoke rose up for ever and ever.
And the four and twenty elders and
the four beasts fell down and wor-
shipped God that sat on the throne,
saying, Amen; Alleluia. And a voice
came out of the throne, saying, Praise

the marriage
and His wi
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he saith unto
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saith unto m
sayings of G
feet to wors
unto me, See
thy fellowser
thren that ha
sus: worship
of Jesus is t

a vesture dipped in blood: and
ame is called The Word of God.
the armies *which were* in hea-
llowed Him upon white horses,
d in fine linen, white and clean.
out of His mouth goeth a sharp
l, that with it He should smite
ations: and He shall rule them
a rod of iron: and He treadeth
winepress of the fierceness and
h of Almighty God. And He
on *His* vesture and on His thigh
ne written, KING OF KINGS,
D LORD OF LORDS.
d I saw an angel standing in the
and he cried with a loud voice,
ng to all the fowls that fly in the
t of heaven, Come and gather
selves together unto the supper
he great God; that ye may eat
flesh of kings, and the flesh of
captains, and the flesh of mighty
men, and the flesh of horses, and of
them that sit on them, and the flesh
of all *men*, *both* free and bond, both
small and great. And I saw the
beast, and the kings of the earth,
and their armies, gathered together
to make war against Him that sat
on the horse, and against His army.
And the beast was taken, and with
him the false prophet that wrought
miracles before him, with which he
deceived them that had received the
mark of the beast, and them that wor-
shipped his image. These both were
cast alive into a lake of fire burning
with brimstone. And the remnant
were slain with the sword of Him
that sat upon the horse, which *sword*
proceeded out of His mouth: and all
the fowls were filled with their flesh.

CHAPTER XX.

ND I saw an angel come down
from heaven, having the key of
bottomless pit and a great chain
his hand. And he laid hold on
dragon, that old serpent, which
he Devil, and Satan, and bound
a thousand years, and cast him
the bottomless pit, and shut him
and set a seal upon him, that he
ld deceive the nations no more,
the thousand years should be
lled: and after that he must be
ed a little season. And I saw
nes, and they sat upon them,
judgment was given unto them:
saw the souls of them that
beheaded for the witness of
and for the word of God, and
had not worshipped the beast,
his image, neither had re-
his mark upon their fore-
or in their hands; and they
and reigned with Christ a
nd years. But the rest of the
ived not again until the thou-
years were finished. This *is*
st resurrection. Blessed and
he that hath *part in the first*
ection: on such the second
hath no power, but they shall
ests of God and of Christ, and
shall reign with Him a thousand
years. And when the thousand years
are expired, Satan shall be loosed
out of his prison, and shall go out
to deceive the nations which are in
the four quarters of the earth, Gog
and Magog, to gather them together
to battle: the number of whom *is*
as the sand of the sea. And they
went up on the breadth of the earth,
and compassed the camp of the
saints about, and the beloved city:
and fire came down from God out
of heaven, and devoured them. And
the devil that deceived them was
cast into the lake of fire and brim-
stone, where the beast and the
false prophet *are*, and shall be tor-
mented day and night for ever and
ever. And I saw a great white
throne, and Him that sat on it, from
Whose face the earth and the heaven
fled away; and there was found no
place for them. And I saw the dead,
small and great, stand before God;
and the books were opened: and
another book was opened, which is
the book of life: and the dead were
judged out of those things which
were written in the books, accord-
ing to their works. And the sea

Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, *and be* their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful. And He said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be My son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is

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And the city
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and forty *and*
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the angel. A
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city *was* pure
glass. And th
wall of the city
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cond, sapphire
dony; the fou
fifth, sardonyx

mb are the temple of it.
ity had no need of the
r of the moon, to shine
e glory of God did light-
the Lamb *is* the light
nd the nations of them
saved shall walk in the
: and the kings of the
ring their glory and ho-
t. And the gates of it
shall not be shut at all by day: for
there shall be no night there. And
they shall bring the glory and ho-
nour of the nations into it. And
there shall in no wise enter into
it any thing that defileth, neither
whatsoever worketh abomination,
or *maketh* a lie: but they which
are written in the Lamb's book of
life.

CHAPTER XXII.

shewed me a pure river
er of life, clear as crystal,
out of the throne of God
Lamb. In the midst of
of it, and on either side
r, *was there* the tree of
bare twelve *manner of*
yielded her fruit every
d the leaves of the tree
e healing of the nations.
shall be no more curse:
rone of God and of the
be in it; and His ser-
serve Him: and they shall
; and His Name *shall be*
eheads. And there shall
t there; and they need
neither light of the sun;
d God giveth them light:
hall reign for ever and
he said unto me, These
faithful and true: and
od of the holy prophets
gel to shew unto His ser-
ings which must shortly
Behold, I come quickly:
e that keepeth the say-
prophecy of this book.
n saw these things, and
And when I had heard
I fell down to worship
feet of the angel which
these things. Then saith
See *thou do it* not: for
llowservant, and of thy
e prophets, and of them
the sayings of this book:
d. And he saith unto me,
sayings of the *prophecy*
: for the time is at hand.
unjust, let him be unjust
which is filthy, let him
be filthy still: and he that is right-
eous, let him be righteous still: and
he that is holy, let him be holy still.
And, behold, I come quickly; and
my reward *is* with Me, to give every
man according as his work shall be.
I am Alpha and Omega, the begin-
ning and the end, the first and the
last. Blessed *are* they that do His
commandments, that they may have
right to the tree of life, and may
enter in through the gates into the
city. For without *are* dogs, and sor-
cerers, and whoremongers, and mur-
derers, and idolaters, and whosoever
loveth and maketh a lie. I Jesus
have sent Mine angel to testify un-
to you these things in the churches.
I am the Root and the Offspring of
David, *and* the bright and morning
Star. And the Spirit and the bride
say, Come. And let him that hear-
eth say, Come. And let him that is
athirst come. And whosoever will,
let him take the water of life freely.
For I testify unto every man that
heareth the words of the prophecy
of this book, If any man shall add
unto these things, God shall add
unto him the plagues that are writ-
ten in this book: and if any man
shall take away from the words of
the book of this prophecy, God shall
take away his part out of the book
of life, and out of the holy city, and
from the things which are written
in this book. He which testifieth
these things saith, Surely I come
quickly. Amen. Even so, come,
Lord Jesus. The grace of our Lord
Jesus Christ be with you all. A-
men.

[redacted]

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